



The Bulletin

June A.D. 2026



Upcoming Events

**Friday June 5, 2026-Dinner of
the Ordinary**

**Corpus Christi Sunday June 7
St. Michael's Cathedral**

**Inaugural Celebration
EOHSJ-Ottawa Lieutenancy-
August 14-16**

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EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

Lieutenancy, Canada-Toronto

Introduction

June arrives as a season of adoration. The Church, still radiant with the light of Easter, turns her gaze in this month upon the very heart of the mystery she has celebrated: the living presence of Jesus Christ among us, given without reserve, burning with a love that knows no limit.

The Solemnity of the Most Holy Body and Blood of Christ — **Corpus Christi** — opens this month with a summons to wonder. In the Eucharist, the Church does not merely commemorate what Christ once did; she encounters who He eternally is. The same Lord who took flesh in the womb of the Virgin, who walked the roads of Galilee and Judea, who stretched out His arms upon the Cross, remains truly, really, and substantially present under the humble appearances of bread and wine. **Corpus Christi** is the Church's annual act of astonishment — her refusal to grow accustomed to the impossible gift that stands at the centre of her life.

And yet the month does not permit us to remain only at the altar of adoration. June is also the month consecrated to the Most Sacred Heart of Jesus, and in this pairing there is a profound theological logic. For the Eucharist is not simply a presence — it is a gift, and every gift proceeds from love. The Heart of Jesus, pierced on Calvary and source of the sacraments that flowed from His side, is the wellspring from which the Eucharist itself flows. To adore the Body and Blood of Christ is already to draw near to His Heart; to contemplate His Heart is to understand why He chose to remain with us in the Blessed Sacrament until the end of time.

Pope Francis, in his 2024 encyclical **Dilexit Nos**, recalled us to this ancient and inexhaustible devotion with an urgency suited to our times. In a world marked by fragmentation, indifference, and a growing forgetfulness of the sacred, the Heart of Christ stands as the ultimate answer — the revelation that at the centre of all reality is not power or void, but love. "He loved us first," Saint John tells us (1 Jn 4:19), and the month of June is the Church's extended meditation on what those words cost, and what they offer.

For members of the Equestrian Order of the Holy Sepulchre of Jerusalem, these devotions carry a particular resonance. We are pledged to the service of a living Church in the Holy Land — the very ground upon which the Heart of Christ was broken open,



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the very city where the first Eucharist was offered and the first tabernacle was a sealed tomb that could not hold Him. To honour the Body and Blood of Christ and to venerate His Sacred Heart is, for us, inseparable from our commitment to ensure that Christian witness continues in the land He hallowed with His presence. Our fraternal charity is, at its deepest, a response to the love of that Heart — poured out for all, calling us to pour out ourselves in turn.

May this month of June renew in each of us a living Eucharistic faith and a deeper devotion to the Heart from which it springs.





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EOHSJ TORONTO INVITES YOU TO

Dinner of the Ordinary 2026

Guest of Honour



**His Eminence
Frank Cardinal Leo**
Metropolitan Archbishop of Toronto
Grand Prior of Canada - Toronto Lieutenancy



Speaker **MC**

Very Rev. Kevin Storey, C.B.
Superior General
Congregation of St. Basil (Basilian Fathers)

Dame Catherine Pawluch DCHS

You are cordially invited to an evening of engaging fellowship and grace at the historic Albany Club. Join us for the Dinner of the Ordinary 2026 as we welcome our guest of honour, His Eminence Frank Cardinal Leo, Metropolitan Archbishop of Toronto. Together, we gather to celebrate our community and the enduring spirit of service that defines our Catholic faith.

DATE
Friday, June 5th
2026

VENUE
The Albany Club
91 King Street East
Toronto, ON M5C 1G3

PROGRAMME
6:00 pm — Cocktail Reception
7:00 pm — Dinner

DRESS
Black Tie

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CANADA - TORONTO LIEUTENANCY



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The Feast of Corpus Christi Sunday June 7
Procession after noon Mass St. Michaels Cathedral



26 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."

