

THE EQUESTRIAN ORDER OF THE
HOLY SEPULCHRE OF JERUSALEM
SOUTHWESTERN USA LIEUTENANCY



MEMBER HANDBOOK

Thank you for your interest in the Equestrian Order of the Holy Sepulchre of Jerusalem Southwestern USA Lieutenancy.

May this Invitation to Formation be the starting point in your discernment in becoming a Knight or Dame of the Equestrian Order of the Holy Sepulchre. We hope you will find the information about the rich history of the Order interesting and enlightening.

With over 30,000 members in 40 countries around the world, you will see that our members, both lay and clergy, embrace the mission of the Order, in dedication to our Catholic Church. They live the vows taken at Investiture to serve our Christian Brothers and Sisters in the Holy Land and that you too will consider this invitation to join or rededicate yourself in this very special ministry.

Deus Lo Vult!

H.E. Lois K. Folger, DGCHS

Lieutenant - EOHSJ Southwestern USA

Acknowledgements:

We extend our sincere appreciation to Rev. Deacon Thomas Collier, KCHS and Dame Patricia Collier, DGCHS for creating this Member Handbook. Their careful effort in compiling the history, policies, and guidelines provides a valuable resource for current and future members of the Southwestern Lieutenancy. We are deeply grateful for their commitment to strengthen our lieutenancy and cultivate the formation of our members.

This work is an extension of the work done to document the various aspects of the Equestrian Order of the Holy Sepulchre of Jerusalem. Special thanks go to the Northern, Northwestern, and Western USA Lieutenancies.

Version A: Issued September 14, 2026.

The Feast of the Exaltation of the Holy Cross

TABLE OF CONTENTS

Introduction	1
The Spirituality of the Order	3
Institutional Information - About the Order	7
The History of the Equestrian Order of the Holy Sepulchre of Jerusalem	19
The Order's Connection to the Holy Land	27
Administration	33
Prayers of the Lieutenancy	47
Appendix 1: Internet Resources	53
Appendix 2: The Order in North America – Personal Conduct	55
Appendix 3: The Order in North America – Organizational Integrity	59

INTRODUCTION

The Equestrian Order of the Holy Sepulchre of Jerusalem is an organization dedicated to the spiritual growth of its members through its many activities in support of the Holy Land. Membership in the Order is not an honor in itself. The honor that we share is the honor of serving to sustain the Church and people of the land where Jesus walked.

“Which commandment is the first of all?”

Jesus answered, “The first is, ‘Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbor as yourself.’

There is no other commandment greater than these.”

Mark 12:28–31

A person seeking to live a righteous life, one who was “not far from the Kingdom of God” learns that love of God and love of neighbor are the most important commands. And so too does the Equestrian Order of the Holy Sepulchre of Jerusalem look to foster a greater love of God and a greater concern for our neighbors. In particular, Members are called to live out this Christian love in reference to the people of the Holy Land. Members of the Order live a life of discipleship and generous support to their parishes and dioceses, along with a special affection for the people of the Holy Land.

Knights and Dames commit to provide their prayer, their presence, and their purse for the people of the Holy Land. We pray daily for the needs of the Church in the Holy Land and for the people of that Land. We travel there to meet the people whose lives reflect the difficulty and anxiety of life lived in conflict. We give of our material possessions to provide opportunities for Christian worship, for educational opportunities, and for health care services. Specifically, Members take on the following responsibilities:

- ✠ Continue to live a life of exemplary Catholic faith and moral conduct;
- ✠ Generously support the parish and diocese to which they belong;
- ✠ Make an annual contribution to the Lieutenancy to support the Latin Patriarchate;
- ✠ Observe and promote the objectives of the Order;
- ✠ Make at least one pilgrimage to the Holy Land;
- ✠ Foster in all people of goodwill an interest in the Holy Places;
- ✠ Participate in the events of the Order;
 - Attend the Annual Meeting;
 - Participate in local events;
 - Attend the funerals of departed Knights or Dames;
- ✠ Inform the Lieutenancy Office of any change in contact information.

The Order traces its history to the year 1099 AD, when Godfrey de Bouillon completed an especially difficult pilgrimage and military conquest, praying at the tomb of Christ. The modern Equestrian Order dates from 1847 and has been especially effective in providing spiritual and financial support to the Holy Land. Since its inception, the Order has been organized around spiritual development and support of the mother Church in the land where Jesus walked. The Holy Land is sacred to Jews, Muslims, and Christians alike. Jerusalem, where Jesus taught, where Jesus suffered, and where Jesus died is the mother church. Since the first century, the church in Jerusalem has been supported by Christians in other parts of the world. The Equestrian Order of the Holy Sepulchre stands as one of the primary ways in which the Catholic Church supports the Church of Jerusalem, the Christian population of the Holy Land, and the common good for those who live there.

The Equestrian Order of the Holy Sepulchre of Jerusalem is well organized with international reach. The Order has a clearly defined mission, management, and leadership structure. This handbook is intended to assist prospective members in their discernment, to assist existing members in their participation, and to assist leadership in fulfilling their obligations to God and to our neighbors, especially those in the Holy Land. It will begin with a discussion of our spirituality as it relates to the mission and nature of the Order and its relationship to the Holy Land. As of this writing the Order is over 925 years old. This document summarizes the rich history of the Order, and it closes with a discussion of the administration of the Order.

The beauty and joy of the fellowship that arises amongst the members of the Order simply cannot be adequately captured in words. It is rare for large groups to come together and yet maintain close relationships. The Equestrian Order of the Holy Sepulchre of Jerusalem is one of those truly special organizations.

THE SPIRITUALITY OF THE ORDER¹

Members of the Equestrian Order of the Holy Sepulchre of Jerusalem find within their vocation from God a call to help those who struggle and those who suffer. In particular, we feel drawn to help the people in the land where Jesus walked. We do not do this out of a desire to “win the battle” over other groups living in the Holy Land. Rather, we attempt to bring a greater measure of Christ’s peace to all the people of the Holy Land by our regular prayer, our presence through pilgrimage, and our purse through our monetary donations.

Prayer is not just something we do when we can do nothing else. “Prayer is the raising of the mind and heart to God”². In prayer we bring ourselves and the needs of those important to us before our Lord. We pray daily for the people of the Holy Land, that the peace of our Lord Jesus Christ may live in the hearts of all. We pray not as a means to an end, but to draw ourselves and those we care about closer to God.

“There is a subtle temptation that we must recognize: that of considering liturgy and prayer as an instrument, a means to obtain something else – even if this be peace, the end of war, solutions to problems. Prayer is not a means. It is a moment of love and encounter with God, in which we seek to see Him and to be seen by Him, as we do when we visit those we love. It is the heart, the breath. It is what keeps our community alive when everything else falters. Those who pray find trust, even when it seems impossible, because prayer may not change everything or bring immediate and tangible results, but it transforms the way we see things”³.

*H.E.B. Pierbattista Cardinal Pizzaballa
Latin Patriarch of Jerusalem*

The Eucharist is the source and summit of the Christian life⁴. In the Eucharist, we unite ourselves with the heavenly liturgy and join ourselves to the Paschal Mystery. We join ourselves to the Cross and to the Resurrection.

Each new investee receives a copy of the book entitled *The House Was Filled with the Fragrance of the Perfume; A spirituality of the Order of the Holy Sepulchre*. This book was written by the Grand Master of the Order, H.E. Fernando Cardinal Feloni. In it he discusses the spirituality of our Order which is both biblical and ecclesial in nature. The Order’s spirituality has three key components.

¹ This section addresses the formation requirements set forth in the Formation Document §65.a.

² Catholic Church, *Catechism of the Catholic Church*, 2nd Ed. (Washington, DC: United States Catholic Conference, 2000), ¶2559, quoting St. John Damascene.

³ Pizzaballa, Pierbattista, “They returned to Jerusalem with great joy” (Pastoral Letter: 25 April 2026), III.1 (p. 20).

⁴ Second Vatican Council, “Dogmatic Constitution on the Church: *Lumen Gentium*”, (Vatican City: Libreria Editrice Vaticana, 1964) §11.

We share...

- ✠ A recognition of the importance of charity and solidarity;
- ✠ A special love for the Holy Land and its people;
- ✠ A desire to live out our calling in union with our parishes, dioceses, and the Universal Church.

Every member is strongly encouraged to spend some time with Cardinal Feloni's book, to read it and combine it with prayer and meditation.

The hope and prayer of our Lord, "that all may be one," must also guide the charity and work of the Order in the Holy Land and throughout the world. The development of ecumenical relations with other Christian churches and communities must be one of its operational priorities. Above all else, the work of the Order and each of its members must be infused with love, for "this is how all will know that you are my disciples, if you have love for one another." (Jn. 13:35).

THE CENTRALITY OF THE RESURRECTION

The spiritual point of reference of the Equestrian Order of the Holy Sepulchre of Jerusalem is the



*The Church of the Holy Sepulchre
(canstockphoto)*

Holy Sepulchre—that is, the place where the mystery of the Resurrection of the Lord Jesus is especially celebrated, that Resurrection which is the keystone of the faith of Catholics and all Christians.

The Holy Sepulchre is a special place, not for what it is nor for what it now holds, but for what it once held. It alone knows the time and hour when Jesus rose from the dead.⁵

It is special because it is now empty.

The empty tomb holds a special place in our hearts. It is where the ultimate demonstration of Christ's victory over death and with it our redemption was realized.

We recognize that the resurrection and our redemption were accomplished through the Holy Cross, a relic of which plays an important role in our ceremonies. The empty tomb, Christ's resurrection and his Cross speak to us both of our redemption and Christ's victory. They also challenge us to respond to Christ's overflowing love by taking up our own crosses and giving unselfishly to others.

⁵ Cf *The Roman Missal: Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II*, Third Typical Edition (Washington D.C.: United States Conference of Catholic Bishops, 2011), 355 The Easter Proclamation (The Exultet) proclaims that "O truly blessed night / worthy alone to know the time and hour / when Christ rose from the underworld!"

The very name of Equestrian Order of the Holy Sepulchre of Jerusalem points to the central focus of its spirituality: The Sepulchre of the Lord, the place where the glory of the resurrection is especially celebrated.

These words of the Second Vatican Council seem almost purposely written for the members of the Order: “Each individual layman must stand before the world a witness to the resurrection and life of the Lord Jesus and as a sign that God lives.”⁶

THE MYSTERY OF CHARITY

The theological virtue of charity is something that one can study and practice for a lifetime and still have more left to learn and more left to do. Through our acts of charity, we share and reflect the love of Christ.

Charity is not optional in the Christian life. In Matthew chapter 25 Jesus tells a parable in which the ultimate destiny – heaven or hell – is determined solely by charity. “Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.”⁷

This self-giving love to which we are called (*agape* in Greek) is a specific type of love. It involves willing the eternal good of the other. This is a key concept for our Order. God did not need anything from us and yet the second Person of the Blessed Trinity became one of us, suffered for us, and died to redeem us. This is the self-giving love to which we are all called. For members of the order, a portion of the self-giving love takes the form of support for the Holy Land.

Providing material support to the Mother Church in Jerusalem is nothing new. We read in scripture that a collection was taken up for their needs. St. Paul refers to this collection in Second Corinthians when he says,

“For [the Church in Macedonia] gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the [Church in Jerusalem]”⁸

The Equestrian Order continues this mission today. Each Knight and Dame have their role in carrying out this mission.

The final document from the Second Vatican Council begins with this sentence. “The joys and the hopes, the griefs and the anxieties of the men [and women] of this age, especially those who

⁶ Second Vatican Council, “Dogmatic Constitution on the Church: *Lumen Gentium*”, op cit, §38.

⁷ Mt 25:34–37 (RSV2CE).

⁸ 2 Corinthians 8:3-4

are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ”.⁹ For the Knight and Dame, this admonition is lived out in solidarity with the people and the Church in the Holy Land. They are certainly poor. They are certainly afflicted. In fact, the Latin Patriarch of Jerusalem has described the present situation as “a valley of tears, of resignation, of empty words... and yet also containing courageous experiences of life and fraternity. It is in this wilderness that we are invited to recognize once again the voice of God calling us.”¹⁰

As members of the Order, we must live in solidarity with the people of the Holy Land. We must care, and care deeply. This may be difficult. It may hurt to learn how much people you truly care about are suffering. However, we are called to care about the people of the Holy Land. Solidarity is all about this connection, about caring to the point that their joy and hopes, their griefs and anxieties become yours as well.

⁹ Second Vatican Council, “Pastoral Constitution on the Church in the Modern World: *Gaudium Et Spes*,” (Vatican City: Libreria Editrice Vaticana, 1965), § 1.

¹⁰ Pizzaballa, Pierbattista, op cit, I.5, p 8.

