

Ladies and Knights,
Dear friends,

On January 19, 2019, the chapter of St. John of Winter ended this jubilee year on a moment of historical concord, bringing together different branches of the Russian tradition of the Order of St. John of Jerusalem under the authority of the Russian Grand Priory , whose winter chapter was particularly pleased to welcome Count Alexandre Tissot-Demidov coming under the authority of our Grand Prior who has thus gathered new Hereditary Commanders under his banner.

The integration of these groups of knights into the Grand Priory of 1955, under the explicit direction of our Grand Prior, ushered in a new stage of our development. This reinforces our position that our organization must be functional, practical, far from the hunt for titles or decorations, like selfish vanities. In the same way, our religious status has weighed heavily in the decisions taken. There is no question of modifying our projects. Some commanderies will be more religious, others more charitable, but submitting to the same rules and principles of the Religion of Saint John, far from the pangs of this world.

The speech that followed, reproduced in connection, did not take into account the evolution of the aforementioned events. However, its insight on the vision we have in the Grand Council on the future of the order, will allow you to better understand for each our responsibilities and the depth of our commitment.

Our gratitude to our guests, and a big thank you to everyone who participated in this success.

God bless you!

Introduction by H.H. Prince Gortchakoff

Sisters and Brothers, dear Friends,

We regret the absence of many knights held in the provinces or abroad, and I send you excuses due to illness, insecurity or serious obligations.

This chapter will close this jubilee year in joy. We are under the sign of a gathering which augurs a dynamic of substance, on the long term thanks to personalities who have a vision of our message.

Thanks to Count Tissot-Demidov for his presence on behalf of a large part of the Russian Grand Priory that we miss,

thank you to the Knight Commander Henri Jurquet, in the name of a hope of reunion with knights coming from the orders of the King Stone of tradition of the Russian Grand Priory,

I welcome, of course, the presence of Prince Wladimir Bariatinsky and his wife, who deserve the honor they deserve.

thank you to Count Puchot des Alleurs who honors us by recalling the Patriarchal Order of the Holy Cross of Jerusalem, an order to which many of us have devoted ourselves, which we owe to our former Prior of France Nicolas Haddad, reminding us of the confidence never disappointed by his Patriarch Gregorios III Laham

the archconfraternity of Tombelaine and Chernigov is also present, bridge between the east and the west,

Finally, let us quote a thought in our heart for the order of St. Lazarus where many of us have made their classes.

ABOUT THE UTILITY OF OUR CHIVALRY IN THE MODERN WORLD

One may wonder how this theme, which may seem so anachronistic at first glance, could occupy a preponderant place in the modern world.

Let us take as an example a catastrophic socio-cultural problem of our civilization, that of drugs and drug addiction of young people, which is caused by the confusion between pleasure and happiness, happiness becoming the immediate satisfaction of envy, or need. The search for an artificial paradise, contrary to the spiritual quest, is due, in the context of a frenzied materialism, to an inadequate education, lack of training, common sense, and references. The law of the jungle that we let settle is responsible for the loss of values, but especially the loss of the message at the origin of these same values of our Christian West. We speak of the Christian West, because religion is not an epiphenomenon, nor a superstition. What connects men to one another is founding. But have we not lost the sense of the religious, apart from the "Sunday Mass"?

In addition, what a surprise to learn that there are tens of thousands of neurons, which in the same region act in religious feelings, learning, play, circuits of "reward", pleasure, and who are precisely stimulated by drugs.

Reflecting and training individuals who are demanding about the traits of our culture and our civilization, including its spiritual dimension, in a non-denominational context, is a vital necessity for future generations.

There is now, in a revival of spirituality, a craze many individuals for the search for what we call "a traditional order and initiatic". This name was largely defined by René Guénon in his "Insights on initiation". According to this author, in the Christian West there is hardly any traditional order capable of conveying an authentic spiritual transmission; misguided by our modern rules and corrupted by time, residual organizations are fragmented, and their networks manipulated too much. As a result, the vast majority of traditional structures do not convey much serious transmission. We must also get out of the exotic influences that take over our systems, modify them and send them back to us denatured, that is to say emptied of substance.

