



THE ORDER

The Military and Hospitaller Order of Saint Lazarus of Jerusalem

SPECIAL
LOS CABO
EDITION
2019 Grand Prioral Council

Spiritual Message



The Rt. Rev. Archimandrite, Msgr. George Appleyard, VG, GCLJ, KMLJ, GCrLJ, BD

"Basil on the Holy Spirit in Creation"

Like all bishops of his era, Basil was expected to preach a series of sermons on the six days of creation, an Hexaemeron. As he begins his preaching on the "first day," he immediately turns his attention to the ear that will listen to the story. He asks, who is worthy to listen to such an epic? And then says that we must be prepared if we want to hear the Genesis account effectively. He lays out the conditions for actually understanding what the simple words convey: we must be free of physical compulsions and addiction; our minds must not be dissipated by life's anxieties; we must be devoted to work; and disposed to do some real thinking in order to form a reasonable idea of God.

But having just celebrated Pentecost, we should perhaps look at Basil's reference to the Holy Spirit. His commentary is so rich that he does not arrive at the phrase "and the Spirit of God was hovering over the waters" until near the end of the second homily. He admits that it is possible to interpret "spirit" as the air which was beginning to flow through the creation but, he adds, "what is truer—and held by those who have gone before us—is that it is) the Holy Spirit, who is called 'the Spirit of God,' . . . who forms an essential part of the divine and blessed Trinity." He continues, if you accept this interpretation, you will find a much greater advantage. And then, in a surprisingly "contemporary" approach, he cites "a Syrian," contemporary, probably the renowned Deacon Ephrem of Syria, a prolific poet and Scriptural commentator, and reports "He claimed that the language of the Syrians is more expressive and—because of its similarity to Hebrew—comes closer to the nuance of the Scriptures, and thus the verse should be interpreted like this, . . . instead of hovering over the waters, we should understand warming with fostering care above the water and thus investing the nature of water with vitality, the way a bird broods upon her eggs." He repeats it for emphasis and clarity, it is "as if the Spirit were warming with fostering care, that is, preparing the nature of water for the generation of living creatures, and thus . . . the Holy Spirit is not missing in the creative power."

This creative power, for us who have been baptized in Christ Jesus, generates what we call the gifts of the Holy Spirit. In the Letter to the Romans (12;6), Paul writes, "Our gifts differ according to the grace given us. If prophecy is your gift, use it as much as your faith prompts. If administration, use it as good management requires. If teaching, as instruction requires. Let preachers provide motivation, let the generous give alms freely, let officials be diligent, and those who do the works of mercy do them cheerfully." At this time, when we answer the Pentecostal Appeal, we are actually acknowledging the gifts we have received and thanking the One who imparted the Holy Spirit to us, the source of these gifts. Let us assess ourselves generously and give witness lavishly that the Spirit is indeed among us and in us, and continues to warm with fostering care our very souls.

From: Vol 41 Number 2 Second Quarter 2009

✱ Message From the Grand Prior ✱

Colleagues in St. Lazarus:

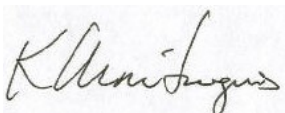
As we approach our Grand Prioral Council in Cabo San Lucas, Mexico, I encourage each of you to attend this important annual gathering of our Grand Priory of America.

We are anticipating the attendance of our Grand Master, HE the Chevalier Francisco de Bourbon Graf von Hardenberg-Furstenberg; and our Grand Chancellor, our own HE the Dame Marny Gilluly, among others. We are further anticipating the presence of our dear friend from north of the border, the Grand Prior in Canada, HE the Dame Jane Anema, together with a number of her colleagues. The venue is ideal for both our spiritual as well as our secular events, and the social activities, added to the all-inclusive nature of the property, promise to be enjoyable for everyone.

In our only all-members meeting this year, we will report to you on the progress we as a Grand Priory and as an Order have made since our last Council, decide on the recipients of our charitable efforts through the American Association of St. Lazarus, welcome our new postulants into novice status, and promote and otherwise recognize our members who have distinguished themselves through their service and generosity, sharing their time, talents, and treasure.

We will welcome and invest HE Fr. Razz Waff, GCLJ, as our new Grand Prioral Prelate, and empower our new Grand Prioral officers and sub-jurisdictional Commanders, while thanking those who are leaving their posts for their service well done.

In summary, I sincerely hope that those who are still wondering what the Grand Prioral Council will offer them, will decide that this is too important an event to miss, and will register and be present. To those of us who have already made the decision to be in Cabo, I look forward to seeing you there, to refresh our dedication to service through our Order, and to renew our contacts and friendships among our confreres and consœurs in St. Lazarus.



HE RADM the Chevalier Kenneth P. Moritsugu, GCIRLJ, GCLJ, GCMLJ, MD

Grand Prior

Grand Prior of America

History of the Order



HE the Chev. Charles Savona-Ventura GCLJ

From the July 2019 International Newsletter

The Order of St Lazarus saw its origins in the early fifth century as an establishment sited outside the walls of Jerusalem serving the needs of victims of leprosy. The establishment became a formal monastic hospitaller order after the First Crusade of 1099. This hospitaller function persisted through the 12-13th centuries expanding its role throughout Christian Europe. The statutes of the Order during this period mentions that in 'the Jerusalem monastery there shall be fifty-two Brothers in the service of at least an equal number of the sick, not including those brothers of the order and invalids who are incapable of earning their livelihood.'

The 14th century Black Death epidemics saw an apparent decline in the number of lepers. Together with a changing attitude towards lepers, this led to a decrease in the number of leprosaria institutions needed. In England, St Giles leprosarium at Holborn housed 40 inmates when transferred to the Order's management. By 1345, the staff of eight carers were caring for 14 lepers, and by 1402 was catering for only four victims. However, the hospitaller activities expanded to outside the leprosaria supporting lepers in the community. In 1479 at Burton Lazars in England, the establishment was obliged to support 14 lepers who if not institutionalized were supported by paying them 'a weekly sum of money for the necessities of life'.

The political turmoil of 16th century saw the Order split up into regional components with loyalties to the local rulers. It also gradually assumed a more military role to become by the end of the 16th century an honorific order of chivalry awarded for services rendered by the French king. An attempt was made by the French king in 1722 to strengthen the hospitaller function of the Order and place all the hospitals in the realm under the Order's management. The French Revolution put philanthropy on the backburner. However, following the Bourbon restoration and the loss of Royal protection in 1830, the French Order assumed a new hospitaler role supporting philanthropic activities in the Holy Land – a *raison d'être* eventually entrenched in the 1910 statutes. In the aftermath of the Second World War, the Order expanded its activities to an international perspective with unlimited scope.