



# The Bulletin

Special Edition



## *The Special Role of Mary Mother of God*

*Our Lady, Queen of Palestine and Patroness of the Order*

May A.D. 2026



*Behold, I am the handmaid of the Lord; let it be done to me  
according to your word."*

- Luke 1:38





Dear Knights and Dames of the Holy Sepulchre,

**A**s members of the Equestrian Order of the Holy Sepulchre of Jerusalem, we are called to a profound devotion to the Holy Land and to the sacred mysteries of our faith. In this special bulletin, we turn our hearts and minds to the Blessed Virgin Mary – Our Lady, Queen of Palestine – whose singular role in salvation history holds a place of deepest significance for every Knight and Lady of the Order.

Mary walked the very streets and hillsides of the Holy Land that our Order is consecrated to defend and sustain. She bore the Word Made Flesh in Bethlehem, raised Him in Nazareth, and stood at the foot of the Cross on Calvary – mere steps from the Holy Sepulchre itself. Her presence is woven into the very geography of our mission.

May this bulletin deepen our understanding of Mary's unique vocation, inspire our devotion, and strengthen our commitment to the Christians of the Holy Land who continue to live under her maternal protection.

## **I. Theotokos: Mary as Mother of God**

**T**he Council of Ephesus in A.D. 431 solemnly proclaimed Mary as Theotokos – the God-Bearer, the Mother of God. This was not merely a Marian title; it was, first and foremost, a Christological declaration. To confess Mary as Theotokos is to confess that the child she bore in her womb was not a mere man later assumed by the divine nature, but the eternal Son of God, one Person with two natures – true God and true man – from the very moment of His conception.

The significance of this dogma cannot be overstated. Mary's divine maternity is the foundation upon which every other Marian privilege rests. Her Immaculate Conception, her perpetual virginity, her Assumption into heaven – all flow from her singular vocation as the Mother of the Incarnate Word. As St. Thomas Aquinas taught, the dignity of the Mother of God is, in a certain sense, infinite, because God Himself is infinite.

For members of our Order, this dogma grounds our devotion in theological precision. When we honour Mary, we honour the one whom God Himself chose, prepared, and sanctified to be the living tabernacle of His Son.



## II. The New Eve: Mary in Salvation History

From the earliest centuries, the Church Fathers recognized Mary as the New Eve. St. Irenaeus of Lyon, writing in the second century, articulated the parallel with luminous clarity: just as Eve's disobedience brought ruin to the human race, so Mary's obedient fiat opened the way for our redemption. Where Eve said "no" to God's design, Mary said "yes." Where the first woman's act of distrust closed the gates of paradise, the new woman's act of faith opened them forever.

This typology is not ornamental – it reveals God's providential design. The Annunciation at Nazareth recapitulates and reverses the Fall in Eden. Mary's free consent was indispensable, not because God required human permission, but because He willed that the same human freedom which had brought about our ruin would, through grace, become the instrument of our salvation.

As Knights and Ladies serving the Holy Land, we walk in the footsteps of this sacred drama. The places where Mary gave her consent, bore her Son, and witnessed His Passion are the very places entrusted to our care.

## III. Our Lady at the Cross and the Sepulchre

The Gospel of St. John records that Mary stood at the foot of the Cross (Jn 19:25–27). Her presence there was not incidental but profoundly purposeful. In entrusting her to St. John – and John to her – Our Lord established Mary as the spiritual Mother of all the faithful, the Mother of the Church.

For members of the Order of the Holy Sepulchre, this scene holds unique resonance. The Cross and the Sepulchre stand within the same sacred basilica in Jerusalem – the Church of the Holy Sepulchre, the spiritual heart of our Order. Mary's suffering at the Cross, her *compassio* or co-suffering with her Son, and her presence at the place of burial and resurrection, bind her intimately to the very mystery from which our Order takes its name.

The ancient tradition holds that Mary was among the first to know of the Resurrection – that Christ, risen in glory, appeared to His Mother before all others. Whether or not this is explicitly recorded in Scripture, it has been affirmed by countless saints and theologians as fitting and appropriate. The Mother who stood faithfully at the Cross was not abandoned in the hour of triumph.