How to bring in well-marked paths, men of good will? Those who wander in equivocal systems, exhaust their souls, their living forces, in actions, at best sterile, when they are not dangerous for our society.

As for women, they find it difficult to find their way in the traditions of a world that has left them little room in this area.

Our civilization undeniably needs to put these men and women around the table.

It is essential, beyond social networks, to restore a structuring layer between the population and the religious world.

What are the causes of this situation?

The loss of religious feeling does not result in the disappearance of the need for spirituality.

The decline in church attendance, of all faiths, is mainly related to the gap between the message of "community salvation" in a world governed by individualism, whose aspiration becomes "personal deliverance". The community losing its meaning, this gap leaves a void that Religion, today, has trouble filling. The message to children does not apply to adolescents or adults, who no longer understand what is meant by deculturation.

If the separation of Church and State is an interesting solution for the management of affairs, it is clear that it neglects the spiritual characters of civilization and repudiates religious practice at the level of a personal affair, and non-Community. Faith (*fides*: fidelity) has become a belief, reduced to the rank of a superstition, whose secularism, in its great mildness, allows everyone the freedom to indulge in it, provided that it does not bother others. Now, this "embarrassment" is more at the origin of wars, than the thirst for power of tyrants. The latter often use these religious quarrels to draw nations against each other. The state therefore opens a Pandora's box when it allows the balance of religions to be settled, hoping that it can be self-regulating in the manner of financial markets, depending on supply and demand.

Weddings and lay baptisms are just bad ones.

The materialism of our binary civilization does not fill all the squares, and just as the squaring of the circle is impossible, the material and the spiritual will never coincide perfectly. One will always be beyond, or below, the other.

The world needs to justify itself, but how?

Due to the weakening, or even the disappearance, of the classical social structures, such as the family, the parents, the professionals, the cultural references, until the education, it turns out that the individual, deeply

isolated he no longer has confidence in anyone, nor in anything, he is looking for "others" to coalesce and survive. The distance of the individual to the nation, and even more so to globalization, prevents him from projecting himself into this immense group, and here he is compelled to form larger groups.

Isolation calls for discretion; the rupture with one's own roots pushes the man to seek other roots to draw his justification. Indeed, how to justify oneself in a world whose rules are challenged? By "justification" we mean its primary meaning, namely to base its conduct on community principles, as opposed to the lawless individual. For the man without justification is only an animal. Justification is a principle inherent in human nature, and serves as a coherent basis for its reflection, its learning, its actions, inevitable as soon as the individual is in society.

What can we propose?

The reference structures no longer exist because, for several decades, everything has been reduced to the human dimension, and the collective work is rejected under the pretext of the insults of individuals. One of the foundations of Christianity is "do not look at my sins, but the faith of your Church." In our world, man is fallible, but the function must be protected. But today, we do not forgive the sinner, God is excluded from the courts, that is to say, we reject chance, accident, human nature.

Republican distinctions (Legion d'Honneur, et c ...) are not highlighted, and do not provide material spiritual consequent.

Religions are below, except maybe Islam.

Monastic initiations are not really accessible or usable.

Humanitarian organizations are what they are, off topic!

Freemasonry struggles in internal quarrels where the virtual is so much that we can doubt some efficiency, and the passage to the act in this world has always been debatable.

Yet the light shines in the darkness! She guides us and attracts us.

"Vade retro Satana"

Christian Baptism is an initiation and its role is, through immersion, to give a new vision of the world to a postulant looking for light.

"Initiation" it refers to three Indo-European functions: the priest, the warrior, the third-state.

Certain initiations derived directly from the priesthood are not very accessible to those who live in the century.

Those of the third-state no longer exist outside the "Compagnonnage" and the Freemasonry, which was rather mixed with a certain bourgeoisie than with the craftsmen, in spite of the efforts, at the beginning, of some Englishmen towards the worship of nature. Their situation is known, and closed structures are out of fashion.

There remains the field of the tradition of arms. Now, it must be admitted, some remains of Orders of Knighthood show an astonishing vivacity. In addition, some are particularly attractive because a real background remains.

Even the craze in the West for Oriental Martial Arts confirms the interest of a large number of individuals for a move in this direction.