INSTITUTIONAL INFORMATION - ABOUT THE ORDER¹¹

Today, the Equestrian Order of the Holy Sepulchre of Jerusalem is an association of the Catholic faithful, established according to ecclesiastical law and entrusted with a special mission from the Holy Father to aid the Church in the Holy Land and to strengthen amongst its members the practice of Christian life. The Order is governed by the ordinary regulations of Canon Law, the dispositions of the Church, and the rules of its own Constitution.

THE MISSION AND NATURE OF THE ORDER

In 2020, a new Constitution for the Order was promulgated, which states the mission of the Order as follows:

The specific mission assigned by the Holy Father to the Equestrian Order of the Holy Sepulchre of Jerusalem is that of animating zeal in the ecclesial community towards the Land of Jesus and sustaining the Catholic Church and the Christian presence there. The Order, in its members, is resolved to practice the evangelical virtues.¹²

*Article 1
Equestrian Order of the Holy Sepulchre of Jerusalem
Constitution.*

The nature of the Order is strictly religious and charitable. It does not participate in any movement or demonstration whatsoever of political character. The members of the Order cannot take part in activities of enterprises, organizations and associations whose character, purposes and programs contradict the doctrine and teachings of the Catholic Church or partake in presumed Orders and Institutions of asserted knighthood character, which are not recognized by the Holy See or not allowed by Sovereign States.¹³

¹¹ This section addresses the formation requirements set forth in the Formation Document §65.b.

¹² Equestrian Order of the Holy Sepulchre of Jerusalem, Constitution (Vatican City, 2020), Heading I, Article 1.

¹³ Equestrian Order of the Holy Sepulchre of Jerusalem, Constitution (Vatican City, 2020), Heading I, Article 2.

WORKS OF THE ORDER

In addition to strengthening its members in the Christian life, the Equestrian Order of the Holy Sepulchre of Jerusalem sustains and aids the charitable, cultural and social works and institutions of the Catholic Church in the Holy Land. In total, the Order supplies approximately 80% of the operating budget for the Latin Patriarchate of Jerusalem.

Your Annual Contribution to the Order should represent a definite sacrifice on your part. The funds go to support institutional activities of the Latin Patriarch of Jerusalem: pastoral care, maintenance of clergy, support of the seminary, construction and maintenance of parish churches and school buildings, and subsidy of school operations.

The Order's assistance also includes financial support for the construction and rehabilitation of shrines and sanctuaries, educational institutions, houses of formation, residences for priests and religious, child-care institutions, homes for the aged and handicapped, and healthcare and social service institutions.



Our Lady of Sorrows Home, Jerusalem

The Order also supports projects and programs of human development such as housing, scholarships, and other types of social work.

ATTRIBUTES OF THE MEMBERS

Participation in the Order is the work of a lifetime. This is an important point for a number of reasons. The most compelling reason is that membership in the order should help bring our members closer to our Lord, and that is the sort of thing to which we should dedicate our lives.

The Equestrian Order is committed to fostering these seven attributes in its members.¹⁴

Renunciation – Renunciation is an important step on the road to holiness, this lets us detach from the things of the world and allows us to subordinate our own interests to that of the common good.

Generosity – a natural reaction to renunciation, Members extend their help to the most vulnerable and least fortunate. In our case as members of the Order, that applies in a special way to the populations of the Holy Land.

Courage - specifically courage in the struggle for justice and peace. This virtue is enacted by providing support for and recognition of the dignity and human rights of individuals. In

¹⁴ Equestrian Order of the Holy Sepulchre of Jerusalem, Constitution (Vatican City, 2020), Heading II, Article 4.
8

particular, this includes freedom of religion and as well as reasonable safety and security for those who live in the Holy Land.

Solidarity – Members pray for and support the Latin Patriarchate of Jerusalem and contribute to the maintenance and advancement of its religious, charitable, educational, cultural, and social institutions. Solidarity is more than simply lending a hand. It is much a deeper concept than that. Members of the Order must care, and care deeply, about the people of the Holy Land. It may hurt to learn how much people for which we care are suffering. Solidarity is all about caring to the point that their joy and hopes, their griefs and anxieties become ours as well.¹⁵

Concern - for the Christian presence in the Holy Land. This includes the Church, the Holy Places, and the Christian communities. This concern expresses itself as prayer and a genuine commitment to promote mutual understanding between peoples. This concern involves “dialogue, forgiveness, reconciliation and other fundamental values that are pre-conditions for the peaceful co-existence of all the peoples of the Holy Land.”¹⁶ We are all called to do our part in helping promote peace wherever we can.

Involvement – As members of the Order we are called to be involved, not just with the Holy Land, but with our local parishes and dioceses. Any activity that promotes charity, ecumenism, and evangelization should be of interest to us and we should be actively involved in our parishes and dioceses.

Cooperation – this involves working with other like-minded groups with similar goals and objectives for the Holy Land.

¹⁵ cf Second Vatican Council, Pastoral Constitution on the Church in the Modern World: *Gaudium et Spes*, op cit §1.

¹⁶ Constitution, Article 4.5

COMMITMENTS TAKEN BY MEMBERS

Membership in the order means taking on a commitment for life. The commitment is to be a Witness to the faith, to lead an exemplary Christian life of continuing charity in support of the Christian communities in the Holy Land, and to practice the true charitable commitment of a Christian.

The Cardinal Grand Master often reminds us that the Order of the Holy Sepulchre is not an “honorific order” that rewards acquired merits; instead, it is a “contributive order”, which stems from a commitment voluntarily undertaken by those who are part of it.¹⁷

*Leonardo Visconti di Modrone
Governor General*



*Investiture Ceremony
photo by Tony Amat*

“Members in the Equestrian Order of the Holy Sepulchre of Jerusalem are distinguished by: their assiduous practice of Christian faith; living by the highest standards of moral conduct; their exemplary involvement in the activities of the Church at the parish and diocesan levels; their willingness to engage in the specific apostolate of the Order at the service of the Church; their ecumenical spirit; and their active interest in the needs and problems of the Holy Land.”¹⁸

Membership in the Order additionally requires one to sustain and aid the charitable, cultural and social works and institutions of the Catholic Church in the Holy Land, particularly those of the Latin Patriarchate of Jerusalem with which the Order maintains traditional ties.

The purpose of joining the Order is to live out our commitment to Christian charity by serving the Catholic Church on a global scale and to carry out acts of charity to make the operations to maintain the Christian presence in the Holy Land possible. While we benefit from joining in community with our fellow Catholics, personal gain or prestige is not the focus.

¹⁷ Modrone, Leonardo, “The importance of continuity in charitable action”, (Vatican City, September, 2025), <https://www.oessh.va/content/ordineequestresantosepolcro/en/gran-magistero/il-gran-magistero/news-dal-gran-magistero/l-importanza-della-continuita-dellazione-caritativa.html>, Accessed July 16, 2026.

¹⁸ 1997 Constitution

DUTIES OF KNIGHTS AND DAMES

The duties and responsibilities of Knights and Dames of the Order today are:

- ✠ Continue to live a life of exemplary Catholic faith and moral conduct;
- ✠ Generously support the parish and diocese to which you belong;
- ✠ Make an annual contribution to the Lieutenancy to support the Latin Patriarchate;
- ✠ Observe and promote the objectives of the Order;
- ✠ Make at least one pilgrimage to the Holy Land;
- ✠ Foster in all people of goodwill an interest in the Holy Places;
- ✠ Participate in the events of the Order;
 - Attend the Annual Meeting;
 - Participate in local events;
 - Attend the funerals of departed Knights or Dames;
- ✠ Inform the Lieutenancy Office of any change in contact information.

KEY DOCUMENTS

The structure and nature of the Equestrian Order of the Holy Sepulchre of Jerusalem is established by its Constitution which was approved by Pope Francis in 2020. Pursuant to that Constitution, the Order has adopted its General Regulations. The lieutenants of North America have subsequently adopted a Code of Conduct and have also defined Organizational Integrity requirements.

Constitution

The Constitution sets forth the mission and nature of the order, along with the Order's commitment to foster personal renunciation, generosity, courage, solidarity, concern, involvement, and cooperation as previously discussed. In addition, it establishes the Order as a Central Entity of the Catholic Church whose seat is Sant'Onofrio on the Janiculum.¹⁹

Further, the Constitution defines the organization and central government of the Order along with local management in the form of Lieutenancies and Magistral Delegations. The Constitution specifies that all offices held by the members are on a volunteer basis for a term of four years. An individual may hold an office for a maximum of two terms, unless the Cardinal Grand Master determines that an exception is required.

The full document is available at

<https://www.oessh.va/content/ordineequestresantosepolcro/en/media/le-nostre-pubblicazioni/constitution.html>.

¹⁹ The Lateran Treaty dated February 11, 1929, defines the relationship between the Vatican City State and the state of Italy. A Central Entity of the Catholic Church is an entity recognized as a part of the Vatican City State, not subject to outside interference or taxation.

General Regulations

Article 43 of the Constitution authorizes Cardinal Grand Master in consultation with the Grand Magisterium to “promulgate general provisions supplementary to the Constitution of the Order and in strict keeping with its founding principles”²⁰. Pursuant to this article, the General Regulations were promulgated and made effective January 1, 2025 with the intent of sustaining the life of the Order and to promote a commitment to “self-discipline rich in generosity and altruism”.²¹

Specifically, Title III of the General Regulations addresses the membership of the Order.

*Members of the Order are required to participate actively, both individually and collectively, in the life of the Order, particularly in those activities aimed at the achievement of the statutory objectives; to observe punctually the norms of the Constitution and these General Regulations; to comply faithfully with the Directives of the Cardinal Grand Master, the Grand Magisterium, and the Governor General and all other Members of the Order deputed to act on their behalf.*²²

Article 70. General Regulations

The full document is available at

<https://www.eohssouthwest.com/documents/OfficialDocuments/2025 EOHSJ REGULATIONS.pdf>.

²⁰ Constitution of the Order, Article 43.

²¹ General Regulations, Authorizing letter (Prot. No. 1108/2024) dated October 24, 2025.

²² General Regulations Article 70.

North American Regulations

Additionally, the lieutenants of North America have determined and promulgated regulations related to a Member Code of Conduct, as well as Organizational Integrity.

Code of Conduct

The Order in North America – Personal Conduct document applies to all Members, especially those in leadership positions.

*The Order requires persons, especially in leadership positions, to observe high standards of business, personal, moral and ethical conduct when performing their duties and responsibilities. All members must practice honesty and integrity in fulfilling their responsibilities and comply with all applicable laws and regulations.*²³

The Order in North America – Personal Conduct

Included in the Code of Conduct is a policy to report wrongdoing which obligates members to report “(a) questionable or improper accounting or auditing matters, (b) violations and suspected violations of the Order’s Conduct Guidelines and (c) other financial, legal or canonical concerns. A concern along these lines within a Lieutenancy shall be reported to the Lieutenant. A concern with a Lieutenant shall be reported to the Vice Governor General of North America, and a concern with a Vice Governor General shall be submitted to the Governor General.”²⁴

The full document is included as Appendix 2.

Organizational Integrity

The Order in North America – Organizational Integrity document offers guidance in best practices for the management of the organization. Consistent with Order’s Constitution and Regulations it addresses leadership duties and responsibilities, communication, and financial controls.

The full document is included as Appendix 3.