## IV. Queen of Palestine: Mary and the Holy Land

The title Our Lady, Queen of Palestine is of particular importance to members of our Order. The feast, celebrated on October 25th, reminds us that the Blessed Virgin is the patroness of the land where she lived, where she raised the Son of God, and where the central events of salvation were accomplished.

Throughout the Holy Land, Marian shrines bear witness to her enduring presence: the Basilica of the Annunciation in Nazareth, the Church of the Visitation at Ein Karem, the Tomb of the Virgin near the Garden of Gethsemane, and the Church of the Nativity in Bethlehem. Each of these sacred sites is a living testimony to Mary's earthly sojourn and to the faith of the Christian communities who have guarded these holy places for two millennia.

Our Order's commitment to supporting the Latin Patriarchate of Jerusalem, its parishes, schools, and charitable works, is therefore also a commitment to honouring the memory and continuing presence of the Mother of God in her homeland. Every school we sustain, every parish we support, every family we assist carries forward the legacy of faith that Mary herself planted in the soil of the Holy Land.

## V. The Four Marian Dogmas

The Church's dogmatic teaching on Mary is expressed in four solemnly defined truths, each of which illuminates her singular role in the economy of salvation:

### 1. *The Divine Maternity (Council of Ephesus, A.D. 431)*

Mary is truly the Mother of God, for the Person born of her is the divine Son, the Second Person of the Holy Trinity.

### 2. *The Perpetual Virginity (Second Council of Constantinople, A.D. 553)*

Mary remained a virgin before, during, and after the birth of Christ – ante partum, in partu, et post partum. Her virginity is a sign of her total consecration to God and the supernatural character of Christ's entry into the world.



### 3. *The Immaculate Conception (Pius IX, A.D. 1854)*

From the first instant of her conception, Mary was preserved free from all stain of original sin by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race.

### 4. *The Assumption (Pius XII, A.D. 1950)*

At the conclusion of her earthly life, Mary was assumed body and soul into heavenly glory. This dogma affirms that the Mother of God, who shared so intimately in the redemptive work of her Son, was granted a share in His bodily resurrection as a foretaste of what awaits all the faithful.

## VI. Mary in the Spirituality of the Order

The Constitution of the Equestrian Order of the Holy Sepulchre calls its members to a deep Marian devotion. The recitation of the Holy Rosary is strongly encouraged as a daily practice, and the Order's liturgical celebrations frequently invoke the intercession of Our Lady, Queen of Palestine.

Members are encouraged to cultivate the following Marian practices:

- **The Daily Rosary** — Meditating on the mysteries of Christ's life through the eyes of His Mother, particularly the Sorrowful Mysteries which recall the Passion at the Holy Sepulchre.
- **The Angelus** — Prayed three times daily, this ancient devotion commemorates the Incarnation and Mary's fiat, anchoring the rhythm of the day in the mystery of God becoming man.
- **Consecration to the Blessed Virgin** — Following the tradition of St. Louis de Montfort, members may entrust their apostolate and their lives entirely to Mary, the surest path to Jesus Christ.
- **Marian Feast Days** — Observing with special solemnity the feasts of the Annunciation, the Assumption, the Immaculate Conception, Our Lady of Sorrows, and Our Lady, Queen of Palestine.



- **Pilgrimage** — When possible, visiting the Marian holy sites in the Holy Land, uniting our prayers with the living stones — the Christian faithful — who maintain these sacred places.

## VII. A Prayer for Our Order

*O Mary, Queen of Palestine,  
Mother of the Church and patroness of our Order,  
look with favour upon the Knights and Ladies  
of the Holy Sepulchre of Jerusalem.*

*Strengthen us in faith, enliven us in charity,  
and deepen our love for the Holy Land  
where your Son was born, suffered, died, and rose again.*

*Intercede for the Christian faithful of the Holy Land,  
that they may persevere in hope amid every trial.  
Grant peace to Jerusalem and to all the peoples of that blessed land.*

*Through Jesus Christ, your Son and our Lord,  
who lives and reigns with the Father and the Holy Spirit,  
one God, for ever and ever.  
**Amen.***



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Ad maiorem Dei gloriam