



COUNCIL OF THE ORDER OF CHRIST'S PILGRIMS

Ordo Peregrinorum Christi

«In itinere Deus habitat» — In the road God dwells

Introductory Guide for New Members

Version v2.0 / Anno Domini 2026

City _____

Registered in the Order's Registry

PART ONE

100 Questions and Answers

Everything you need to know — honestly, briefly, to the point

Block I

What Is This?

What is the Order?

The Order of Christ's Pilgrims is an international non-profit mutual aid organisation built on the principles of medieval chivalric orders.

Simply put: it is a network of people who commit to helping each other along the road — literally and metaphorically. Emigrants, pilgrims, travellers, those who find themselves in a foreign country and need support.

Is this a religious organisation?

Not in the usual sense. The Order does not require everyone to profess a faith, does not hold independent services (though it acts in solidarity with parish communities), and has no clergy in leadership — yet it operates within the Catholic Church.

The Order is inspired by the Christian tradition of hospitality and knightly service, but is open to people of all convictions — including atheists and agnostics. The one condition for membership: sharing the values of service, mutual aid and human dignity.

Why a 'knightly order'? Is this a medieval role-playing society?

Historical chivalric orders — the Hospitallers, the Teutonic Order, the Order of Saint James — were primarily aid organisations: they built hospitals, secured roads, fed and healed pilgrims.

We take exactly this function — the institution of mutual protection and assistance — and adapt it to modern reality. No armour or tournaments. Only real mutual aid, a network of trust and a code of honour.

Is this a sect? A secret society?

No. The Order is fully open and transparent. Its documents are public, its goals known, its structure clear.

The only 'secret' is the trust between members: you know that a person with an Order credential has been vetted and shares the common code. Like a professional badge, not a Masonic symbol.

Is this a political movement?

No. The Order is not affiliated with any political parties, does not take political positions and is not used as a tool of influence.

Members may hold very different views. The Order stands not on politics but on concrete deeds: help, support, build networks of trust.

Who founded the Order?

The Order was founded by its Founder and a core group of people with experience in humanitarian work, Church organisations, international NGOs and civil society initiatives.

The concept draws on years of study of historical orders, modern canon law, diaspora organisations and migrant-support structures.

Is the Order connected to the Vatican or the Catholic Church?

The Order is inspired by the Catholic tradition of knightly service and operates in accordance with the norms of the canon law of the Catholic Church. The Founder is in dialogue with Church representatives and plans an official approach to the bishop and the Holy See for formal recognition.

Ecumenical Christ-centred format: members may be Orthodox, Catholic, Protestant or of other convictions. The degree of Church membership affects the level of knightly access, but is not a barrier to joining.

Block II

Why Do I Need This?

I'm an emigrant. How will this help me right now?

First: access to a living network of people who have already navigated adaptation in various countries and are ready to share verified advice, contacts and recommendations.

Second: in a difficult situation — legal, practical, financial — you are not alone. There are people you can turn to.

Third: reputational status. Membership in the Order is a mark of reliability that works in negotiations, employment and business contacts.

How is this different from an emigrant chat on Telegram?

A Telegram chat is a random collection of strangers. No one is accountable, advice may be wrong or outdated, conflicts are inevitable.

The Order is a structure with a code of conduct. Members have been vetted and have committed to mutual aid. This is a fundamentally different level of trust.

A rough analogy: the difference between a random fellow traveller and a professional colleague.

I'm an atheist. Will they let me in?

Yes, absolutely. The Order is open to people of all convictions. However, advancement within the Order — moving to higher knightly degrees and corresponding access levels — does involve deeper acceptance of Christian brotherhood values.

What unites us are shared values: mutual respect, honesty, readiness to help. These form the living foundation of the brotherhood.

I'm not planning to travel. Do I need the Order?

The Order is not only for those on the road. A significant share of members are people already settled in a new country.