²³ Equestrian Order of the Holy Sepulchre of Jerusalem, The Order in North America – Code of Conduct

²⁴ Ibid

**THE STRUCTURE OF THE EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF
JERUSALEM**



Leo PP. XIV

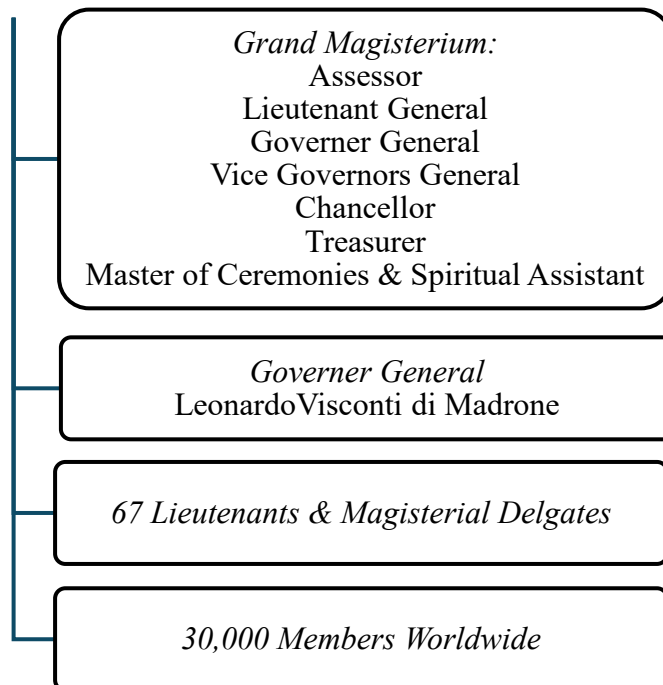
Holy Father
Pope Leo XIV



Cardinal Grand Master
Fernando Cardinal Feloni



Patriarch Grand Prior
Pierbattista Cardinal
Pizzaballa



Organization of the Equestrian Order

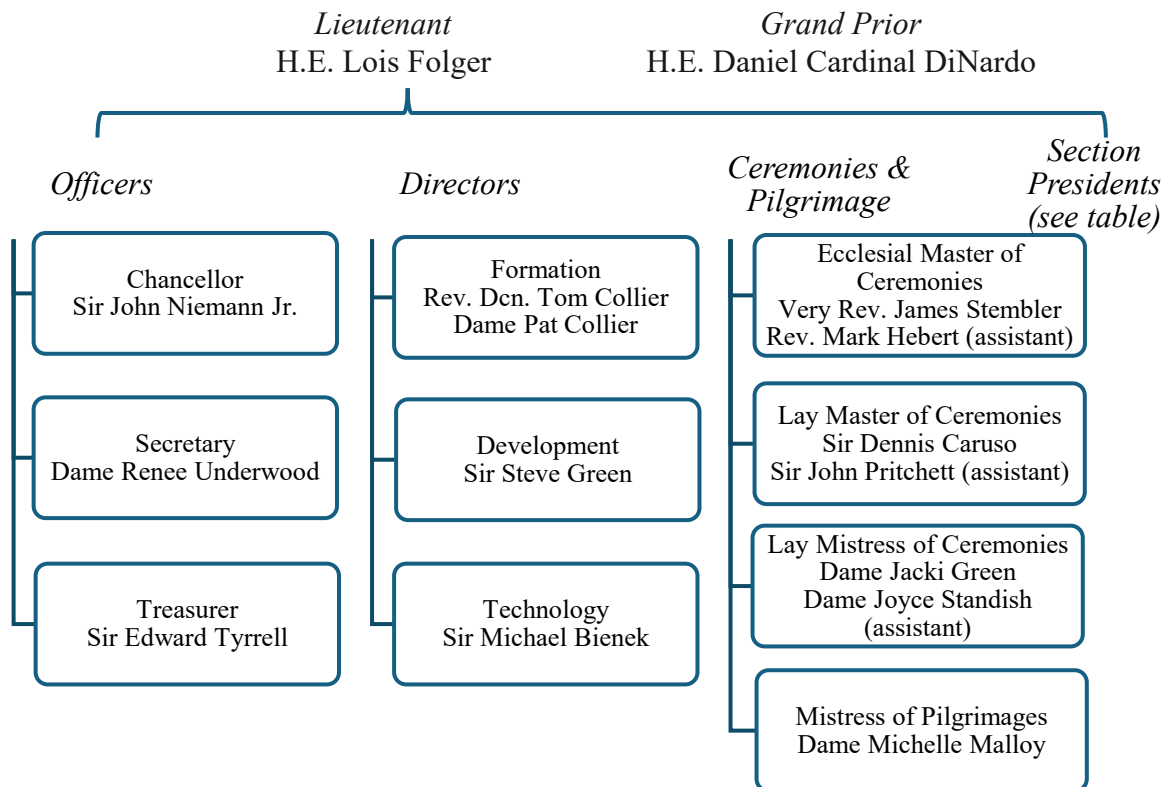
His Eminence, Fernando Cardinal Filoni is the Grand Master and His Eminent Beatitude, Pierbattista Cardinal Pizzaballa is the Latin Patriarch of Jerusalem and serves *ex officio* as the Grand Prior of the Order.

The Grand Master is assisted by the Grand Magisterium, which is comprised of members and officers. The Grand Magisterium governs the Order, provides the administrative support for the Order in Rome, and interfaces with the Latin Patriarch to provide him with funds to support his efforts throughout Cyprus, Israel, the Palestinian Territories, and Jordan.

At the present time, the Order is divided geographically into 52 Lieutenancies and Magistral Delegations in 33 countries. Every five years, the Grand Master and the Grand Magisterium ask the Lieutenants and Magistral Delegates from around the world to come to Rome for a Consulta to discuss major issues that face the Order.

The Southwestern Lieutenancy

Each Lieutenancy is governed solely by its Lieutenant, who is appointed by the Cardinal Grand Master, in agreement with the Governor General. The Lieutenant reports directly to the Governor General in Rome. The Lieutenant is assisted by a Council. Nevertheless, the Lieutenant is the supreme authority in the Lieutenancy, subject to the Grand Master and serving at his pleasure, as stated in the Constitution of the Order.



Organization of the Southwestern Lieutenancy

Chart of Section Presidents

Table 1 Section Presidents of the Southwestern Lieutenancy

Section	President(s)
Personal Ordinariate of the Chair of St. Peter	Sir Shawn Williams
Amarillo	Sir Dennis & Dame Catherine Ice
Austin	Sir Shannon & Dame April Swenson
Beaumont	Dame Paula Lovoi
Corpus Christi	Sir Michel & Dame Sandra McCutcheon
Dallas	Sir Scott & Dame Sherry Atkinson
El Paso	Sir Manny & Dame Maureen de la Rosa
Ft. Worth	Sir Patrick & Dame Joan Bridges
Gallup	Sir Jay & Dame Katherine Mason
Galveston-Houston	Dame Ginger Niemann
Laredo	Sir Saul & Dame Rosantina Fernandez
Las Cruces	Sir Sal & Dame Christine Wright
Little Rock	Dame Connie Phillips
Lubbock	Sire Eric & Dame Christine Wanjura
Oklahoma City	Sir Chris & Dame Elizabeth Borders
San Angelo	Sir Ron & Dame Christe Gasser
San Antonio	Sir David & Dame Janet Pollock
Santa Fe	Sir Eddie & Dame Alice Gallegos
Tulsa	Sir Mick & Dame Sheila Michie
Tyler	Sir Jack and Dame Mona Gabriel
Victoria	Rev. Deacon Richard & Dame Karen Evans

*Source: Southwestern Lieutenancy
Equestrian Order of the Holy Sepulchre of Jerusalem
Council Roster (As of 3/19/26)*

PATRONESS OF THE ORDER: MARY, QUEEN OF PALESTINE



On January 2, 1994, Pope John Paul II entrusted the Equestrian Order to Mary's special protection under the title of Queen of Palestine. In addition, *The Guidelines for the Renewal of the Equestrian Order of the Holy Sepulchre of Jerusalem for the Third Millennium* (1998), the Grand Magisterium emphasizes the Order's devotion to Our Lady. Quoting Pope St. John Paul II, the Guidelines state,

“Filial devotion to the Blessed Virgin Mary should be a special characteristic of every member of the Order. As the faith of Mary, Mother of Jesus, illuminated the path followed by the first disciples, it must illuminate the path which each member of the Order takes. Mary, the ‘model of faith which is put into practice’ is the ‘woman who was docile to the voice of the Spirit, a woman of silence and of hope’. As the highly favored daughter of the Father, she is the ‘perfect model of love towards both God and neighbor.’”

THE HISTORY OF THE EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM²⁵

CHRONOLOGY OF SIGNIFICANT EVENTS

70 AD	Roman Legions under Titus destroy the city of Jerusalem.
326 AD	St. Helena, mother of the Emperor Constantine, discovers the True Cross in Jerusalem.
335 AD	The Basilica of the Holy Sepulchre, the Church of the Resurrection, is dedicated in Jerusalem.
614 AD	Jerusalem falls to the Persians and the True Cross is lost.
629 AD	The Byzantine Emperor Heraclius reconquers Jerusalem and retrieves the True Cross.
638 AD	Muslim rule comes to the Holy Land.
1070 AD	The Church of the Holy Sepulchre and other Christian churches in the Holy Land are burned and pilgrimages hindered by the Muslims.
1095 AD	Pope Urban II preaches the First Crusade at the Council of Clermont to the cry of “Deus Lo Vult!” (God Wills It) and Godfrey de Bouillon, Duke of Lower Lorraine, takes up the cross.
<i>Earliest Knights of the Holy Sepulchre</i>	
1099 AD	The First Crusaders capture Jerusalem. Godfrey becomes Protector of the Holy Sepulchre, establishes religious canons at the Church of the Resurrection and dubs knights at the Holy Sepulchre.
1113 AD	Pope Pascal II recognizes an Order of Knights who received their investiture at the Holy Sepulchre.
1122 AD	Pope Callistus II recognizes a lay religious community to guard the Basilica of the Holy Sepulchre.
1291 AD	The Latin Kingdom of Jerusalem falls to the Muslims and the last Knights of the Holy Sepulchre leave the Holy Land.
<i>Modern Era of the Equestrian Order</i>	
1847 AD	Pope Pius IX re-establishes the Latin Patriarchate of Jerusalem and gives the Patriarch the power to bestow Knighthood at the Holy Sepulchre.
1926 AD	The Order establishes the first Lieutenancy in the United States.
1930 AD	The Holy See rules that the Order is an “Equestrian” rather than a “Military” Order.
1962 AD	Pope John XXIII places the Equestrian Order under the personal protection of the Holy Father, although not as a “Pontifical Order.”
1977 AD	Pope John Paul II reorganizes the Order as it is presently constituted.
1994 AD	Pope John Paul II confides the Equestrian Order to the special care of Our Lady Queen of Palestine.
2016 AD	Pope Francis appoints His Excellency Archbishop Pierbattista Pizzaballa as the Apostolic Administrator sede vacante of the Latin Patriarchate of Jerusalem. He is subsequently named Patriarch (2020) and created a Cardinal of the Holy Roman Church (2023).
2019 AD	Pope Francis appoints His Eminence Cardinal Fernando Filoni as Grand Master of the Order.

²⁵ This section addresses the formation requirements set forth in the Formation Document §65.c.

SOUTHWESTERN LIEUTENANCY LEADERSHIP HISTORY

Southwestern USA Lieutenancy
Established 1986

Lieutenants

H.E. Lois K. Folger, DGCHS
Lieutenant 2022 – Present

H.E. Thomas R. Standish, KGCHS
Lieutenant 2014 – 2022
Lieutenant of Honor
Member of the Grand Magisterium

H.E. Dennis M. Malloy, KGCHS
Lieutenant 2006 – 2014
Lieutenant of Honor

H.E. Michael R. Earthman, KGCHS
Lieutenant 1998 – 2006
Emeritus Member of the Grand Magisterium

H.E. Albin J. Brezna, KGCHS
Lieutenant 1995 – 1998

H.E. Andrew J. Layden, KGCHS
Lieutenant 1986 – 1995
Lieutenant of Honor

Grand Priors

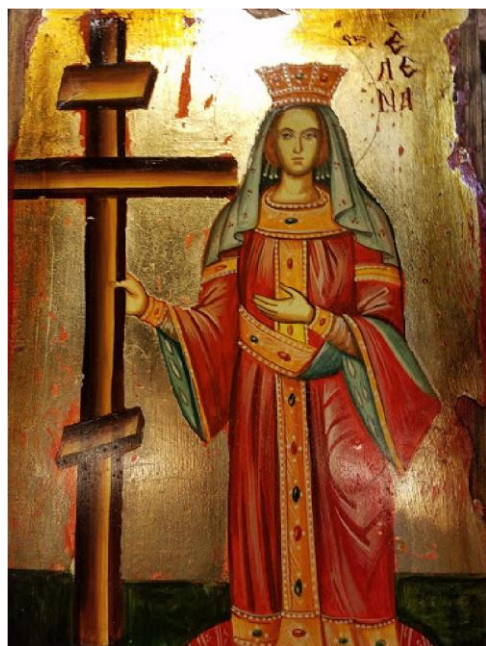
His Eminence, Daniel Cardinal DiNardo, KGCHS
Grand Prior 2005 – Present
Archbishop Emeritus of Galveston-Houston

His Excellency, Rene H. Gracida, KC*HS
Grand Prior 1986 – 2005
Bishop Emeritus of Corpus Christi

MAP OF THE HOLY LAND



HISTORY OF THE HOLY LAND



St. Helen

In 70 A.D., as Christ predicted, Roman Legions under Titus destroyed the city of Jerusalem. In the beginning of the 4th century, with Jerusalem still under Roman rule, Empress Helena, the mother of Constantine the Great, the first Christian Roman Emperor, discovered the True Cross in Jerusalem while seeking the locations of Christ's passion, death and resurrection. Constantine built a magnificent basilica entirely covering these Holy Places on Calvary Hill. The place of Lord's passion and resurrection was well known as it had been continuously venerated by early Christian pilgrims.