But, in fact, today, few authentic chivalric organizations seem to have enough criteria to bring together men of good will in search of their ideal. It is necessary to forget the true-false orders, the folkloric orders, the princely and national orders too marked, or already too selective, and the orders of decoration.

Moreover, there is no chivalry without clergy, for the spiritual path must be marked by enlightened people with an eschatological vision.

The main positive criteria are seniority, diversity, ecumenism, spiritual actions, education, training, charity, the religious and ceremonial or ritual dimension.

Thus, in the practice of chivalry, the religious dimension is necessary, even an essential safeguard to not slip into a gang of killers.

Through Christianity, baptism is the reintegration, in each individual, royal dignities, prophetic and priestly.

"Vade retro Satana" is an aspiration that drives us to arbitrate our propensities for a goal that is not material. The result is pleasure and frustration, the result of which is happiness.

The handling of this arbitration reminds us of the spirit of sacrifice. Now sacrifice demands a victim, an executor, and supposes an intention.

Reading the Bible, in the Numbers, we see that the tabernacle as the temple of Jerusalem later is, in fact, a little "the municipal slaughterhouse," with a spiritual dimension to lift the taboo and guard against the fallout of the first Commandment: Thou shalt not kill.

The priesthood is therefore violent; it requires a special grace to wash our hands of religious-soldiers and distinguish the Milicia from the Malicia.

This violence must remain in the service of the Spirit, whatever the religion.

But in this axis, our order is that of St. John, not the Teutonic, the Temple, knights “Porte-Glaive” or Garter order. To evoke Saint John binds us to the original Christianity, be it the Baptist or the Evangelist. But this is not the Christianity of Peter, Paul or Jacques. It is that of the johanisme of the first centuries on which we work ardently.

This johanisme comes in several stages that show us the example to follow to lead us to the Spirit to which we aspire.

The Prologue of the Gospel of John brings us from the Logos to the light and then to the Precursor; this screaming voice in the desert teaches us to cry out, too, even though no one seems to be listening to us. The rocks have ears.

John the Baptist is the one who recognizes the lamb of God, esteemed even by the Muslims.

In the following of his gospel, John teaches us to see things differently with the eyes of the mind and not with our madness. The favorite disciple, and it is each one of us, is alone with the holy women at the foot of the Cross to gather the last breath of the tortured, becoming his brother and welcoming his mother, making us sons of God. John is also a visionary who crushes us with a liberating revelation that can only be apprehended by the spirit. The Patmos Eagle shows us that we all have a possible right to our revelation, to our apocalypse.

Our duty is to defend fidelity, hope and mercy; but also, to defend what God has entrusted to us, with the weapons He has given us. Men of good will seek unity and refuse dispersion.

Our purpose is to put our virtues forward and leave our defects behind, not to hurt ourselves and to usefully serve the purpose of God. Only God can forgive us for who we are.

May we always have the strength to brandish our banner so that the glory of God shines on us all and on our order!

FUTURE PLANS

What to say for the year to come, after this jubilee?

The work of the coming year will be both simple and difficult.

We will have to continue what I will call "the Cetinje Project" for an action to have a meaning, it must be long-lasting and therefore sustained.

We will have to forge an entity in which all of us will find ourselves in our hopes. "Gathering" must be our motto for the next few years.

This should be considered by the English group, those of New York by Tatiana Bobrinsoy, Texas, Hong Kong and the Dacian Priory (in Denmark since 1930). We would also have an opportunity to gather knights from King Peter's Orders in the tradition of the Russian Grand Priory.

We will have to incorporate readable actions into this identity.

We will have to structure effectively our sympathizers, members and management, not according to our ego, but according to the needs of the order of St John and for its good functioning.

The training of our knights is essential. We work on adapted tools. In a while we may have the first proposals.

Not to mention the management of our house, and all the little hassles that make life everyday.

This means that everyone will have a mission in one group or another, that we will have to facilitate the task of each one by answering present. We do not rest on others. It will be necessary to communicate, and to remember that there are only those who do nothing that do not do

stupidity, but that the best communication is in the common and concerted action.

Good luck to all,

Life is Beautiful !