	<p>You can be the 'receiving side': helping the newly arrived, sharing experience, connecting people to your professional networks. This is also service — and it is valued equally.</p>
<p>I can't afford membership fees. What do I do?</p>	<p>The Order is not a club for the wealthy. The fee structure is tiered, taking each person's real situation into account. Those in difficulty themselves may participate at a minimal level or on a volunteer basis.</p> <p>A fee is not payment for services. It is your symbolic contribution to a shared cause, proportionate to your means.</p>
<p>What am I required to do as a member?</p>	<p>Minimum obligations: abide by the Charter and the Code of Honour (honesty, mutual respect, non-violence), participate in community life as best you can.</p> <p>There are no compulsory events. No 'activity' quotas. The Order is a relationship, not a job.</p>
<p>What do I get in return?</p>	<ul style="list-style-type: none"> — Access to a network of vetted people across countries — Help with relocation, adaptation, housing and employment — Reputational standing within the community — Practical advice from those who have walked this path — Crisis support in difficult situations — A sense of belonging to something with real meaning
<p>If I need help right now — where do I find it?</p>	<p>First step: contact the coordinator of your local cell or regional coordinator. The Order is building a system of 'entry points' — local people you can reach directly.</p> <p>The Order is not a state ambulance. But a living brotherhood can sometimes resolve a problem faster and more humanely than any bureaucracy.</p>

Block III

Network, Status and Business Connections

Is the Order a business club?

Not only, but partly yes. The culture of mutual trust within the Order creates the conditions for business connections.

In a business context, Order members have an advantage: the other member already knows that the person before them has a reputation and a code of responsibility. Not a guarantee, but a serious starting capital of trust.

How does the Order's reputation system work?

Every member has a history of recommendations within the network: who introduced them, how they performed in mutual-aid situations.

This is not a credit rating or a public online score. It is a living, word-of-mouth reputation — as it worked in medieval guilds and as it works in closed professional networks today. In future — a verified record in the Order's blockchain registry.

I'm an entrepreneur. What does the Order offer in business?

First, vetted business contacts: people in the Order's network know that reputation is not an empty word.

Second, potential partners, clients and employees among members — especially valuable in emigration, where familiar business networks are gone.

Third, access to the Order's international connections: contacts in different countries, understanding of local conditions from the inside.

How do 'fellow members recognise each other'?

Through the identification system: Order membership credentials, a digital profile in the closed network, Order insignia.

In future — through PilgrimID: a digital pilgrim passport with a verified history of participation, stored in the blockchain registry.

An analogue: the Camino de Santiago pilgrim passport that opens doors to refuges and confers special status.

Does the Order help find work?

At this stage the Order does not have its own recruitment agency, though one is being developed. Through the contact network, members often hear of vacancies before they are publicly posted.

A recommendation from an Order member is a powerful reputational tool in employment. Many employers — especially in the small-business emigrant world — prefer 'their own'.

Block IV

How the Order Works

What does life in the Order look like in practice?

It depends on your level of participation. Basic level: you are in a closed community, read updates, seek help when needed or help others.

More active level: participating in local meetings, volunteer projects, mentoring the newly arrived.

Deeper still: holding specific knightly duties — coordinator, curator, ambassador in a given city.

Are there physical meetings, offices?

The Order is building a network of 'Pilgrims' Houses' — local points of presence in various cities. Not offices in the corporate sense: spaces for meeting, hospitality and mutual support.

In parallel, digital infrastructure is being developed: a closed network, communication tools, knowledge bases.

What is the 'Code of Honour'? Are these religious vows?

No. The Code is a set of ethical principles: honesty, respect for the person, mutual responsibility, non-violence, transparency.

For those newly joining — no religious formulations and no oaths on sacred texts. Simply human commitments, much like those in professional associations with high ethical standards.

Is there a hierarchy? Who is in charge?

Yes, there is a hierarchy — necessary for any functioning structure. But it is a hierarchy of service, not of power.

Structure: Grand Master → Curial Council and departments → Regional Preceptories → Commanderies → Members (Knights, Dames, Brothers, Sisters, Cadets).

Decisions are taken collectively. No one may arbitrarily command members outside the bounds of the Order's Statutes.

How do I join the Order?

First step: familiarise yourself with the Order's documents and values. Second: find a sponsor — an active member who knows you. Third: complete a candidacy period. Fourth: formal ritual reception.

The Order is 'not for everyone' in the sense that joining requires a conscious choice, not a casual registration. You do not 'sign up' here — you enter.

Can I leave the Order?

Yes, freely and at any time. No penalties or reprisals.

The only consequence of leaving is that you lose access to the closed network and your member status. The reputation you built during your participation remains yours.

Block V

Money, Transparency and Trust

Where do the fees go?

To three ends: supporting the Order's infrastructure (communications, documentation, coordination), funding specific aid projects (Pilgrims' Houses, support for those in need), developing the network.

Financial reporting is public to Order members and is verified in the Order's blockchain registry.

Who takes money from the Order?