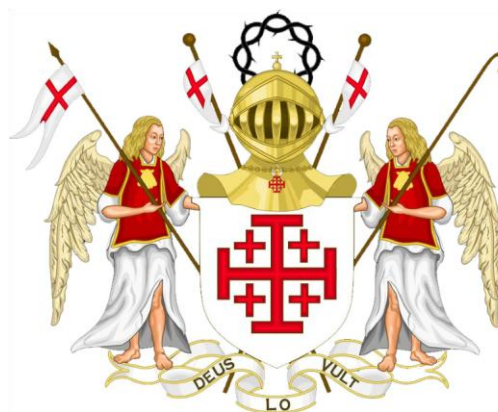
The Holy Places of Jesus' life had long been a prime destination of Christian pilgrimage. The basilica encompassing the Empty Tomb of the Resurrection became the focal point of pilgrimages from around the Roman Empire. The belief was universal that prayer at the site of Christ's resurrection would free the pilgrim from the burden of all sin and guarantee salvation.

The Roman Empire declined, and with the rapid rise of Islam, Jerusalem passed into Muslim hands. In the beginning, this caused no great problems for Christian pilgrims who were allowed access to the Holy Places. However, in 614, Constantine's Basilica was destroyed by invading Persians. Rebuilt by Abbot Modestos, it was again razed by the Caliph of Cairo, Al-Hakim, in 1009. After a brief period of control by the moderate Fatimids, the city then fell under to the Seljuk Turks in 1070, who severely oppressed the Christian pilgrims. No longer safe from harm, Christians were not certain of access to Jerusalem, should they survive to reach its walls. Their fate depended on the benevolence of local rulers.

By the middle of the 11th Century, the tales of savagery reached their peak and aroused widespread indignation in Europe. Geopolitical and religious issues combined to incite a desire to do something to forestall the Muslim advance in Asia Minor and to take back Jerusalem for Christianity.

THE FIRST CRUSADE

The reaction of Christian Europe was the formation of the First Crusade, with the battle cry, "God Wills It!" first uttered by Pope Urban II at Clermont in 1095. The cry in Latin, "Deus Lo Vult," is the motto on the coat of arms of the Order. With Pope



*Coat of Arms of the Equestrian Order
of the Holy Sepulchre of Jerusalem*

Urban II preaching the need for Western European knights to “take up the cross” and liberate the Holy Places, a crusading movement began that changed the face of Europe and the Middle East.

The First Crusade was a long and grueling campaign lasting nearly three years. In 1099, after a month-long siege and a final bloody assault, the combined Crusader army numbering about 12,000, under the command of Godfrey of Bouillon, a Frankish ruler and Duke of Lower Lorraine in what is now northern France and Belgium, conquered the Turks and entered the city of Jerusalem.

The successful Crusader armies asked Godfrey to accept the title of King of Jerusalem. He refused the honor, saying he would never wear a crown of gold where Jesus wore a crown of thorns. Godfrey was elected the Protector of the Holy Sepulchre and began to organize the kingdom.

ESTABLISHMENT OF THE ORDER



Godfrey de Bouillon Proclaimed King of Jerusalem (Federico de Mardrazo)

Almost immediately, Godfrey created or dubbed new knights at the Holy Sepulchre. Receiving knighthood at the Empty Tomb became an important ritual for the Crusaders. The first Knights of the Holy Sepulchre were those men who chose to remain in the Holy Land as protectors of the tomb rather than to return home. They joined with the religious Order under the rule of St. Augustine, the Canons of the Holy Sepulchre, who cared for the needs of pilgrims. The Knights of the Order took vows of poverty, chastity and obedience, as did the monks. Godfrey's coat-of-arms, originally gold on a silver background, became the red cross of the five wounds of Christ and contained the cross potent, a large cross surrounded by four smaller crosses. The coat of arms became the symbol of the Latin Kingdom of Jerusalem and is referred to as the Jerusalem Cross. It has remained the official insignia of the Order to this day.



The crusader affirmation, “God Wills It!” is the motto of our Order, but it signifies today a commitment to a Christian way of life very different from that of the medieval knights who took up the cross at the First Crusade. Though of ancient origin, the motto is ever alive and vibrant, for it inspires the Knights and Dames of the Holy Sepulchre to crusade for equality, justice for all, and peace in the Holy Land so that Christian, Jew, and Muslim may live side by side in love of God and each other - “God Wills It!”

Deus Lo Vult

PAPAL RECOGNITION OF THE ORDER

In 1113, Pope Paschal II recognized the existence of the Order of the Holy Sepulchre which provides the first clear historical references to the Order. In 1122, Pope Callistus II issued a bulla establishing the Order as a lay religious community with specific responsibilities of guarding the Basilica of the Holy Sepulchre and the city of Jerusalem in defense of Christianity against Muslim attack. The first constitution of the Order is still in existence, though the exact date of its writing is in scholarly dispute among historians. The Custos of the Holy Land was in charge to appoint the Knights of the Holy Sepulchre from 1486 to 1847. We have in our archives the register of the Knights. The investiture was during the night, on the hill of Calvary, in secret.



*Church of the Holy Sepulchre
canstockphoto*

There are many structures built by the Crusaders still standing in the Holy Land. The most important of these is the Basilica of the Holy Sepulchre in the center of the city of Jerusalem. This ancient Gothic structure was built by Crusaders on the site of Constantine's original basilica, and it covers the ground where Christ was crucified, and the tomb where He rose from the dead. This ancient church is the spiritual heart of the Order of the Holy Sepulchre and continues to be a special place of pilgrimage for our members.

The modern era of the Order begins with the restoration of the Latin Patriarchate in Jerusalem in 1847, a post that had been vacant for 400 years. With the restoration, the Order was placed under the jurisdiction of the new Patriarch, Monsignor Joseph Valerga. In keeping with the customs of the royal houses of Europe prevalent at that time, Pope Pius IX undertook a restructuring of all papal honors, which included the restructuring of the Order of the Holy Sepulchre so that it was more closely linked to the papacy and more formalized and uniform in structure. Pope Pius IX, now a saint, declared in a document:



*Golgatha Stone
in the Church of the Holy Sepulchre
canstockphoto*



Pope Pius IX

“With all the rights that have been otherwise sanctioned for the Knights of the Most Holy Sepulchre and which have been carefully studied remaining in force, it is decreed that the conferring of rank in this Order shall belong exclusively to the Patriarch. He shall use this privilege only in favor of those who have been worthy of merit in the cause of Religion and who manifest other requirements of obtaining this honor.”

One of the powers Pope Pius IX gave to the new Patriarch was the ability to dub knights at and of the Holy Sepulchre. At the present time the Patriarch in Jerusalem still has the privilege of personally appointing Knights and Dames of the Order from the clergy and laity of the Latin Patriarchate²⁶. Later, in an attempt to assert its own unique identity in the world, the membership of the Order of the Holy Sepulchre petitioned the Holy Father (Pope Pius XI) to nullify the terms identifying the Order as military and sacred, seeking a conferred sovereign status. The Holy See was neither prepared nor capable of doing so, as the Order did not enjoy diplomatic sovereignty. Agreeing that the appellation “sacred and military” was commonly used by chivalric societies not closely linked to the Holy See, Pius XI conferred in their place the appellation “equestrian.” At present, the full title of the Order remains The Equestrian Order of the Holy Sepulchre of Jerusalem. Why are we an “Equestrian” order? Equestrian harkens back to our military origins and is derived from the Latin word “equitem” or knight.

THE INCLUSION OF DAMES

In 1888, Pope Leo XIII authorized the Holy Sepulchre to confer membership upon dames of “society and noble birth,” the first international order to do so. They were to be known as Dames of the Holy Sepulchre. It was not to be a “ladies’ auxiliary,” as women were to be admitted to all degrees of rank on the same basis as men, and to wear the insignia of those ranks.²⁷

The first female member was the Contessa Maria Francesca di Tomas, who received the rank of Grand Cross in 1871, predating the “official” welcome of female members by seventeen years. Today, there are female Lieutenants, as well as members of the Grand Magisterium.

²⁶ Equestrian Order of the Holy Sepulchre of Jerusalem, Constitution, Article 35,§2 calls for the Cardinal Grand Master to validate the Patriarch Grand Prior’s letter of appointment by issuing the corresponding diploma.

²⁷ The word Dame reflects a chivalric honor bestowed upon a woman based on her own merit, whereas the word Lady reflects honors based upon her husband’s merit. Hence, women of the Order are referred to as Dames.

THE ORDER'S CONNECTION TO THE HOLY LAND ²⁸

The Equestrian Order, as an order of chivalry, is medieval in its origin; it however has a very modern mission.

Knights and Dames provide funds to help maintain schools, convents, rectories, and parish centers. Additionally, the Order supports orphanages, clinics, the Patriarchal Seminary and Bethlehem University, which is the only Christian university in Israel. The Grand Magisterium in Rome regularly disburses funds to the Holy Land, acting as a faithful steward of funds that our members donate. Donations are used by the Latin Patriarch to support the essential mission of the Church in the Holy Land.

THE CHRISTIAN COMMUNITY IN THE HOLY LAND

For more than nine hundred years, it has been the special challenge and role of the Equestrian Order to support and assist the Christian Community in the Holy Land. In the beginning, this role consisted of maintenance of the physical facilities of the Church of the Holy Sepulchre and the provision of protection to Christian pilgrims as they came to the Holy Places. In recent years, the Order's mandate in the Holy Land has included the territory of the Latin Patriarchate (the Archdiocese of Jerusalem), which includes Israel, Palestine, Jordan, and Cyprus. While the charity of the Order extends to all those in the Holy Land in need, regardless of their beliefs or religious creeds, special attention has been made to support the Christian Community.

The Christian Community of Jerusalem began during the lifetime of Jesus and has been a constant presence for some 2000 years in the Holy Land. The Acts of the Apostles remind us of the vibrancy and expansion of the Christian Community in the years immediately after the Resurrection. Even after the Roman Emperor Trajan expelled the Jews from Palestine after the destruction of Jerusalem in 70 A.D., the Christian Community continued to exist, and we have written evidence of many martyrs who witnessed to the Christian faith during the persecutions.

THE PRESENT SITUATION IN THE HOLY LAND

In the Holy Land, almost all of the magnificent Christian shrines are living parishes, having largely Palestinian or Arab congregations, although there is a significant presence of Hebrew speaking Catholics. Unfortunately, due to the violence, oppression and lack of employment opportunities, many Christian families have moved to other countries over the past 40 years. There is a real possibility that the shrines will lose their Christian congregations and become nothing but museums. Christians today make up less than 1% of the population in the Holy Land.

Knights and Dames of the Order strive to preserve the Christian presence in the Holy Land. We have a special concern and apostolate: material, moral and spiritual assistance to and support of

²⁸ This section addresses the formation requirements set forth in the Formation Document §65.e.

the poor, those without resources, voice, or means and those who are oppressed and lack the capacity to defend themselves and their rights.

On October 7, 2023, war broke out in Gaza. Hamas attacks against Jews was met with Israeli counter attacks. The resulting conflict has been described by the Latin Patriarch of Jerusalem as “watershed events that brought one era to a close and opened another, doing so in the worst possible way.”²⁹ In response to this crisis, H.E.B. Pierbattista Cardinal Pizzaballa³⁰ issued a pastoral letter entitled “They returned to Jerusalem with great joy; A proposal for living the vocation of the Church in the Holy Land” in which he describes the present situation and suggests a way forward living out the Christian faith in these times of great difficulties.

“As I have already said, this Letter is primarily pastoral in nature: it does not contain purely political considerations and analyses. It is “political” only in the broader sense, in that it concerns our remaining in the polis as Christians, that is, remaining in our real world and in our City of Jerusalem, while always oriented toward the true and definitive polis, the heavenly Jerusalem.”³¹

*H.E.B Pierbattista Cardinal Pizzaballa
Pastoral Letter: They returned to Jerusalem with great joy.*

The Patriarch outlines the difficulties related to the rupture of human relations, growing polarization, a loss of orientation toward the common good, difficulties with interreligious dialogue, and a local Church in turmoil. He calls upon Jerusalem to become “the image and mirror of the heavenly Jerusalem”.³² Additionally, he calls for an increase in the sacramental life of the Church, a strengthening of families, schools, and hospitals, along with respect for elderly and young people alike. He further calls for greater support for priests and religious, improved ecumenical and interreligious dialogue even as the culture of violence is rejected in as trust is rebuilt in love.

Material and spiritual support from the Equestrian Order of the Holy Sepulchre of Jerusalem is needed now more than ever.

²⁹ Pizzaballa, Pierbattista, “They returned to Jerusalem with great joy; A proposal for living the vocation of the Church in the Holy Land”, (Pastoral Letter Prot. (1) 1085/2026, Jerusalem 2026), p 4.

³⁰ Since being created a cardinal, the title of the Latin Patriarch of Jerusalem is styled as “His Eminent Beatitude: and is abbreviated herein at H.E.B.