27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins."

Matthew 26:26-28

All are welcome to join the Corpus Christi Eucharistic celebration & Procession on Sunday, June 7, 2026, at Saint Michael's Cathedral Basilica following the Noon Mass. The procession is expected to take approximately 45 minutes. Solemn Benediction will be imparted at the conclusion of the procession inside the cathedral. A time for fellowship will follow in the courtyard.

Those who may need to vest or dress in uniform prior to Mass are asked to do so at the St. Michael's Choir School Auditorium, located at 67 Bond St. The auditorium will be available as of 11:15 a.m. Please ensure you are seated inside the cathedral by 11:40 a.m.



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Lieutenancy Canada - Toronto

SPECIAL INAUGURAL CELEBRATION OF THE OTTAWA SECTION



Lieutenancy Canada - Toronto
Section - Ottawa

OTTAWA WEEKEND

A GATHERING IN PRAYER, WORSHIP & FELLOWSHIP — CANADA'S CAPITAL, AUGUST 2026

FRIDAY,
AUGUST 14

SATURDAY,
AUGUST 15

SUNDAY,
AUGUST 16

Itinerary

Friday, August 14

All Day *Optional:* Visit Saint Patrick Basilica (Masses: 7:30 am, 12:15 pm, 4:30 pm). The 12:15 pm Mass is offered for visiting Knights & Dames.

5:30 PM Solemn Vespers for the Assumption of Mary at Blessed Sacrament Parish — organist Matthew Larkin & the Caelis Academy Ensemble.

6:30 PM Welcome Reception

7 PM BBQ Dinner & Fellowship

Evening *Optional:* Parliament Hill — Northern Lights multimedia show (free).

Saturday, August 15

11:30 AM Vesting at Notre Dame Cathedral Basilica

12 NOON Ottawa Section Inaugural Mass — followed by catered luncheon in the Café de Tours lounge.

2 PM Cocktail Reception at Ottawa Marriott Hotel

7 PM After-Dinner Fireworks Extravaganza from the viewing gallery overlooking Parliament Hill.

Sunday, August 16

10 AM Thanksgiving Mass at Blessed Sacrament Parish (Chapel Church of the Ottawa Section).

11 AM Closing reception & light lunch in the Parish Hall.

HOTEL & ARRANGEMENTS

Ottawa Marriott Hotel
\$179 / night + taxes
1000 Somerset Street East, Downtown Ottawa
Friday Aug 14 - Saturday Aug 16, 2026
Check-in 4:00 pm - Underground parking \$29/day

Reservations by individual attendees:
Group rates to be provided shortly. Reservation deadline: August 4, 2026.
Reservations must be received 168+ hours prior to check-in to avoid penalty.

HISTORIC CHURCHES

Saint Patrick Basilica
5 min walk south on Kent St from the Marriott. Gothic revival with stunning stained glass.

Notre Dame Cathedral Basilica
Site of the Inaugural Mass.

Blessed Sacrament Parish
Chapel Church of the Ottawa Section.

OTTAWA HIGHLIGHTS

Northern Lights show at Parliament Hill (evenings) · Changing of the Guard daily at 10:00 am · Farmers Market at Lansdowne Park (Sundays) · National Art Gallery · Royal Canadian Mint · Seven National Museums · Ottawa River & Rideau Canal Cruises · Hop-On Hop-Off Bus Tours

Members and guests may extend their stay using the special hotel rate when arriving early or departing late. Travel arrangements are independent.

Weekend Registration: \$250 per person · Includes all official events



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A WORD FROM THE LATIN PATRIARCH

Cardinal Pizzaballa Issues New Pastoral Letter

On 27 April 2026, His Beatitude Cardinal Pierbattista Pizzaballa, Latin Patriarch of Jerusalem and Grand Prior of the Order, published a major new pastoral letter entitled “They Returned to Jerusalem with Great Joy: A Proposal for Living the Vocation of the Church in the Holy Land.” The letter, released amid the ongoing regional conflict, is structured in three parts: an assessment of the current situation, a vision for the Church of Jerusalem, and pastoral implications for parishes, schools, hospitals, and social services.