No one 'makes money' from the Order as a business. Real work by coordinators and administrators is remunerated — as in any working organisation.

Principle: money serves the mission, not the mission the money. This is verified by open reporting.

What if this is a fraud under a fine name?

That is a reasonable question, and we are glad you ask it.

Signs that an organisation is not a fraud: public documents, an open history of founders, a transparent structure, no promises of 'easy earnings', no pressure to join.

All these signs are present in the Order. Study the documents, meet real people, ask questions. We welcome it.

Is the Order connected to the Vatican or the Catholic Church?

The Order is inspired by the Catholic tradition of knightly service and operates in accordance with the norms of Catholic canon law. The Order's Founder is engaged in dialogue with Church representatives and plans an official approach to the bishop and the Papal See for formal recognition.

Ecumenical Christ-centred format: members may be Orthodox, Catholic, Protestant or of other convictions. The degree of Church membership affects the level of knightly access but is not a barrier to joining.

Block VI

Tough Questions — Honest Answers

What happens if I fall out with another member?

The Order has a conflict-resolution mechanism: mediation through a senior member or the regional council.

No one is obliged to be friends with every member. The Order is not a family where everyone must love each other. It is a professional brotherhood where the key is respect and adherence to the code.

What if the promised help does not come?

The Order is not a state body or an insurance company. The capacity of any particular community depends on its size, resources and activity.

We say honestly: the more people participate and contribute, the stronger the system. We make no empty promises. The Order grows with the people who believe in it and work.

How does the Order relate to war and the politics around emigration?

The Order takes no political position on current conflicts. Its members may hold opposing views.

One principle: a person on the road is a person, not a position. Whoever you are, wherever you come from — you deserve help and respect.

I hear that 'knightly orders' are for the wealthy. Is that true?

Most modern 'orders' are indeed decorative clubs for the elite. Our Order is built on fundamentally different lines.

The historical orders that inspire us — the Hospitallers, the Order of Santiago — served the poor, treated destitute pilgrims, fed the hungry. It is precisely this service we seek to revive.

Can a woman join the Order?

Absolutely yes. The Order is open to men and women on equal terms.

Historically many orders had female branches (e.g. the Dames Hospitalières). Our Order is built from the outset as an equal-opportunity structure.

What does 'knight' or 'brother' mean in a modern context?

It is not merely a medieval title or a role-playing game. It designates a person who has accepted the obligations of service and mutual aid.

A 'knight' in our understanding is someone who does not walk past when someone needs help. Someone who keeps their word. Someone who devotes part of their life to service.

How is the Order different from Rotary, Masons or Lions?

Rotary and Lions are service clubs focused on business networking and philanthropy. They are excellent in their own sphere but are not oriented to the needs of migrants and travellers.

Freemasonry is a closed brotherhood with rituals and esoteric elements. Our Order is fully open and transparent.

The Pilgrims' Order specifically addresses the challenge of our time: global mobility, emigration, the loss of roots. This is our unique niche.

Block VII

Meaning, Values and the Bigger Picture

Why do I need this — if I just want to survive as an emigrant?

Precisely for that reason. Surviving emigration is not only money and documents. It also means meaning, belonging, dignity.

The Order offers not only a practical network. It gives you the sense that you are not merely a refugee to be tolerated, but a pilgrim with a place among your own. This changes your inner state. And your inner state changes everything else.

What does 'not a refugee but a pilgrim' mean?

It is a fundamental shift of frame. The word 'refugee' carries the image of a victim — a person without choice, without status, without dignity.

The word 'pilgrim' is a person on the road with a purpose, with inner strength, with respect for others' journeys. They do not beg for tolerance — they bring value with them.

This is not a naive word game. It is a different way of living one's displacement.

What does 'In the road God dwells' mean?

'In itinere Deus habitat' — the Order's motto. For a believer it is a theological statement: God is encountered not only in church, but in every person on the road, in every act of hospitality.

For a non-believer it can be read differently: meaning is born not in comfort and rest but in movement, in trial, in the encounter with the other. The road is not a gap between 'real life'. The road is life.

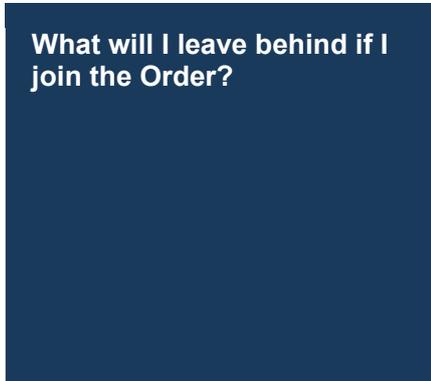
What is the Order building in the long term?