³¹ Pizzaballa, op cit, p. 3

³² Pizzaballa, op cit, p 11.

THE ORDER'S COMMITMENT TO EDUCATION IN THE HOLY LAND

From its inception in 1847, the Latin Patriarchate of Jerusalem has based its pastoral program, especially in rural areas of the Holy Land, on parish schools. The Equestrian Order has provided increasing financial support for the Patriarchal schools.

Our schools are perhaps among the greatest gifts the Church gives to our planet. Generations of men and women – Jews, Christians, and Muslims – have passed through the ranks of our institutions. This is not a detail: it is a true mission.

Today, our schools are called to do even more. They are not just places of instruction, but true workshops of a new humanity. They are spaces where we learn to live together, where difference does not frighten but enriches, and where encounters with others become opportunities for growth rather than conflict. Pope Leo XIV, recently commemorating the 60th anniversary of the conciliar document Gravissimum Educationis, said: “Education is an act of hope and a passion that is renewed because it manifests the promise we see in humanity's future.” (Drawing New Maps of Hope, 3.2.)³³

*H.E.B Pierbattista Cardinal Pizzaballa
Pastoral Letter: “They returned to Jerusalem with great joy.”*

Under the direction of the Latin Patriarch, there are over 40 schools in Israel, Palestinian Territories and Jordan. A total of nearly 19,000 students attend these schools. Most of these schools are in Christian parishes and the parish priest has a major role in teaching Christian values and religion to the students. As a result, these schools are a major source of priestly and religious vocations in the Holy Land.



*Holy Child Program in Bethlehem
for Special Needs Children*

In addition, there are several private Catholic schools in the Holy Land, sponsored by religious orders such as the Franciscans and the Christian Brothers. The significant difference between these private schools and the Patriarchal parish schools is that the private schools charge higher tuition and are self-funding. The Patriarchal schools are not. It is the objective of the present Patriarch to provide an education for children of all Christian denominations, regardless of the ability to pay. This education includes moral, religious and intellectual teaching as well as academic subjects. If

³³ Pizzaballa, op cit, p22

there are places available, Muslim children are accepted into the Patriarchal schools if they have the ability to pay the full tuition. Christian schools are seen by many Muslim parents as providing a higher quality of education than state-run schools. But, more importantly, the Patriarch firmly believes that knowledge of the faith of others by Muslim children reduces discrimination and promotes social tolerance and harmony.

In Israel, there is limited state support for religious schools of all denominations. However, in the Palestinian Territories and Jordan, there is no Government support for any private school. In these institutions, every effort is made to ensure that students develop in a healthy environment and receive quality education. Education is a diocesan priority because good training is a source of hope for younger generations and their families. For this, the Patriarchate is committed to providing it to all children, from kindergarten to high school. These schools are accessible to everyone, regardless of the families' income. Thus, the poorest families are exempt from tuition fees. This access to education for all would not be possible without the donations and the major financial support of the Knights and Dames of the Order of the Holy Sepulchre.

It is important to recognize that a “Christian school” is defined by three characteristics: (1) the admission of students who are Christian; (2) the employment of teachers who are Christian; and (3) the teaching of religious education.



Palestinian Christians

Preference is given to the admission of Christian students to the Patriarchal schools the Order supports, regardless of the ability to pay. Muslim students are then admitted to Patriarchal schools as capacity permits.

EMERGENCY HUMANITARIAN AID & SPECIFIC PROJECTS

In addition to its important aspect of supporting educational projects throughout the Holy Land, the Order also provides emergency humanitarian aid and funding for specific projects proposed by the Patriarchate.

Since October 2023, the Church of the Holy Family in Gaza has become a refuge from the devastation of war. With the help of the Order, the church has become a source of food and food distribution, medical care, and school. Food vouchers, baby supplies, and medical assistance has been established for West Bank and East Jerusalem communities. Additionally, a cash-for-work program provided around 4,000 job opportunities.

Other projects were undertaken to renovate several parish churches, convents, pilgrimage facilities, and homes for the elderly.

PILGRIMAGES TO THE HOLY LAND

A pilgrimage to the Holy Sepulchre and the Holy Land is a moral obligation of every Knight and Dame of the Equestrian Order of the Holy Sepulchre of Jerusalem and should be realized with the help of God at least once during one's lifetime. The Lieutenancy is deeply committed to the promotion of multiple pilgrimages, organizing several pilgrimages each year as conditions allow. The shared experience of pilgrimage to the Holy Land creates an undying bond of fellowship between both pilgrims and those they encounter.

Pilgrimage to the Holy Sepulchre of Our Lord and to the other sacred places is both an act of faith and an act of solidarity with our brothers and sisters living in the Holy Land. In addition to the economic benefits in an economy heavily reliant on pilgrimage, our presence among them is an encouragement to the Christian minority in that land, who live with so many challenges, pressures and difficulties. It also deepens our faith that comes from experiencing the "Land of the Bible" and its people and enables pilgrims to give special witness to those with whom they live and work.

The Equestrian Order of the Holy Sepulchre of Jerusalem has always been a pilgrim Order. Foremost in the mind of the first crusaders was a determination to pray at the Holy Places throughout Palestine and Israel and, thereby, obtain forgiveness of sins and eternal salvation. For nine hundred years, members of the Order have traced the route from their homes to the Holy Land to marvel at the places where Our Lord was born, preached, died and was resurrected. A Pilgrimage has always been and remains, an important event and act of religious devotion in the lives of members of the Order.



THE PILGRIM SHELL

The Pilgrim Shell is the most treasured decoration of the Order and is awarded by the Latin Patriarch of Jerusalem. Any Knight or Dame of the Order in good standing, who makes a pilgrimage to Jerusalem and prays at the site of the Holy Sepulchre of our Risen Lord, can earn the Pilgrim Shell. It testifies that the Knight or Dame of the Order has seen the results of his or her charity and knows the importance of the mission of the Order and the fulfillment of the apostolate. It is the goal of every member. For those who have made a Pilgrimage to the Holy Land before being invested into the Order or who have traveled independently or on non-Order Pilgrimages, there is a process for receiving the Pilgrim Shell. An itinerary, brochure and summary must be submitted to the Lieutenancy office for approval and submission to the Grand Magisterium.

The Pilgrim Shell is a scalloped shell, the ancient badge of a pilgrim, oxidized in silver and overlaid with the Cross of Godfrey of Bouillon enameled in red and bordered in gold. Originally, the symbol of a complete pilgrimage to the shrine of St. James the Apostle at Compostela, Spain, the shell is now the universal sign of pilgrimage. The shell reminds us that we are all pilgrims on earth and members of a pilgrim Church. It is also a pledge to aid the

needy, especially in the Holy Land. It is worn on the outside of the cape, scalloped edge down, centered on the red felt cross of the Order. The Pilgrim Shell and the 2000 Jubilee medal are the only decorations to be worn on the cape. When worn with other decorations on business or formal attire, no decoration is placed above the Pilgrim Shell.

ADMINISTRATION³⁴

No organization of any size can exist without a formal means of operating. This section addresses a few of the key processes employed by the Equestrian Order in fulfilling its mission. Included among these and of special interest is liturgy. The Order's activities seek to give glory to God and therefore include acts of worship in which we seek to give God the honor that he is due.

CLASSES OF MEMBERSHIP

The Order is divided into three classes of membership, Lay, Ecclesiastical, and Religious. Lay members are from the lay faithful, Ecclesiastical members include priests, deacons, and bishops. Religious members are religious brothers and sisters.

MEMBER STATUS

Active Members

Active Members are those who adhere to the responsibilities of membership. Active Members are members in good standing and are eligible to:

- ✙ Receive Lieutenancy and/or Section mailings;
- ✙ Participate in all meetings;
- ✙ Participate in pilgrimages organized by the Order;
- ✙ Transfer to another Lieutenancy, and
- ✙ Identify themselves as members of the Order.

Exempt Members

Members may be exempt from their responsibilities due to age or infirmity. Please contact the Lieutenancy Office with any life situation that would preclude you from carrying out your responsibilities. Members who meet the criteria may be marked as "Exempt" will be excused from active participation and financial responsibilities.

Suspended Members

Members may be suspended voluntarily or involuntarily. Members may choose to voluntarily suspend their membership when their personal circumstances may bring dishonor to the Order. Once the circumstances are cleared, the member can return to Active Membership. Clergy who take a leave of absence should also voluntarily self-suspend until they return to active ministry. A member who does not voluntarily suspend who brings dishonor to the Order may be involuntarily suspended. The suspension is lifted once the circumstances are cleared.

³⁴ This section addresses the formation requirements set forth in the Formation Document §65.d.

Resigned Members

The Lieutenant is charged with the regular review of the membership listing in order to ascertain the real intentions of those who, with the passage of years, have lost interest in the ideals and activities of the Order. Members who do not fulfill their commitment to the Order, including lack of participation and payment of annual contributions, will be contacted by the Lieutenancy Office by letter and will be given the opportunity to explain or rectify their situation. After three notices, members who do not respond or rectify their situation may be resigned. Members who no longer wish to fulfill their responsibilities in the Order can voluntarily resign by notifying the Lieutenancy Office.

THE NOMINATION PROCESS

The basic requirements for membership as defined by the General Regulations follow.

For the purpose of admission, an aspiring candidate must be selected from among those who meet the requirements listed below (see Constitution, Art. 34 § 2):

- a) be a Catholic of exemplary faith and moral conduct;*
- b) actively participate in the life of the local church and generously support its activities;*
- c) be animated by a desire to live intensely the spirituality of the Order, to contribute to the fulfillment of its mission, and not to pursue mere honorific ends;*
- d) have experience and seriousness of purpose and have already demonstrated competence and maturity in other fields of activity;*
- e) be willing to attend a period of training, lasting ideally one year, directed by a Member with proven experience and adequate seniority in the Order;*
- f) be at least twenty-five years of age;*
- g) submit a written commitment indicating a desire to be a member of the Order, accepting all of the obligations set forth in the Constitution and these General Regulations.*³⁵

Article 67 §2: General Regulations

Nomination Process for Lay Members

Candidates for Lay membership in the Order are identified and approached by existing members who educate them about the lifelong commitment to the Order's mission and responsibilities.

³⁵ III Regulations A.67§2.

Candidates are asked to become actively involved in various Section activities during a discernment period in which they need to decide if they can fully and actively embrace the Order and its mission for life. These area council activities may consist of pilgrimages, spiritual services, first Monday Rosary, Mid-Year meeting and other area council events.

Candidates who show an active interest in the Order and its mission are nominated by existing members of the Order who have firsthand knowledge of the candidate's active participation in Parish and Diocesan works. Once nominated, candidates participate in several formation sessions in which a deeper knowledge of the Order, its mission, its history, and its requirements are presented.

Nomination Process for Ecclesiastical and Religious Members

Nominations for Ecclesiastical members are made by their bishops. Nominations for Religious members are made by the bishop of the diocese in which they serve with the concurrence of their religious superior. Members may recommend individuals for Ecclesiastical and Religious membership by contacting their Section President, but the ultimate decision lies with the diocesan bishop and the relevant religious superior.

Nominations are reviewed and approved by the Section President, the candidate's Pastor, Bishop and Lieutenant. Letters of invitation to apply for membership are then extended to the candidates by the Lieutenant with a request for biographical information and church documents (original certificates of Baptism, Confirmation, Marriage, Holy Orders) for the candidate's dossier. Dossiers of candidates are then forwarded to the Lieutenant. If approved by the Lieutenant, nominations are forwarded to the Grand Prior for review. Once reviewed by the Grand Prior, dossiers are forwarded to the Grand Magisterium in Rome for final review and approval. Certificates or scrolls of membership are presented to the new Knight and Dame. Members are invested with a mantle and insignia of the Order in a solemn liturgy, the Investiture Mass, held once a year at the Lieutenancy's Annual Meeting. A Vigil is held before the investiture to prepare candidates and to commemorate the night long vigil before the Blessed Sacrament held by medieval squires before they were dubbed Knights.



*Godfrey de Bouillon
praying in the Church of
the Holy Sepulchre.*

*-Image taken from f. 137v of
Histoia in partibus
transmarianis gestarum in
Frenche, with continuation
to 1231.*

The Annual Meeting is the one time during the year that we gather together from all over the Lieutenancy to fulfill the mission of our Order. Annual Meetings are a balance of liturgical, educational, spiritual, and social elements. The highlights are the promotion of eligible members in rank, the remembrance of our deceased members, and the investiture of new members. The meeting provides an update on the works of the Order in the Holy Land, a description of how the



photo by Tony Amat

Order's funds have been used, and the exploration of issues facing Christians in the archdiocese of Jerusalem (the Latin Patriarchate). It also provides us the opportunity to rededicate ourselves to the Order. The Annual Meeting is key event in which the fellowship of the Lieutenancy is strengthened and friendships renewed. Each member has an obligation to attend this meeting. The Annual Meeting

is a 3-day event (Friday - Sunday) with the location of the Annual Meeting rotating among the dioceses in the Lieutenancy.