“What we are experiencing is not merely a local conflict. The local conflict is the symptom of a much deeper crisis, a global paradigm shift.”

— Cardinal Pierbattista Pizzaballa, Pastoral Letter, 27 April 2026

Cardinal Pizzaballa opens by describing October 7, 2023, and the events that have followed as “watershed events that brought one era to a close and opened another, doing so in the worst possible way.” He argues that the Holy Land’s vocation is to be a place of coexistence, relationship, and healing, and that the abuse of sacred texts and holy sites to justify violence represents, in his words, “the gravest sin of our time.”

At the pastoral level, the Patriarch calls for a renewed primacy of liturgy and prayer, the centrality of the family as an educator in coexistence, and Christian schools understood as “workshops of a new humanity.” Hospitals and social services, he writes, are already living signs of the welcome and dialogue the whole region needs.

Members are encouraged to read the full text of the pastoral letter, available through the Latin Patriarchate of Jerusalem website at lpj.org.





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HOLY LAND COMMISSION: VIRTUAL SPRING MEETING

Originally scheduled as an in-person site visit to Jerusalem from 15–20 March 2026, the annual spring meeting of the Holy Land Commission was moved entirely online due to the sudden outbreak of war. Held virtually from 16–20 March, the Commission brought together its leadership including President Prof. Bartholomew John McGettrick, Tim and Donna Milner, Dr. Donata Maria Krethlow-Benziger, Lieutenant of Ireland Gearoid Williams, and North American Vice Governor Tom Pogge. Cardinal Pizzaballa opened the meetings with an overview of the current situation, stressing the urgent need for continued economic and humanitarian support. Fr. Gabriel Romanelli provided an update on the situation in the Gaza parish. Particular emphasis was placed on support for Gaza in the areas of education, housing, and livelihoods.

"This is a time when we witness all people struggling — health-wise, economically, socially, and educationally — while trying to maintain hope in an environment of considerable uncertainty."

— Prof. Bartholomew John McGettrick, President, Holy Land Commission

The Commission also discussed the potential establishment of an Economic Development Council within the framework of the Order, and explored collaboration between the Latin Patriarchate and Bethlehem University through the AFAQ ("Horizons") programme, aimed at promoting training, entrepreneurship, and sustainable livelihoods.

Ensuring the Future Campaign: Progress Report

Discussions at the spring meeting included a review of the Ensuring the Future Capital Campaign, the major infrastructure initiative launched by the North American Lieutenancies. To date:

- 60 projects have been completed across two phases
- 34 projects are currently underway
- Approximately 19,500 students across Jordan, Palestine, and Israel are directly benefiting

The Toronto Lieutenancy's continued participation in this campaign is a direct and tangible expression of our Order's mission. Members wishing to make a gift are encouraged to contact the Lieutenancy office.



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A NOTE FROM OUR RECENT MARIAN RETREAT



On 2 May 2026, the Toronto Lieutenancy hosted a virtual Marian retreat under the theme “Eat my Body and Drink my Blood,” in a spiritual reflection given by the Most Reverend Brian Bayda, the ordinary of the Ukrainian Catholic Eparchy of Toronto and Eastern Canada.

The retreat drew members from across the Lieutenancy in a morning of prayer, reflection, and renewed dedication to our Order’s Marian vocation. The theme was particularly poignant given the Bishop Bayda’s s meditation on the role of Mary, as well as the reflection of John 6: 54-56:

“Those who eat my flesh and drink my blood have eternal life, and I will raise them up in the last day, for my flesh is true food, and my blood is true drink. Those who eat my flesh and drink my blood abide me and I in them.”