An international network of mutual aid that will outlast any political crisis. A system of Pilgrims' Houses worldwide. A culture of hospitality as a counterweight to the culture of fear and closure.

We are building not a club but an institution. Not for one generation — with a vision that includes future horizons:



'Universal Pilgrims' extending the idea of brotherhood beyond any single age.



What will I leave behind if I join the Order?

Real deeds. Every person you helped find housing, work, a meaningful conversation — that is your contribution to the living history of the Order.

You became part of a tradition that reaches back to those who, seven centuries ago, built hospitals for pilgrims on the dusty roads of the Levant. And which will be continued by those who come after you.

Block VIII

Practical Services of the Order

How does the Order help with adaptation to a new country?

The Order provides or organises through its member network:

- Language courses (general, business, specialist; online and offline)
- Consultations on immigration matters: visas, residency permits, work permits, citizenship
- Cultural training and introduction to the host country's traditions
- Help finding housing — from temporary (hostels, apartments) to long-term rental
- Navigation through healthcare, education and social services

Does the Order help with employment?

Yes. Through its member network the Order organises:

- CV writing assistance and interview preparation
- Access to internal vacancies before they are publicly posted
- Reference letters from Order members — to employers, especially in small businesses
- Job fairs and employer meetings oriented towards migrants
- Subcontracting projects: organised work brigades under the Order's auspices

Is there legal and financial support?

Through the network of specialist members:

- Legal consultations: civil, family, labour and immigration law
- Representation before authorities
- Tax and financial-planning consultations
- Help opening bank accounts and making international transfers
- Support with health insurance

Does the Order support emigrant entrepreneurs?

Yes. For entrepreneurs the Order creates:

- Consultations on company registration, licences and accounting
- Co-working and office spaces at Pilgrims' Houses
- Virtual office with legal address and postal services

	<ul style="list-style-type: none"> — Translation services for documents, websites and negotiations — Access to mentors and partners within the Order's network — The Order's institutional guarantee before employers and business partners
<p>What is Order outstaffing?</p>	<p>The Order is developing a B2B offering for employers who hire migrants. The Order acts as a trusted third party:</p> <ul style="list-style-type: none"> — Reduces business risk in hiring: verification of identity, documents and skills — Handles legalisation, insurance, healthcare and tax matters — Provides cultural mediation and worker advocacy — Gives corporate partners the institutional guarantee of the Order
<p>Does the Order have services for digital nomads?</p>	<p>Yes. For those who work remotely and are constantly moving:</p> <ul style="list-style-type: none"> — Finding co-working spaces and co-living through the Pilgrims' House network — Travel insurance: medical, accident, baggage — Help with tax returns across different jurisdictions — Organisation of joint trips, meetings and festivals — Tools for remote work and international transactions — Consultations on choosing a country, documentation and adaptation
<p>Does the Order engage in pilgrimage and tourism?</p>	<p>This is one of the core areas. The Order develops:</p> <ul style="list-style-type: none"> — A systematic approach to pilgrimage routes with a network of base Houses along the way — Walking routes and organised pilgrimages — Equestrian expeditions (logistics, wagons, horses) for special routes — Excursion programmes with knight-instructors as guides and drivers — Historical and cultural expeditions (following apostles, Argonauts and other routes) — Joint projects with regional authorities and the tourism industry

Does the Order have emergency response programmes?

Yes. The Order is developing emergency response capacity:

- Delivery of aid to remote and hard-to-reach areas
- The 'Steel Cavalry' network: trained Order members with transport and logistics resources
- Joint extreme-driving training programmes
- Crisis coordination for Order members in emergency situations abroad

Does the Order support mental health?

Yes. The Order understands that emigration is a psychological burden and creates:

- Access to psychologist and coach consultations within the network
- Mutual support groups at Pilgrims' Houses
- Retreat and rehabilitation programmes for those in crisis
- Spiritual accompaniment (for those who wish) through Order mentors

What is PilgrimID and why is it needed?