ANNUAL CONTRIBUTION IN SUPPORT OF THE HOLY LAND

As a condition of membership in the Order, candidates agree to make an annual contribution to the Holy Land beginning in the year following their investiture. Each year the Lieutenancy provides a recommended contribution for Lay, Ecclesiastical, and Religious Members. Additionally, Members are expected to donate to schools as well as provide Mass stipends to Holy Land parishes.

We ask that each member contribute to the mission of the Order according to his or her capacity to do so. This amount will vary from member to member according to their circumstances, which may even change from year to year. Nevertheless, the Annual Contribution should be sacrificial, meaning that the amount of the contribution should be such that it is missed by the member, and causes the member to reflect upon the mission and needs of the Order throughout the year and not just when the Annual Contribution is made.

FIRST YEAR EXPENSES FOR CANDIDATES

Often members ask about the initial financial commitment when joining the Order. New Members are expected to pay an honorarium, purchase their regalia, and attend the Annual Meeting. Estimated costs for these items are provided each year by the Lieutenancy.

For more than 150 years the Popes, including the present Holy Father, have given to our Order the unique mission of supporting the struggling Christian community in the Holy Land. Each Knight and Dame is expected to support that community with his and her prayers, by being actively engaged in the works and mission of the Order, and by financial contributions in support of our mission.

SPIRITUAL BENEFITS

In addition to the opportunity to develop Christian charity and deepen one's prayer life, members of the Order enjoy additional opportunities to secure plenary indulgences for themselves or for the benefit of another. Members of the Order enjoy a plenary indulgence once the usual conditions of confession and detachment from sin, receiving the Eucharist, and prayer for the Holy Father's intentions are met on the following occasions:³⁶

- ✠ The day of one's Investiture;
- ✠ On the feast day of St. Helen (August 18);
- ✠ On the feast day of Pope St. Pius X (August 21);
- ✠ The Feast of the Exaltation of the Holy Cross (Sept. 14);
- ✠ The feast day of the Blessed Virgin Mary Queen of Palestine, Patroness of the Order (Oct. 25).

Additionally, Members are to commit themselves, or renew their commitment, at least in private, to faithfully observe the Constitution of the Order.

LITURGIES AND INVESTITURE

The Equestrian Order is centered on our Lord and his Church. Recognizing that it is through worship that we give God his due, all key events are celebrated in conjunction with liturgies. We recognize that the Eucharist is truly the “source and summit of the Christian life”, and as such our most important moments include the reverent and beautiful celebration of the Holy Mass.

The following describes the principal celebrations of the Order, most of which occur during the course of the Lieutenancy's annual meeting.

The Memorial Mass

Annually, the Order recognizes the Knights and Dames who were called to their final reward with a Memorial Mass offered for the repose of their souls. Mass is preceded by the presentation

³⁶ Equestrian Order of the Holy Sepulchre of Jerusalem, Constitution, Article 37.

of insignia to those Knights and Dames who have been promoted. Typically, this Mass is celebrated by the bishop of the diocese in which the annual meeting is held with the other bishops in attendance acting as principal concelebrants.

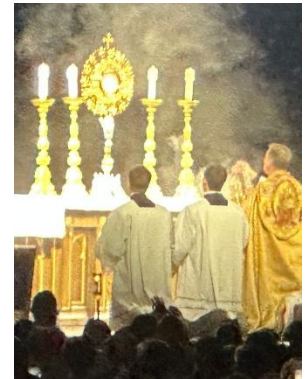
Investiture

The Investiture of new members begins immediately following the Memorial Mass and includes a Vigil Service which is later followed by Adoration of the Blessed Sacrament. The following day the Investiture takes place and the candidates become Knights and Dames of the Holy Sepulchre of Jerusalem. These liturgies are followed by the summit of the Christian life, the Holy Mass.

The Vigil Service

The Order continues the ancient tradition of a preparatory vigil before investiture. During the vigil the candidates take on their personal commitment by making their solemn promise to assist the Order in its mission. Following the blessing of their insignias the candidates declare their willingness to serve and they make their solemn promise to regulate their lives in accordance with Catholic teaching to accept the authority of the Order.

There are four important symbols to the Order – perfumed oil, spurs, sword, and the Jerusalem cross. The perfumed oil recalls the love shown by the women who anointed our Lord's body in the tomb. The spurs are a reminder of our duty to care for the things of God. The sword reminds us of our responsibility to defend our faith, as well as truth and justice. Finally, the Jerusalem Cross, the distinctive emblem of the Order, is presented. To members of the Order, the sacrifice of the Jesus on the cross is the example par excellence that vivifies our commitment to and sacrifice for the people of the Holy Land.



Later in the evening, the candidates are strongly encouraged to spend some time in Eucharistic Adoration, praying that the journey they are undertaking may begin with Jesus's inspiration, continue under his guidance, and be brought to its conclusion for God's greater glory.

The Investiture

On the day following the vigil, the candidates are invested and by that act officially become Knights and Dames of the Holy Selpulchre of Jerusalem. It is a solemn ceremony in which the celebrant, typically the Grand Prior of the lieutenancy, exhorts the candidates to strive for the highest ideals of the Order and accepts their promises to do so.

Becoming a Knight and Dame, means dedicating your life with commitment to profess the faith of Christ through witness, generosity, and love for the Gospel. This implies placing Jesus Christ at the center of our existence and of every personal, family, and social project. It means believing in the redemptive power of the Cross and the Resurrection to offer hope and peace to the world and particularly to the Land of Jesus.

Investiture Ceremony

The candidates are then constituted and declared members of the Order. In act symbolic of the candidate's submission to the authority of the Church, the celebrant places his crozier on the right shoulder of each candidate. They then don their regalia for the first time as a Knight or Dame of the Order. The Investiture Ceremony concludes with a prayer that both the Divine Redeemer and our Blessed Mother, Queen of Palestine assist the new Knights and Dames with the necessary grace to carry out their solemn promises.

The Investiture Mass

Once the prospective members have been invested, the entire Lieutenancy celebrates with Holy Mass. Usually, the Grand Prior is the celebrant with the attending archbishops as principal concelebrants. Great effort and care is taken to ensure that this Mass reflects the dignity of this event by giving glory to God.

Other Masses Celebrated During the Year

Although frequent gatherings as a Lieutenancy are not practical, each Section is encouraged to celebrate the key feast days in the life of the Order with Masses that recognize the Order followed by a time for fellowship. These days are:

- ✠ On the feast day of St. Helen (August 18);
- ✠ On the feast day of Pope St. Pius X (August 21);
- ✠ The Feast of the Exaltation of the Holy Cross (Sept. 14);
- ✠ The feast day of the Blessed Virgin Mary Queen of Palestine, Patroness of the Order (Oct. 25).

The actual days celebrated vary according to the needs of each Section.

PROMOTIONS IN RANK

Promotion in Rank for Laity

Promotion to the next rank is recognition of the merits earned by those members who, during their time in the Order have shown particular evidence of active participation, commitment and generous charitable action and who can be held up as example to others in the Lieutenancy. Although there are time requirements, promotions are not conferred based solely on length of membership or when requested by the member. Promotions are awarded annually at the Memorial & Promotions Mass held during the Annual Meeting.

- ✠ First rank: Knight or Dame
- ✠ Second rank: Knight Commander or Dame Commander
- ✠ Third rank: Knight Commander with Star or Dame Commander with Star
- ✠ Fourth rank: Knight Grand Cross or Dame Grand Cross



Dame



Dame Commander



*Dame Commander
with Star*



Dame Grand Cross



Knight



Knight Commander



*Knight Commander
with Star*



Knight Grand Cross

Requirements for promotion differ somewhat from lieutenancy to lieutenancy, but they all have in common the following:

- ✠ Candidates for promotion must be a member in good standing;
- ✠ Have spent at least five years in the lower rank;³⁷
- ✠ Have made regular Annual Contributions to the Order;
- ✠ Attended Annual Meetings and other Order events as regularly as possible;
- ✠ Candidates for promotion must receive their pastor and bishop's approval as a reflection of their continued active service to their parish, diocese, and local community.
- ✠ Candidates for promotion to Knight or Dame Commander must be at least 35 years of age.
- ✠ Candidates for promotion to Knight or Dame Commander with Star must have completed their pilgrimage to the Holy Land.
- ✠ Candidates for promotion to Knight or Dame Grand Cross must be at least 50 years of age.

Promotion in Rank for Ecclesiastic Members

Ecclesiastics are promoted to Knight Commander along the same timeline and under the same conditions as lay members. Most ecclesiastical members are promoted only to Knight Commander.³⁸ Under normal circumstances, Knight Commander with Star is reserved for bishops, and Knight Grand Cross is reserved for Cardinals.³⁹

Religious members are not promoted.⁴⁰

Knights and Dames of the Collar

This degree rightfully belongs to the Cardinal Grand Master and the Latin Patriarch of Jerusalem. However, the Cardinal Grand Master may confer this degree on lay or ecclesial members to those of the "highest dignity in very exceptional cases".⁴¹

³⁷ Under certain conditions, this time requirement may be reduced to three years at the discretion of the Lieutenant.

³⁸ Deacons who at ordination have attained a rank higher than KCHS retain their rank but are no longer eligible for further promotion.

³⁹ General Regulation 72§4.B states "The rank of Commander with Star (Grand Officer) is normally conferred on clerics with episcopal dignity". General Regulation 72§5.B states "The rank of Knight Grand Cross is normally conferred on Cardinals."

⁴⁰ Religious members promoted under previous policy retain their rank.

⁴¹ General Regulations, Article 72. §1.A(b).

UNIFORM ATTIRE

Mantle or Cape



The vesting of each new Knight and Dame with a mantle or cape, a type of choir or church robe, signifies both the robes worn by those redeemed in the Blood of the Lamb at the time of the Apocalypse, and the cloak of justice which is testimony to the union by grace of the members of the Order with Christ, the Immaculate Lamb of God. It is the visible insignia of the Order, marking it in a special, historic way. The mantle of the Order, revived by Pope Pius X, is the oldest link to the Crusaders, who originally adopted a creamy white woolen mantle marked by a large red Jerusalem cross on the left breast.

The mantle bears a prominent representation of the Jerusalem Cross, the five crosses potent, which constituted the arms of Godfrey de Bouillon and now are on the banner and emblem of the Order. Their blood-red color reminds us of the love of Christ our Redeemer, of His five wounds as he shed his blood for us, His death, and His resurrection. The use of this insignia has continued since its adoption by Godfrey de Bouillon in 1071. However, the Jerusalem cross predates Godfrey's adoption of it; in fact, it can be traced to Charlemagne in the year 800.

The Jerusalem Cross is composed of a central cross made of four tau crosses representing the Old Testament law. The four smaller Greek crosses represent the fulfillment of the law in the gospel of Christ. Another interpretation sees in it a representation of the missionary work of the church - spreading the gospel from Jerusalem to the four corners of the earth. Still others have acknowledged the five crosses to represent the five wounds of Christ. It was embodied in the heraldry of the Crusaders and continues today.



Knights:

Mantle -- A white, woolen mantle/cape, with the red Jerusalem cross.

Beret -- black velvet cap with badge applied at the band with the Scarlet

Cross of Godfrey de Bouillon on a silver shield.

Gloves - White gloves are to be worn.

Church attire under the mantle/cape: dark suit or dark sport coat and pants with white shirt and tie; white tie (tails) for Investiture Mass.

Neck Cross -- At the Investiture Mass the insignia of the current rank is worn with the cape. At all other events, Knight Commanders and higher ranks wear the commander's neck cross.

Knights who have not yet been promoted wear the neck cross appropriate for their rank.

Dames:

Mantle - A black silken mantle/cape, with the red Jerusalem cross emblazoned in the same fashion as on the Knight's mantle, was adopted for women who are given the title Dame. The black Dames' mantle is an important link to the Order's history. In the late 1800's, when Pope Leo XIII invited women to join the Order, the approved attire for women attending the Papal Court at the Vatican was a black dress, black mantle and mantilla. Thus, this fashion became the standard attire for Dames of the Order.

Mantilla - Black lace in the Vatican or Spanish mode. The mantilla must be plain black in color as gold within the mantilla is reserved for Lieutenants and those of higher leadership roles.

Gloves - Black gloves of a solid fabric (cotton, polyester, leather) are to be worn; long gloves if wearing a short-sleeved dress, short gloves if wearing a long-sleeved dress.

Church attire under the mantle/cape: Black or dark colored dress or pantsuit; formal black dress for the Investiture Mass.