What a segway into the month of June, when we consider the love of Jesus for us sinners in his Sacred Heart, and the Feast of Corpus Christi. In the following spiritual reflections, the love of Jesus’ Sacred Heart and the meaning of the feast of Corpus Christi is further explored

We extend sincere thanks to all who organised, participated in, and contributed to the retreat. Those who were unable to attend may view the recorded video of the retreat as well as a transcript of Bishop Bayda’s meditation -see below/



[click to watch virtual retreat](#)

Marian Retreat 2026 Featured Speaker - Most Reverend Bryan Bayda Ukrainian Catholic Eparchy of Toronto and Eastern Canada Eat my Body and Drink my Blood Anunciation LK 1:26-38

[click to see transcript of featured speaker’s notes](#)



A Reflection on the Sacred Heart of Jesus

"The Heart that Loved Us"

The Symbol and Its Depth

At first glance, devotion to the Sacred Heart of Jesus might appear to be a matter of piety alone — images of a luminous heart, encircled with thorns and crowned with flame, radiating from the breast of the Lord. But to stop at the image is to miss the theology it encodes. The Sacred Heart is not a sentimental emblem. It is a confession of faith about who God is and what God has done in the Incarnation.

The heart, in the anthropology of Scripture, is not merely an organ of feeling. It is the seat of the person — the place of decision, desire, memory, and moral orientation. When the Psalmist prays, "Create in me a clean heart, O God" (Ps. 51:10), he is asking for a transformation of the self at its deepest root. To speak of the Heart of Jesus, then, is to speak of the innermost personal life of the Incarnate Word — His loves, His griefs, His willing surrender.

The Wound as Revelation

The theological anchor of Sacred Heart devotion is found in the piercing of Christ's side after His death on the Cross: "One of the soldiers thrust his lance into his side, and immediately blood and water flowed out" (Jn. 19:34). The Fathers saw in this wound the birth of the Church — blood as Eucharist, water as Baptism — flowing from the opened Heart of the dying Saviour. The Heart, having ceased to beat in the biological sense, became in that moment the inexhaustible source of sacramental life.

St. Augustine meditates on this passage with characteristic depth, seeing in the opened side of the New Adam the formation of the New Eve — the Church drawn from the sleep of Christ's death, as Eve was drawn from the sleep of Adam. The





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Love as the Central Predicate

What the Sacred Heart devotion insists upon, against every cold or merely juridical understanding of Redemption, is that the act of salvation was an act of love. Not merely the execution of a divine decree, not merely the satisfaction of cosmic justice in the abstract, but a personal love — a Heart that burned, a will that chose, an affection that chose us as us, in our particularity and wretchedness.

Pope Francis, in *Dilexit Nos* (2024), recovered this emphasis with urgency for our age. The encyclical's very title — drawn from Romans 8:37, "He loved us" — frames the entire Sacred Heart tradition as a proclamation against the depersonalization of modern life. In a world that reduces persons to data points and relationships to transactions, the Sacred Heart asserts: you are known, you are loved, this love has a face, and that face bears wounds for you.

The encyclical recalls that devotion to the Sacred Heart, far from being a pious addition to the Gospel, is a particular lens through which the whole of the Gospel comes into focus. Every miracle of healing, every table shared with sinners, every moment of weeping at the tomb of Lazarus, every sweat of blood in Gethsemane — all of it flows from and back into that Heart.

The Logic of Reparation

A distinctive element of the devotion as it developed through Saints Margaret Mary Alacoque and Claude de la Colombière in 17th-century France is the call to reparation — to console the Heart of Jesus for the ingratitude and indifference of humanity. This language can seem strange to modern ears. Can the glorified Lord truly suffer? Does He await our consolation?