PilgrimID is an Order member's digital passport stored in the blockchain registry. It is:

- A verified history of participation in Order activities
- A reputational profile that travels with you
- A key to the Pilgrims' House network, partner discounts and services
- Analogous to the Camino de Santiago pilgrim passport, but with digital infrastructure and international reach

COUNCIL OF THE ORDER OF CHRIST'S PILGRIMS

«In itinere Deus habitat» — In the road God dwells

PART TWO

The Pilgrim's Book

Who we are and why it matters

Chapter I

A Person on the Road

On wandering as the fate of our time

*«Every one of us is a pilgrim, whether we wish it or not»
— Augustine of Hippo, Confessions*

There is a particular state known to anyone who has once left home and found themselves in an unfamiliar place. Not the curiosity of a tourist, not a business trip. Something different — deeper and heavier. The ground beneath your feet is foreign. The language around you is strange. The faces are unknown. The rules are unclear. And somewhere in your chest — a persistent feeling that you are temporary here, that you are not yet home.

Millions of people live with this feeling right now. According to the UN, there are more than 280 million international migrants on earth today — more than the population of most countries. Among them are those who fled war. Those who sought a better life. Those forced to leave by circumstances they did not choose. Those who left of their own accord — but still did not expect how hard it would be.

Russian-speaking emigration in recent years is one of the largest waves of forced displacement in modern European history. People who grew up in one set of coordinates found themselves in an entirely different one — often without the language, without a support network, without understanding how life is organised here. And for all their education, professionalism and strength — alone with the bureaucratic machine, cultural barriers and existential emptiness.

Psychologists call this 'culture shock'. But behind the academic term lies living human pain. Loss of meaning. Loss of belonging. The feeling of being nobody, nowhere.

This is where the story of the Order begins.

Seven centuries ago, thousands of pilgrims walked the dusty roads of Europe and the Middle East. They walked to holy places — Jerusalem, Rome, Santiago de Compostela. The journey was long and dangerous: disease, bandits, hunger, unknown lands. The Church created special organisations to receive, feed, heal and protect these people. Thus were born the chivalric hospitaller orders.

The Order of Saint John of Jerusalem — the Hospitallers — maintained in Jerusalem a hospital of a thousand beds where people of any origin and faith were treated. The Order of Saint James guarded the roads to Santiago and built shelters for pilgrims. The Teutonic Order deployed a network of hospitals from Palestine to Prussia.

This was not charity in the modern sense — optional and voluntary. It was a vocation, a rule, a reason for being. Knights sacrificed fortune, time and life — so that a traveller in distress on a foreign road might find shelter, food and a person ready to help.

We live in a different time. But the challenge is the same. Only there are incomparably more pilgrims now. And the roads are more dangerous not with bandits' swords but with bureaucracy, loneliness and loss of meaning.

Chapter II

What the Order Is Today

An institution, not a club

«Should we not rediscover old institutions to answer new challenges?»
— Pope Francis, *Fratelli Tutti*

When we say 'the Order of Christ's Pilgrims', we speak of an institution. Not a special-interest club. Not a charitable fund collecting money for good causes. Not a religious organisation where people come only to pray. And not a business network where cards are exchanged.

An institution is something more. It is a structure with rules, principles and obligations. A structure that outlasts individual people. That acts not by mood but by code. That can generate trust where there is none, because its members are known, vetted and bear responsibility for their name.

This is precisely what the Order creates — an institutional logic that breaks down into four elements.

First — identity. An Order member is not simply a 'good person' with vague intentions. This is someone who has been vetted, accepted the code and carries the Order's name. This moves relationships from the sphere of chance encounters into the sphere of obligations. When a stranger extends a hand and names themselves a knight of the Order — you already know something important about them: they have chosen a particular way to live.

Second — network. The Order creates a horizontal network of trust among people scattered across different countries. In this network a special economy operates: not monetary but reputational. You help someone today — and tomorrow, in a difficult situation in another country, you can count on help from people you have never met. Because you are both pilgrim knights. Because that is how the brotherhood's creed and principles work.

Third — mission. The Order has a goal outside itself: helping pilgrims, migrants, travellers. This is not a declaration on paper — it is operational reality. Pilgrims' Houses — physical spaces of meeting and aid. A crisis support system. Mentoring for the newly arrived. All concrete deeds, not intentions.

Fourth — tradition. The Order was not invented yesterday. It grows from a thousand-year tradition of Christian hospitality and knightly service. This does not mean it is reactionary or only religious. It means it stands on solid ground — and can therefore build something durable. The Order's statutes are drawn up in accordance with the norms of Catholic canon law, ensuring institutional longevity and international legitimacy.