Neck Cross – At the Investiture Mass the insignia of the current rank is worn with the cape. At all other events, Dame Commanders and higher ranks wear the commander's neck cross. Dames who have not yet been promoted wear the neck cross appropriate for their rank.

Members may not wear the uniform or even the mantle in public functions and ceremonies without prior authorization from the respective Lieutenancy or Magistral Delegation, as well as that of the Lieutenancy or Magistral Delegation where the function or ceremony takes place.

Knights and Dames Insignia

Knights and Dames receive three different insignia bearing the Jerusalem Cross. No two insignia are worn together. In other words, Knights and Dames of any rank should not wear the neck insignia with the miniature insignia or the lapel pin.

Use of the Uniform for Knights and Dames

The Lapel Pin - a small lapel pin, called a rosette, is included in the Knight's and Dame's insignia. Its size and design indicate the Knight's and Dame's rank. You may wear, and are encouraged to wear, the rosette on any business suit. This is an important witness of the member's commitment to the Order. The rosette is the only insignia of rank appropriate for business attire.

The Miniature Insignia - the Miniature insignia consists of a small star or cross of rank suspended from a narrow black silk ribbon which itself is suspended from a small gold pin enameled with strips of gold and white, the colors of the Holy See. This is typically worn with tuxedo for more formal occasions when white tie is not required.

The Neck Insignia - The neck insignia with the Order's cross has replaced the miniature insignia for most ceremonies. The neck insignia with the Jerusalem cross is the most appropriate decorations when formal attire is prescribed, for example, at Investitures or other ceremonies of equal solemnity.

Clergy Insignia and Decorations

The Lieutenancy's Grand Prior may modify the regulations for clergy uniforms and decorations. The formal uniform of ecclesiastical members of the Order is a stole with the Jerusalem cross. When vested to celebrate Mass, clergy, including deacons, should wear no insignia or decorations of the Order other than their pilgrim shell on the center of the upper right Jerusalem Cross on their stole. It is appropriate to wear a stole embroidered with the Jerusalem cross.

Knights who are permanent deacons, but not vesting, should follow the regulations for wearing the Order's insignia and decorations as set forth for lay Knight members.

Bishop members who are Knights Commander with Star should wear the star on the left side of the cassock or clerical suit.

Palms of Jerusalem

Those who have performed meritorious service to the order may be recognized by being awarded the Palm of Jerusalem. The Palm of the Jerusalem bears on its face the Cross of Godfrey de Bouillon on a shield of gold, silver or bronze, surmounted by the motto "Deus Lo Vult," the entirety surrounded by two Palms in elliptic form, one with olive branches, the other with branches of laurel, enameled in green. On the side is engraved the inscription:

"Palma Equestris Ordinis Sancti Sepulcri Hierosolymitani."

Those decorated with the Palm of the Order wear the Palm on their chest, hung on a band of watered black silk. The Palm is never to be worn on the mantle.

There are three classes of palms of Jerusalem: Bronze, Silver, and Gold, representing increasing degrees of contribution.

Other Decorations

Knights and Dames who have been awarded decorations for military or governmental service, or, who have received other Papal honors or belong to other Catholic orders (for example, the Order of Malta) may wear these decorations at the same time as those of the Equestrian Order. Generally, decorations of other orders should be worn in miniature on the left side, arranged from right to left in decreasing order of rank or with the most recent decoration awarded to the left. Only one neck cross may be worn.

CHART OF INSIGNIA FOR KNIGHTS AND DAMES

Knights

	Business Attire/Dark Blazer, Shirt and Tie	Black Tie/Tuxedo	White Tie and Tails
Mantle, Beret, Gloves	Yes	Yes	Yes
Rosette (Lapel Pin)*	Yes	Yes	Yes
Miniature Insignia*	No	neck insignia preferred	neck insignia preferred
Neck Insignia*	No	Yes	Yes
Star Insignia*	No	Yes	Yes
Sash with Star*	No	No	Yes
Pilgrim Shell	Yes (miniature)	Yes	Yes

**Only one insignia of rank should be worn at a time*

*Note - KC*HS wear both the Star and Neck Insignia as one Insignia*

The Rosette and Miniature Pilgrim Shell may be worn with Social Daytime Attire

Dames

	Dress Attire/Black Dress, Black Hose Black Shoes	Social Daytime Attire	Evening Formal Attire
Mantle and Mantilla	Yes	No	Yes
Rosette (Stick Pin)*	Yes	Yes	Yes
Miniature Insignia*	Yes	No	Neck insignia preferred
Neck Insignia*	Yes (with mantle)	No	Yes
Star Insignia as a pin or as a chain*	No	No	Yes
Sash with Star*	No	No	Yes
Pilgrim Shell	Yes (miniature)	Yes (miniature)	Yes

**Only one insignia of rank should be worn at a time*

*Note - KC*HS wear both the Star and Neck Insignia as one Insignia*

The Rosette and Miniature Pilgrim Shell may be worn with Social Daytime Attire

PRAYERS OF THE LIEUTENANCY

Prayer to Mary Queen of Palestine, Patroness of the Order

His Eminent Beatitude, the Latin Patriarchate of Jerusalem, Pierbattista Cardinal Pizzaballa, asked several contemplative monastic communities of his diocese to write a prayer to Mary Queen of Palestine, patron of the Order of the Holy Sepulchre, whose feast falls on October 25. The hope expressed is that with the Virgin Mary we place ourselves before the One for whom nothing is impossible. Faced with the difficult situation of the Holy Land, we strengthen our trust in the Mother of the Prince of Peace, confident of the power of her intercession in favor of justice.

To you, Virgin Mother Mary, Queen of the Land of Christ we come to
praise you, to thank you and entrust to you all your children,
inhabitants and pilgrims of this Land.

Virgin, Daughter of Zion, teach us the love you have for everyone, without
distinction.

Show us your merciful heart, give us your clarity of vision. As in the days of
Nazareth teach us to listen attentively to the voice of God and to his Word
of life.

Teach us fidelity in our daily work and silence capable of creating profound
communion.

Like in Cana watch over families, so that there is no lack of joy and unity.

As on the streets of Galilee and Judea, precede us on the path of discipleship
in the footsteps of your beloved Son to the supreme offering at the
foot of Calvary.

As in the Upper Room, intercede with the gift of the Spirit that cries in us:
“Abbà”. The One Father for Jews, Christians and Muslims, help us all to
walk on the paths of forgiveness and reconciliation so the walls that
divide may fall.

Amen.

Mother of the Prince of Peace also gift us the taste of Heaven that
supports our hope, so that soon “justice and peace will kiss”
this Holy Land and the entire earth.

Amen.

The Memorare (Prayer of the Order)

Remember, O most gracious Virgin Mary,
that never was it known that anyone who fled to thy protection,
implored thy help or sought thy intercession, was left unaided.

Inspired with this confidence, I fly unto you, O Virgin of virgins, my
Mother. To thee do I come; before thee I stand, sinful and
sorrowful.

O Mother of the Word Incarnate, despise not my petitions, but in thy
mercy hear and answer me.

Amen.

(Revised from the Vatican website: <https://www.vaticannews.va/en/prayers/the-memorare.html>)

Membership carries with it certain spiritual and temporal responsibilities with the first being daily prayer for peace in the Holy Land. Praying the Memorare to Our Lady, Queen of Palestine is especially encouraged. The Blessed Virgin Mary, under this title, was officially declared Patroness of the Order in 1994, by order of the Apostolic See. The Memorare was given to the Order by St. Bernard, Abbot of Clairvaux, when he urged the Second Crusade.

Knights and Dames Prayer

O Lord Jesus Christ,
for Your five wounds
that we carry on our insignias
we pray to You.

Give us the strength
to love all whom Your Father has
created
and more so, our enemies.

Free our souls and hearts from sin,
from partiality, from egoism
and from cowardice
so that we can be worthy
of Your sacrifice.

Let Your Spirit fall upon us all,
the Knights and Dames
of the Holy Sepulchre,
so that it may render us as
convinced and sincere
ambassadors of peace and love
among our brothers and sisters
and, especially, among all those
who do not believe in You.

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

Amen

Daily Prayer of the Holy Sepulchre

Lord Jesus, who has willed to call me
to the Ranks of the Equestrian Order of the Holy Sepulchre of Jerusalem,

I humbly ask You,

by the intercession of the most Blessed Virgin Mary,
of Saint Joseph, Saint Peter, Saint Paul and all the Saints,
to help me to remain faithful to the traditions of our Order,
in practicing and defending the Catholic, Apostolic and Roman Religion
against impiety and in exercising charity to my Neighbor and
above all to the poor and sick in the Holy Land.

Grant to me and my confreres the grace to support by prayer and sacrifice
the maintenance of the Holy Places and
the work of His Beatitude the Latin Patriarch of Jerusalem.

Give me the strength to be able to execute these desires with a truly Christian
spirit,
for The Glory of God, the peace of the world, and
the good of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Amen

Marian Prayer for Peace



Latin Patriarchate of Jerusalem, October 16, 2024

Most Holy and Immaculate Mother of God
we humbly come before you to seek
your intercession for Peace
in a chaotic and dangerous world.

We confess that we are all guilty of
repeatedly wounding your Immaculate
Heart and
the Sacred Heart of your Son our Lord
by our actions.

For these offenses we offer to you
our prayers and
our devotion in reparation.

We ask for your succor during these difficult
times
where peace is seemingly so far away.

We earnestly seek your intercession with
the Holy Trinity to bring Peace into the
world,
our country, and in our families.

Mary Most Holy,
our petition is for you to seek the grace of
the Holy Spirit
to imbue us with a more perfect Christian
love and
compassion in each of our hearts.

We recall the requests you made of us
to pray Your Holy Rosary and
fervently to follow your Son our Lord.

When turning to you for aid,
we trust in your promise to never leave us
unaided and
to advocate for our requests
with your Son.

Now, in the midst of violence and division,
of every imaginable form,
as well as glorification of
secular values, and
world-wide conflict,
we most earnestly pray for your
Immaculate Heart
to lovingly intercede
with the Holy Trinity
for your children
to grant the grace necessary
to effect peace in this time and
in the region of your birth the Holy Land.

V. Hail to you most Immaculate and
Blessed Mother
of our Lord and God,
Our Lady of Palestine,

R. Pray for us to have the gift of Peace.

Amen

REFERENCES

[Equestrian Order of the Holy Sepulchre of Jerusalem: Constitution](https://www.oessh.va/content/ordineequestresantosepolcro/en/media/le-nostre-pubblicazioni/constitution.html)

<https://www.oessh.va/content/ordineequestresantosepolcro/en/media/le-nostre-pubblicazioni/constitution.html>

[Equestrian Order of the Holy Sepulchre of Jerusalem - Regulations](https://www.eohssouthwest.com/documents/OfficialDocuments/2025%20EOHSJ%20REGULATIONS.pdf)

<https://www.eohssouthwest.com/documents/OfficialDocuments/2025 EOHSJ REGULATIONS.pdf>

[Equestrian Order of the Holy Sepulchre of Jerusalem: Formation Document](https://www.oessh.va/content/dam/ordineequestresantosepolcro/File%20pdf/DocumentoFormazione/ENG_Formation%20Document_rev.pdf)

https://www.oessh.va/content/dam/ordineequestresantosepolcro/File%20pdf/DocumentoFormazione/ENG_Formation%20Document_rev.pdf

[Latin Patriarchate of Jerusalem - Letter to the Diocese](https://www.lpj.org/en/news/letter-to-the-diocese)

<https://www.lpj.org/en/news/letter-to-the-diocese>

The Modern Crusaders: A Brief History of the Equestrian Order of the Holy Sepulchre of Jerusalem, Alfred J. Blasco, Penrose Publishing, New Jersey, 1998

1977 Orders of Knighthood and Merit, Peter Bander van Duren, Colin Smythe, Ltd., U.K., 1995

Guidelines for the Renewal of the Equestrian Order of the Holy Sepulchre of Jerusalem for the Third Millennium, Rome, 1999

God's Battalions, Rodney Stark, (New York, Haper Collins, 2009).

The Church Visible: The Ceremonial Life and Protocol of the Roman Catholic Church, James Charles Noonan, Jr., Penguin Books, USA, 1996

Northwestern USA Lieutenancy Candidate Orientation Handbook, 2006

Northern Lieutenancy Candidate Orientation Handbook, April 2007

Uniform and Dress of the Order Regulations, Equestrian Order of the Holy Sepulchre of Jerusalem, Northern Lieutenancy, April 2007

APPENDIX 1: INTERNET RESOURCES

Equestrian Order of the Holy Sepulchre of Jerusalem

Website of the EOHSJ Grand Magisterium, Rome:

<http://www.oessh.va/content/ordineequestresantosepolcro/en.html>.

Website of the EOHSJ United States Lieutenancies: <http://www.holysepulchre.net>.