The theology here is subtle. In His earthly life, Christ possessed knowledge of all who would reject or ignore Him — and He willed, in His human consciousness, to experience their rejection as grief. Our acts of reparation are not directed to a suffering God in Heaven, but are rather our participation, across time, in the consolation He willed to receive in the Garden and on the Cross. We console Him then, by our love now. The mystical solidarity of the Body of Christ collapses temporal distance. This is why the First Friday devotion and the practice of Holy Hours before the Blessed Sacrament carry such weight in the tradition: they are not merely exercises of private piety but acts of co-redemptive solidarity, a keeping watch with the Lord who asked His disciples, "Could you not keep watch with me for one hour?" (Mt. 26:40).



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The Heart and the Eucharist

The Sacred Heart and the Eucharist are inseparable. It is the Heart of Christ that is given in the Eucharist — not as metaphor, but as the innermost self of the One who says, "This is my Body... This is my Blood." Every Mass is, in a real sense, the opening of the Sacred Heart to the world once more. The same love that burst from the pierced side on Calvary is offered anew at every altar.

This is why Eucharistic adoration has always been the privileged setting for Sacred Heart devotion. To kneel before the Blessed Sacrament is to kneel before the Heart that loved us to the end — in finem dilexit eos (Jn. 13:1). The monstrance does not simply display the Host; it displays, in a manner of speaking, the open Heart of God.

A Heart for Our Times

The June feast of the Sacred Heart falls, with beautiful appropriateness, in the month traditionally consecrated to this devotion. But the Sacred Heart is not a seasonal piety. It is a permanent orientation of the Christian life — an insistence that at the centre of the universe is not cold necessity, not indifferent law, not the blind workings of matter, but a Heart — wounded, glorified, and burning still with love for every soul He has made.

In an age of isolation, of digital abstraction, of the erosion of interiority, the devotion to the Sacred Heart calls us back to the most fundamental reality: we are loved by a Person, and that Person has a Heart.

O most Sacred Heart of Jesus, have mercy on us.

"You have made us for yourself, O Lord, and our heart is restless until it rests in you."
— St. Augustine, Confessions, I.1



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Tantum Ergo — A Reflection on the Feast of Corpus Christi

"I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

— John 6:51

There is a moment in every celebration of the Mass — quiet, almost imperceptible — when the ordinary becomes the impossible. Bread and wine, the most human of offerings, the fruit of labour and the sign of festivity, are placed upon an altar. Words are spoken. And the Church, on her knees across two thousand years of history, confesses that what appears unchanged is, in truth, wholly transformed. The Body and Blood, Soul and Divinity of Jesus Christ — the same Christ born of the Virgin in Bethlehem, crucified under Pontius Pilate, risen on the third day — is truly, really, and substantially present.

The Solemnity of the Most Holy Body and Blood of Christ — Corpus Christi, the Body of Christ — exists for one purpose: to compel us to stop and acknowledge what we so easily pass by. It is the Church's annual refusal to take the Eucharist for granted.

The Gift That Precedes Every Other Gift

To understand Corpus Christi, one must begin at the beginning — not of the feast, but of the gift itself. On the night before He died, knowing full well what the morning would bring, Jesus took bread, gave thanks, and said: This is my body, which will be given for you. He took the cup and said: This cup is the new covenant in my blood, which will be shed for you. Then He added the words that make every Mass not merely a commemoration but a continuation: Do this in memory of me.

In giving us the Eucharist, Christ did not offer us a symbol of His love. He offered us Himself — His very flesh and blood, the same body that would hang upon the Cross within hours of those words being spoken, the same body that would emerge from the tomb on Easter morning, glorified and imperishable. The Eucharist is the gift of a Person, not a thing. And it is a gift given not once, but perpetually — renewed at every altar, in every age, until He comes again.

Saint Thomas Aquinas, whose theological genius gave the Church the magnificent hymns of the Corpus Christi liturgy — the Pange Lingua, the Tantum Ergo, the Laud a Sion — understood this with a clarity that still illuminates. In the Eucharist, he



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wrote, Christ has left us a memorial of His Passion, given us the medicine of immortality, and provided us with a foretaste of the heavenly banquet. Three dimensions — memorial, medicine, anticipation — that together reveal the full weight of what we receive each time we approach the altar.