Chapter III

The Code of Honour

What it means to be a knight without armour

*«Honour is not what is given to you. It is what you carry yourself.»
— Medieval chivalric maxim*

One of the words that most often provokes a sceptical smile in an educated secular person is the word 'honour'. It seems archaic, pompous, belonging to a world of duels and feudal oaths.

But try to imagine for a moment a world without honour. A world where a person's word means nothing. Where agreements are broken at the first convenient opportunity. Where a person looks at another person as a resource or a threat, not as a fellow human. That is, unfortunately, not fantasy — it is a quite recognisable reality.

Now imagine a different world — or at least a different corner of this one. Small, but real. Where people keep their word. Where help comes not because 'it's profitable' but because 'it's right'. Where a stranger who recognises you as one of their own extends a hand — not from weakness but from strength.

This is what the Order's code of honour creates.

The Code is not a religious text and not a legal document. It is a set of principles that Order members accept voluntarily and carry publicly. Here is its foundation:

Honesty. A knight tells the truth — even when it is inconvenient. They do not promise what they will not do. They do not conceal what matters to another.

Mutual responsibility. What is bad for one Order member concerns all. Not in the sense of collective punishment, but collective care: if one of ours is suffering, we notice and respond.

Respect for dignity. Every person — Order member or not — deserves respectful treatment. This rule has no exceptions.

Non-violence. In word, in deed, in pressure — the Order uses no violence of any kind.

Transparency. We do not conceal our actions, decisions or resources from those who have the right to know. All institutional decisions are recorded in the Order's open blockchain registry and published on the Order's wiki site.

Service. Belonging to the Order is a commitment to do something beyond oneself. This may be small: one conversation with a confused person, one piece of advice, one recommendation. But it must be real.

One might say: 'This sounds fine, but who checks?' The honest answer: reputation. Within the Order a living system of reputation operates — not only digital ratings but the real memory of the knightly community. Those who keep their word — everyone knows. Those who break the code — also. And no external mechanism is as powerful as the inner culture of a community where everyone knows everyone.

Chapter IV

The History That Made Us

From the Hospitallers to the present day

*«Traditio non est custodia cinerum, sed transmissio ignis — Tradition is not the keeping of ashes but the transmission of fire»
— Jean Jaurès*

To understand what the Order of Pilgrims is, it helps to know where it draws its origin — not in the sense of direct historical succession, but in the sense of spiritual kinship.

In 1023 in Jerusalem, Italian merchants from Amalfi founded the Hospital of Saint John of Jerusalem. Initially it was simply a hospital for poor pilgrims coming to venerate the Holy Sepulchre. Later, in the context of the Crusades, the hospital grew a military wing — and so the Order of Hospitallers was born.

What is important to understand: the military function was secondary. The primary one was care. The Order's rule required every knight to personally tend the sick, to address them as 'lords' — because in them they saw the image of Christ. Wealthy knights fed poor pilgrims. Grand Masters washed the feet of the sick.

This turned the medieval logic of power upside down: the strong serves the weak. The wealthy serves the poor. The armed serves the defenceless. This was a cultural revolution — long before that word acquired its modern meaning.

Another example: the Order of Santiago, founded in the twelfth century to guard Spanish pilgrimage roads. Its members vowed to protect pilgrims, maintain roads and fight bandits. The Order built shelters, hospitals and bridges. It was part of the infrastructure of movement — the infrastructure without which pilgrimage itself would have been impossible.

Today the equivalent of those roads is emigration routes. The equivalent of bandits is bureaucratic traps, fraudsters offering 'help' for money and the indifference of the system. The equivalent of the shelters is the support networks the Order creates.

Between the medieval orders and us lie seven centuries. What has changed? Almost everything external: form, language, context. What has remained? The essential: the conviction that helping a stranger is not a gesture of goodwill but an obligation. That the road must be safe. That every traveller deserves to meet a human face.

Chapter V

Not a Refugee — a Pilgrim

On the power of words and shifting paradigms

*«Give me another name — and I will become another person.»
— Folk wisdom*

Language is not merely a way of describing reality. Language creates it. The words we use for ourselves and others shape not only perception but self-awareness and behaviour.

The word 'refugee' creates a particular image. A person without choice. A person carried by the waves of history. Who runs from — but not towards. Who is received out of condescension. Who is tolerated, not welcomed. This word carries passivity, dependence, powerlessness.