Website of the EOHSJ Western Lieutenancy (Southern California, Arizona, Hawaii, Nevada, Utah): <https://www.eohsjwesternusa.org>.

Website of the EOHSJ Southwestern Lieutenancy (Arkansas, New Mexico, Oklahoma, Texas): <https://www.eohssouthwestern.org>.

News Media

Haaretz Daily (www.haaretzdaily.com)

The Jerusalem Post (www.jpost.com)

Research and Advocacy-Organizations

Americans for Peace Now (www.peacenow.org)

Churches for Middle East Peace (www.cmep.org)

Institute for Palestine Studies (palestine-studies.org)

Middle East Policy Council (www.mepc.org)

Middle East Research and Information Project (www.merip.org)

PASSIA - Palestine Academic Society for the Study of International Affairs (www.passia.org)

Washington Institute for Near East Policy (www.washingtoninstitute.org)

Washington Report on Middle Eastern Affairs (www.washington-report.org)

Internet Sites of Interest

Palestinian Sites (www.birzeit.edu.links)

Latin Patriarchate of Jerusalem (www.lpj.org)

Catholic Near East Welfare Association (www.cnewa.org)

U.S. Conference of Catholic Bishops (www.usccb.org)

Vatican (www.vatican.va)

Israeli Government

The Knesset (www.knesset.gov.il)

Israel Prime Minister's Office (www.pmo.gov.il)

Southwestern USA Lieutenancy

Palestinian Authority

Palestinian National Authority (<https://pmo.pna.ps/en>)

U.S. Government

U.S. State Department (<https://www.state.gov/bureaus-offices/under-secretary-for-political-affairs/bureau-of-near-eastern-affairs/>)

United Nations

United Nations Palestine Initiatives (<https://palestine.un.org/en>)

Equestrian Order of the Holy Sepulcher of Jerusalem

APPENDIX 2: THE ORDER IN NORTH AMERICA – PERSONAL CONDUCT

As members of the Equestrian Order of the Holy Sepulcher of Jerusalem (hereinafter referred to as the Order), the Vice Governor General for North America, the North American Lieutenants and other persons holding a leadership position in North America (NA) are committed to honest and ethical conduct and being good stewards of the funds entrusted to us by both our members and others desiring to assist us in our work in the Holy Land.

To ensure this commitment, this document has been created to guide NA leadership in the performance of their duties with the Order. It is based on materials created by the United States Conference of Catholic Bishops and previously created documents of the Order.

While it does not attempt to summarize or address all ethical questions or specific situations that might arise, it is designed to provide general guidance on one's ethical obligations in a leadership position within the Order.

North American Leadership Position Definition

A person holding one of the following positions is considered to have a North American Leadership Position (hereinafter referred to as the NA leadership position)

Vice Governor General for North America, Lieutenant, Chancellor, Secretary, Treasurer, Section Presidents or Area Councilors, Special Councilors, all members of a Lieutenancy Council and any person appointed to a Commission, Committee or Task Force of the Order.

Any member, staff person or volunteer with responsibility for receiving or disbursing funds from any entity of the Order shall also be included in this commitment.

Purpose

This commitment requires that all persons holding a NA leadership position act in a manner that will promote:

Honest and ethical conduct, including the ethical handling of actual or apparent conflicts of interest between personal and professional relationships;

Disclosure of any material transaction or relationship that reasonably could be expected to give rise to a conflict of interest;

Full, fair, accurate, timely and understandable disclosure in public communications;

Prompt internal reporting of violations of these guidelines.

General Conduct

The Order requires persons, especially in leadership positions, to observe high standards of business, personal, moral and ethical conduct when performing their duties and responsibilities. All members must practice honesty and integrity in fulfilling their responsibilities and comply with all applicable laws and regulations.

Political Involvement

While a member of the Order may continue his or her personal political activities and associations, he or she must do so strictly on a personal basis and may not associate the Order with any such political activity in any way, so as to not to jeopardize the Order's "not for profit" status.

Conflicts of Interest

All persons in a NA leadership position are expected to perform their duties conscientiously, honestly, and in accordance with the best interests of the Order. They must not use their position, or the knowledge gained as a result of their position, for any private or personal advantage.

Duty to Disclose

In connection with any actual or possible conflict of interest, an interested person must disclose the existence and nature of conflict, any personal financial interest and any other material facts as outlined in the Reporting Responsibility section that follows.

Personal Inurement

All persons in a leadership position should not seek, or accept for their own benefit, or for the benefit of immediate family members, any favors, preferential treatment, special benefits, special documents, gifts or other consideration that could influence, or appear to influence, the Order's business decisions in favor of any person or company. Meals, entertainment, holiday gifts and similar items that are infrequent and of modest value are not considered violations of this provision.

Stewardship of Funds

Funds entrusted to the Order shall be managed to maximize its impact on achieving the Mission of the Order as defined in the Order's Constitution.

When one's position in the Order requires spending funds entrusted to the Order, or incurring any reimbursable personal expenses, that person must use good judgment on the Order's behalf to ensure that the expenditure is necessary and that good value is received. All expenses incurred on behalf of the Order shall be appropriately documented and included in the Lieutenancy's Annual Report to the Grand Magisterium.

Policy to Report Wrongdoing

The objectives of the Policy to Report Wrongdoing are to establish policies and procedures for:

- The submission of concerns regarding questionable financial or legal matters, violations and suspected violations of the Code of Conduct, Code of Canon Law and other concerns by the stakeholders of the Catholic Church, on a confidential and anonymous basis;
- The receipt, retention, and treatment of complaints received by the organization; and
- The protection of anyone reporting concerns from retaliatory actions.

Reporting Responsibility

Any member of the Order has an obligation to report in accordance with this policy (a) questionable or improper accounting or auditing matters, (b) violations and suspected violations of the Order's Conduct Guidelines and (c) other financial, legal or canonical concerns (hereinafter collectively referred to as Concerns).

Reports of Concerns shall be submitted based on where the Concerns is observed:

A concern observed within a Lieutenancy shall be submitted to the Lieutenant

A concern observed with a Lieutenant shall be submitted to the Vice Governor General for North America

A concern observed with the Vice Governor General for North America shall be submitted to the Governor General.

Reports of Concerns must be made in writing and should include all relevant information about the suspected act, including any material evidence that exists.

Acting in Good Faith

Anyone reporting a Concern must act in good faith and have reasonable grounds for believing the information disclosed indicates an improper accounting or auditing practice, a violation of the Code of Conduct, legal or canonical concerns, or other irregular management activity.

No Retaliation

This policy is intended to encourage and enable stakeholders to raise Concerns within the organization for investigation and appropriate action. With this goal in mind, no one who, in good faith, reports a Concern shall be subject to retaliation.

Confidentiality

Southwestern USA Lieutenancy

Reports of Concerns, and investigations pertaining hereto, shall be kept confidential to the extent possible, consistent with the need to conduct an adequate investigation.

Annual Review

This commitment shall be reviewed annually with all persons holding a NA leadership position with the type (written or verbal) and date of the review noted in the appropriate records.

Written on this day _____ 2023

Adopted this day _____ , 2023 by the Vice Governor General for North America and the North America Lieutenants

Equestrian Order of the Holy Sepulchre of Jerusalem

APPENDIX 3: THE ORDER IN NORTH AMERICA – ORGANIZATIONAL INTEGRITY

The Equestrian Order of the Holy Sepulchre of Jerusalem (hereinafter “the Order”) is responsible for the financial resources which have been entrusted to it. This responsibility includes safeguarding the assets and temporal goods of the Order, exercising prudence in financial matters, and being accountable to the members who provide monetary support to the Order.

Each Lieutenancy of North America is committed to achieving a high standard of fiscal integrity and accountability. Accordingly, each Lieutenancy should endeavor to put in place and maintain reasonable internal controls to safeguard assets.

It is imperative that the Order, through each Lieutenancy and Section in North America, be guided by the fundamental purpose and Mission of the Order as defined in the Order’s Constitution. This document offers assistance and guidance towards that goal by providing a summary of the fundamental principles of the Order, applies these principles to the business practices of the organization and enumerates basic measures to achieve fiscal integrity, transparency and accountability.

It is based on materials created by the United States Conference of Catholic Bishops, incorporates previously created documents of the Order and consistent with civil and canon law.

This is not intended to be a comprehensive document addressing all financial or administration matters that might be encountered. Rather, it is intended to be a document that offers recommendations on best practices in financial or administration matters.

The Order in North America – Personal Conduct and Organizational Integrity

All guidance in this document is offered in conjunction with the Personal Conduct guidelines document. It is expected that all persons abide by the Personal Conduct guidelines while conducting any activities of the Order.

Purpose

This document will offer guidance in the best practices that leads toward a high standard of organizational integrity. All guidance builds on, and is consistent with, the Order’s Constitution and Regulations.

List of Standards of Good Business Practice for the Order in North America

Leadership Duties and Responsibilities: The duties and responsibilities of officers, Section Presidents and members of the Lieutenancy Council are to be clearly defined and delineated in writing and updated and revised as necessary. A roster of officers, Section Presidents and Council members will be maintained with appropriate contact information and terms of service.

Lieutenancy Policies and Procedures: Any and all corporate policies, procedures or directives that are adopted or issued by the leadership of a Lieutenancy are to be published, made available

to its members, maintained in a comprehensive format and be in conformity with applicable local law.

Directives Issued by Grand Magisterium: Any and all directives issued by members of the Grand Magisterium, including but not limited to the Cardinal Grand Master and/or Governor General shall be forwarded upon issuance to each Lieutenancy. In addition to which the Vice Governor General for North America shall collect, compile and maintain such directives for purposes of informing Lieutenancies and Lieutenants of their responsibilities.

Lieutenancy Council Meetings: Council meetings are to be held at least once a year. Council meetings may be convened remotely or held in-person. If held in-person, the Council members are responsible for the personal costs of travel and lodging. Meeting expenses such as room rentals, audiovisual costs, meeting materials, food and beverage for participants, and other similar items associated with a meeting are deemed to be appropriate expenses of the Lieutenancy. Agendas for the Council meetings are to be prepared by the Lieutenant and distributed to Council members in advance of the meetings. Minutes of the meetings are to be retained and distributed to Council members within a reasonable time period.

Financial Management Overview: Funds entrusted to the Order shall be managed to maximize its impact on achieving the Mission of the Order or the specific use designated by the donor.

Financial Controls: Reasonable internal controls should be put in place in each Lieutenancy to ensure good stewardship and conformance with canon and civil law. As appropriate based on the size of its revenue, a Lieutenancy shall annually engage an independent agency to review the Lieutenancy's financial transactions and records and issue a report. Lieutenancies with annual revenue less than \$50,000 may choose a less frequent review period, not longer than 3 years.

Annual Budget: Prior to the start of a calendar year, each Lieutenancy shall create a budget for their anticipated revenues and expenses. As a guide, budgeted expenses should not be greater than 20% of revenue.

The Vice Governor General for North America shall create a budget for its expected operational expenses.

A budget shall be created for the Lieutenancy's Annual Meeting or Investiture Weekend with revenue and expenses reported as separate line items in the Lieutenancy's Annual Report.

It is appropriate to budget and reimburse the reasonable travel, lodging and incidental expenses incurred by a Lieutenant, or other Lieutenancy representative, required to attend a meeting of the Order. This includes the annual North America Lieutenants Meeting, the Consulta in Rome or other meetings as authorized by the Cardinal Grand Master or Governor General.

Annual Financial Report: At the conclusion of the calendar year, each Lieutenancy must complete an Annual Report utilizing forms and format provided by the North America Treasurer who will assist as needed with its completion. The target date for the Annual Report submission is April 1. Once completed, the Lieutenancy's Annual Report must be filed with the Grand Magisterium in Rome.

Financial Transparency to Members: Utilizing the data submitted to the Grand Magisterium, each Lieutenancy shall create a summary report outlining its general income and expenses for presentation to its members. This summary report may be communicated by presentation at Annual meetings, emailed to members or made available by other means.

From all the Lieutenancies Annual Reports, the Vice Governor General for North America will create a North America overview financial report that will be presented at the annual North America Lieutenants meeting. This report may also be presented at other Lieutenancy meetings, emailed to members or made available by other means to members of the Order.

Maintain Non-Profit Status: Entities holding "non profit status" shall engage the appropriate accounting and legal resources necessary to complete required documents to comply with all government regulations to maintain its Non-Profit status.

Annual Review - Organizational Integrity: This Organizational Integrity document shall be reviewed annually with all persons holding a leadership position in North America, to include but not limited to Lieutenants, Council Members, Section Presidents and anyone with responsibility to receive or disburse funds. The date of the review shall be noted in the appropriate minutes of the meeting where such review occurred.

Written on this day _____ 2023

Adopted this day _____, 2023 by the Vice Governor General for North America and the North America Lieutenants