Real Presence: The Scandal and the Consolation

The doctrine of the Real Presence has always been a stumbling block for those who find it too much to believe. It was so even in Christ's own lifetime. When He first taught that His flesh was true food and His blood true drink, many of His disciples recoiled: This saying is hard; who can accept it? And many walked away. Jesus did not soften the claim to retain them. He turned to the Twelve and asked, with a directness that still pierces: Do you also want to leave?

Peter's answer was the answer of the Church in every age: Master, to whom shall we go? You have the words of eternal life.

The Real Presence is scandalous precisely because it is so profoundly concrete. Christianity is not a religion of pure spirit, of lofty ideas hovering above the material world. It is a religion of the Incarnation — of God made flesh, of the Word dwelling among us, of salvation accomplished in a real body on a real cross in a real place in history. The Eucharist is the extension of that Incarnation through time. Christ does not withdraw His bodily presence from the world when He ascends to the Father; He transforms it, gives it a new mode of being, and plants it in the midst of His people until the end of the age.

This is at once the most demanding and the most consoling truth of the Catholic faith. Demanding, because it calls for a faith that presses past appearances and accepts what reason alone cannot reach. Consoling, because it means that no parish, however humble; no tabernacle, however modest; no moment of kneeling before the Blessed Sacrament in sorrow or in joy is ever spent alone. He is there. Not figuratively. Not in memory only. There.

The Procession: Faith Made Visible

One of the most distinctive features of Corpus Christi is the tradition of the Eucharistic procession — the carrying of the Blessed Sacrament through the streets, through the public world, beneath the open sky. What began in medieval Europe as a bold act of public adoration has lost none of its significance, and in our own time may have gained new urgency.



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The procession is a theological statement made in motion. It declares that Christ does not belong only inside church walls, sequestered in the sacred and safely removed from the world. He is Lord of the streets and the markets, of the homes and the workplaces, of the corridors of power and the margins of society. To process with the Eucharist is to make a claim about the whole of reality — that all of it stands under the sovereignty of the One who gave Himself as bread.

There is also something deeply humbling in the procession. The faithful walk behind, not before. The canopy is raised not over the bishop or the dignitaries, but over the Host. Every hierarchy of worldly importance is quietly, gently inverted. The greatest among us is He who is carried — present in what appears to be the least of all things, a fragment of unleavened bread.

Corpus Christi and the Hunger of the Age

We live in an age of deep and often unacknowledged hunger. A culture that has largely abandoned the sacred does not thereby cease to long for it; it simply seeks to fill the void with lesser things — with sensation, with achievement, with connection that never quite reaches the depth it promises. Beneath the noise of contemporary life, there is a restlessness that Saint Augustine named once and for all: Our heart is restless, until it rests in Thee.

The Eucharist is the answer to that restlessness — not as a slogan, but as a reality. In receiving the Body and Blood of Christ, the human person receives what nothing else in creation can provide: union with the source and ground of all being, with Love itself made flesh and given as food. The hunger that drives us through a thousand unsatisfying substitutes finds, at last, what it was made for.

Corpus Christi asks us to remember this — and more than remember it, to believe it again with fresh eyes. To approach the altar not as a routine, not as an obligation dutifully discharged, but as the most astonishing event in the universe: the Creator of all things, present under the appearance of bread, given into our hands.

A Word for Those Who Serve the Holy Land

For members of the Equestrian Order of the Holy Sepulchre of Jerusalem, Corpus Christi carries a particular resonance that is not merely devotional but historical and geographical. The Upper Room where the Eucharist was instituted is not a metaphor. It is a room — its traditional site still venerated on Mount Zion in Jerusalem, still standing in the very city our Order is pledged to serve. The altar on which the first Mass was offered stands, in the tradition of the Church, within a few hundred metres of the empty tomb.