The word 'pilgrim' creates a different image. A person on the road with a purpose. A person who chose movement — even if driven by circumstances. Who carries something of value. Who meets others with openness. Who is part of a tradition — large, respected, worthy.

This is not a naïve word game. It is a fundamental shift of frame. And it has real consequences.

Research in the psychology of migration shows: people who perceive their path as meaningful, rather than as a random catastrophe, recover faster. They adapt better. They build more stable relationships with the host society. They suffer less from depression and anxiety.

This is not idealisation. It is not an appeal to pretend everything is fine when it is not. It is an invitation to find another perspective on what is happening — a perspective that returns subjectivity, dignity and inner strength to the person.

A pilgrim does not beg for pity. A pilgrim asks for hospitality — and gives it in return. A pilgrim knows that their path is temporary but meaningful. That what they carry within them is valuable. That an encounter with them is a gift, not a burden.

It is precisely this self-understanding that the Order seeks to create and sustain in every one of its members.

Chapter VI

A Home for Those on the Road

What is a 'Pilgrims' House'

*«Hospitality is a sacred obligation, not a personal matter.»
— From the Rule of Benedict of Nursia*

One of the Order's key initiatives is the creation of a network of Pilgrims' Houses worldwide. What is this and why is it needed?

A Pilgrims' House is not a hotel and not a shelter. It is a place with a special function: a space where the traveller is received. Where they cease to be a stranger. Where there are people who understand their situation, because they have been through it themselves.

Imagine: you have just arrived in an unfamiliar city in an unfamiliar country. You have little money. You do not know where to go. You do not understand how things work here. You are afraid of making mistakes. You are tired — physically and emotionally.

And then you know there is an address. A specific one. Somewhere you can go and say: 'I am a pilgrim.' And there you will be received. Fed. Given explanations. Helped with the first steps. Introduced to people who are already here and ready to help.

That is a Pilgrims' House.

In the Middle Ages such houses existed at monasteries and churches — hospitia, xenodochium, 'guest houses'. This was the standard of hospitality, embedded in monastic rules: to receive a stranger is to receive Christ. Benedict of Nursia wrote directly: 'All guests who arrive are to be received as Christ.'

We do not require religious motivation from our members. But the functional logic is the same: to create a place where a stranger becomes one's own. Where the route of uncertainty becomes a familiar path.

A Pilgrims' House is also a place for those already settled who want to help. It is not only a receiving structure but a community-generating node. Here the 'old' and 'new' meet. Experience is passed on. Those very bonds are built that make life in emigration human, not merely functional.

In practical terms a Pilgrims' House is also a co-working space, a venue for language courses and consultations. A place where a knight-entrepreneur can meet a new partner, and a recently arrived emigrant can find their first job through a recommendation. A Pilgrims' House is not merely shelter — it is a support ecosystem.

Chapter VII

A Network That Works

What brotherhood looks like in practice

*«All for one and one for all — that is not a slogan. It is an operational principle.»
— From the Order's Statutes*

Let us speak honestly: what does 'brotherhood' mean in real life?

It means that when Mikhail in Lisbon has a broken car and not enough money for repairs — he writes to the Order's closed group. And within a day three people offer help: one knows a mechanic, another offers a short-term interest-free loan, a third offers to lend his own car temporarily.

It means that when Anna in Warsaw is looking for a job as a marketing specialist — her CV reaches a person in Berlin who knows a company looking for exactly that. Not through LinkedIn — through a living network.

It means that when Vladimir arrives in an unfamiliar city — he does not have to Google 'how things work here'. He writes to the local Order commandery — and gets a response. In human terms. First-hand.

This is not fantasy. This is how strong professional and cultural networks work — university alumni clubs, professional guilds, diaspora associations. The Order is building exactly such a network — but with special emphasis on people on the road and with the Christian ethic of brotherhood and sisterhood.

There is another aspect that is rarely spoken of aloud but is very important. The dignity of help.

When you receive help from a state structure — that help is anonymous, bureaucratic, humiliating. You must prove that you are needy enough. Fill in a hundred forms. Wait for a decision from people who see you as a case in a database, not as a human being.

When you receive help from an Order member — that is help from person to person. Without condescension. Without evaluation. Simply because they undertook to help. And you know that in another situation you will help — and that is equalising, not humiliating.

This is what psychologists call 'help with dignity'. And it is precisely what is so catastrophically lacking in state migrant-support systems.