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To support the Christian communities of the Holy Land is, in part, to ensure that the Eucharist continues to be celebrated in the land where it was born – that there remain priests to offer it, faithful to receive it, and a living Church to proclaim that the Body of Christ, given once on Calvary and given daily on a thousand altars, is the hope of the world.

*Tantum ergo Sacramentum veneremur cernui.
Down in adoration falling, lo! the sacred Host we hail.*



The Veil Removed-Film click on to view



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A Call Worth Answering: Why Consider the Equestrian Order of the Holy Sepulchre of Jerusalem?

There are moments in the life of faith when devotion alone no longer feels sufficient — when the love we bear for Christ and His Church presses us toward something more concrete, more committed, more lasting. If you have known such a moment, the Equestrian Order of the Holy Sepulchre of Jerusalem may be extending to you an invitation worth considering seriously.

An Order Unlike Any Other



The Equestrian Order of the Holy Sepulchre of Jerusalem is one of the oldest and most venerable institutions in the Catholic world, tracing its origins to the Crusader kingdom established in the Holy Land in the wake of the First Crusade. Placed under the direct protection of the Holy

See and governed by a Cardinal Grand Master appointed by the Pope, it is not a fraternal society in the ordinary sense. It is a pontifical order of chivalry — a living expression of the Church's enduring bond with the land where salvation was accomplished, and of her determination that Christian presence in that land shall not be extinguished.

To be invested as a Knight or Dame of the Holy Sepulchre is to take one's place in a tradition of consecrated service that stretches back across centuries — and to accept a personal, solemn commitment to the living Church of Jerusalem today.

A Mission of Urgent Relevance

The Order's primary mission is the support of the Latin Patriarchate of Jerusalem and the Christian communities of the Holy Land — in Israel, Palestine, Jordan, and Cyprus. These are not abstractions. They are parishes, schools, hospitals, and families: real communities of faith who trace their lineage to the earliest centuries of Christian history, who have prayed over the same holy sites for two thousand years, and who today face profound pressures — political, economic, and demographic — that threaten their continued presence in the very land of Christ's birth, death, and resurrection.



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Without the sustained support of the Order worldwide, many of these institutions could not survive. The schools of the Latin Patriarchate educate tens of thousands of children — Christian and Muslim alike — forming the next generation of citizens capable of building a more just and peaceful society. The parishes and charitable works sustain communities that might otherwise quietly disappear, joining the long exodus of Christians from the Middle East that has accelerated dramatically in recent decades.

When you join the Order, your commitment is not ceremonial. It is material, tangible, and consequential. Your membership, your fundraising, and your advocacy help keep the lights on in schools, the doors open in parishes, and the faith alive in the land where faith itself was born.

A Life of Deepened Faith

Membership in the Order is not only outward-facing. It is a call to interior renewal. Knights and Dames commit themselves to a rule of life that includes regular prayer, sacramental devotion, participation in the liturgical and spiritual life of the Order, and a growing familiarity with the theology and history of the Holy Land. Many members describe their investiture — and still more, a pilgrimage to Jerusalem — as a turning point in their spiritual lives: a moment when the faith they had long professed became geographical, incarnate, and overwhelming in its concreteness.

To kneel in the Church of the Holy Sepulchre, to walk the Via Dolorosa, to stand on the Mount of Olives at dawn — these are not merely devotional experiences. They are encounters with the historical ground of Christianity itself, and they change a person. The Order exists, in part, to sustain that connection for its members and to ensure that future generations of pilgrims will find a living Christian community waiting to welcome them when they arrive.

A Brotherhood and Sisterhood of Purpose

Membership also means belonging — to a community of men and women who share not only a faith but a specific, focused commitment to one of the most important and neglected causes in the Church today. In a culture saturated with competing claims on our attention and generosity, the Order offers something rare: a clear mission, a noble tradition, and companions who understand why it matters.



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The Toronto Lieutenancy gathers regularly for Mass, formation evenings, and charitable events — occasions not merely of fellowship, but of mutual encouragement in a shared vocation. The bonds formed within the Order have a particular quality, forged as they are around something genuinely larger than any one of us.

Are You Being Called?

Membership in the Order is by invitation, and it calls for genuine discernment. It asks for a mature Catholic faith, a willingness to commit financially and personally to the mission, and an openness to growing in one's understanding of the Holy Land and its importance to the universal Church. It is not a light undertaking — nor should it be.

But for those who feel drawn to a faith that acts, a charity rooted in history, and a brotherhood that stretches from Toronto to Jerusalem and across the globe, the Order of the Holy Sepulchre may be precisely the response that a restless generosity has been seeking.

The land where Christ walked is not a memory. It is a present reality, and it needs you.

For more information about membership in the Toronto Lieutenancy of the Equestrian Order of the Holy Sepulchre of Jerusalem, go to:

<https://eohsj.com/interested-in-joining>



Use QR code to go to the EO-HSJ-Toronto Lieutenancy-website to enquire about joining the Order.



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

Lieutenancy, Canada-Toronto

EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM

Lieutenancy, Canada - Toronto



Nomination Form

Name of Nominator: _____

Telephone: _____ eMail: _____

Name of Nominee: _____

Home Address: _____

City & Province: _____ Posal Code: _____

Home Phone: _____ eMail: _____

Marital Status: _____ Profession/Vocation: _____

Business Address: _____

City & Province: _____

Name of Parish & Diocese: _____ Name of Parish Priest: _____

Social Media - Facebook _____ Instagram _____

X _____ Other Sites _____

Brief Educational and Professional Background: _____

Charities supported, Religious & Secular: _____

Knowledge of & Relationship to Nominee: _____

Will the Nominee be capable of fulfilling their spiritual and financial obligations of the Order?

I understand that the above information is given in confidence for the exclusive use of the Lieutenant and the Council in support of the Nomination

DATE: _____ SIGNATURE: _____



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Lieutenancy, Canada-Toronto

PRAYER FOR PEACE IN THE HOLY LAND

*God our Father,
You have given us the holy places of your Son's birth, death, and
resurrection
as the cradle of our faith and the home of your living Church.
We pray for all who dwell in the Holy Land: for safety, for justice,
for peace.
Strengthen those who keep the faith there; sustain those who have
stayed.
Through the intercession of Our Lady, Queen of Palestine,
may Jerusalem once more be a city of healing for the nations.
Amen.*



EQUESTRIAN ORDER OF THE HOLY SEPULCHRE OF JERUSALEM
Lieutenancy, Canada-Toronto

THE BULLETIN – READER FEEDBACK FORM

Equestrian Order of the Holy Sepulchre of Jerusalem | Toronto Lieutenancy

We welcome your reflections on The Bulletin. Your feedback helps us serve the Lieutenancy well and deepen our shared engagement with the Order's mission and the Church in the Holy Land.

1. How would you rate this issue overall?

☐ Excellent ☐ Very Good ☐ Good ☐ Fair ☐ Needs Improvement

2. Which sections did you find most valuable? (check all that apply)

- ☐ Holy Land News & Updates
☐ Order News (Grand Magisterium/ other Lieutenancies)
☐ Spiritual & Theological Reflection
☐ Event Announcements
☐ Prayer Intentions
☐ Other: _____

3. Was the content spiritually enriching and relevant to your vocation as a Knight/Dame?

☐ Yes, very much so ☐ Somewhat ☐ Not particularly

4. How would you describe the length of this issue?

☐ About right ☐ Too long ☐ Too short

5. Are there topics or features you would like to see included or covered more regularly?

6. Do you have any corrections, suggestions, or comments for the editorial team?

7. Would you be willing to contribute an article, reflection, or report to a future issue?

☐ Yes ☐ Perhaps — please contact me ☐ Not at this time

Name (optional): _____

Contact (optional): _____

Please return this form to: ghbondmd@gmail.com