Chapter VIII

For Those Who Do Not Believe

An honest conversation with atheists and agnostics

«A person may not believe in God — but they cannot fail to believe in humanity. Otherwise they will not survive.»
— *Unknown author*

This section is specifically for those reading our texts and thinking: 'All this sounds fine, but this is obviously a religious organisation. Not for me.'

Let us be honest.

The Order is inspired by the Christian tradition. Its motto is in Latin. Its history is in medieval orders. Its founders are people of faith. The Order operates in accordance with Catholic canon law and is seeking formal Papal recognition. This is true, and we do not intend to conceal it.

But the Order is not the Church itself. You will not be asked to pray, go to confession or attend services. No one will tell you that you are a sinner who needs to be saved. No one will judge your convictions or try to change them.

Because what unites us is not theology. It is ethics. Concrete principles of behaviour that work regardless of metaphysical convictions. Honesty works the same for a believer and a non-believer. Mutual aid is equally valuable regardless of whether you believe in God. Human dignity is a fact of modern civilisation, not an exclusively religious doctrine.

In fact, some of the strongest traditions of mutual aid in history were created by people without religious motivation. The cooperative movement. The early trade unions. Anarchist mutual aid networks of the Spanish Revolution. They all worked on the same principle: we help each other because we are human, and because it is right.

The Order takes the best from both traditions. From the Christian: institutional durability, the culture of hospitality, a thousand years of experience with pilgrims and the needy, a canonical legal framework. From the secular: openness, pragmatism, respect for different convictions.

If you are an agnostic or atheist and want to be part of a mutual aid network with high standards of honour and without imposition — you are in the right place in the Order. We welcome you exactly as you are. And if questions about faith arise for you in time — our mentors are ready for conversation. Without pressure.

Chapter IX

How the Order Is Structured

Structure without bureaucracy

*«A good structure is one you do not notice while it is working.»
— Principle of institutional design*

The Order has a clear structure — without which no serious organisation is possible. But this structure is designed to serve people, not govern them.

At the top level — the Grand Master and the Curial Council with its departments. They are responsible for strategy, international relations and oversight of the rule. Not a monarch and his court — something closer to an executive committee with clearly bounded powers.

At the next level — Preceptories. These are regional structures of the Order responsible for a specific geographical area. The Preceptory in Berlin covers the German-speaking space. The Preceptory in Warsaw covers the Polish. And so on. Each preceptory is a living organism with its own team, its own projects, its own rhythm.

At the basic level — Commanderies: local cells in specific cities. This is your first point of contact with the Order. These are real people you know personally. This is the place of real meeting and the Pilgrims' House.

And finally — Members: Knights, Dames, Brothers, Sisters, Cadets, Novices. Different levels of participation, different functions, but equal dignity and equal protection of the Order.

All institutional decisions and membership history are recorded in the Order's blockchain registry and published on the wiki site. This ensures transparency and the preservation of the Order's history independently of any change of leadership or political circumstance.

An important point: structure serves, it does not command. No superior may interfere in your personal life. The Code governs your conduct within the Order and in matters relating to its mission. Beyond your front door — you are free and independent.

Chapter X

A Road Worth Walking

Afterword

*«In itinere Deus habitat — In the road God dwells»
— Motto of the Order of Christ's Pilgrims*

We began with the image of a person who finds themselves in an unfamiliar place and feels alone. Let us end with a different image.

Imagine arriving in a city where you know no one. But you carry Order credentials and insignia. And you know: somewhere in this city there are people who will recognise them. Who will receive you not as a stranger but as one of their own. Who will say: 'Welcome, brother' or 'Welcome, sister' — and these will not be empty words.

This is what the Order is building. Not a utopia or a paradise. Simply — a network of warm points in the cold world of global mobility.

The road is not a temporary state between 'real' periods of life. The road is life itself. Medieval theologians called the human being *homo viator* — the person on the road. Not as a metaphor of sorrow but as an affirmation of dignity: the human is a creature capable of moving, seeking, changing, encountering, being transformed.

The Order is created for those who have accepted this. For those who have understood — sometimes unwillingly, sometimes by choice — that the road will never end. And who have chosen to walk it not alone, but together.

If you have read to this page — you already know whether there is something here for you. Knightly titles, Latin mottos and medieval aesthetics are the outer form. The essence is simpler: do you want to be part of a community where people truly help each other? Where your word means something? Where you will be received in any country not as a stranger but as one of your own?

If yes — welcome. The road begins here.

ON BEHALF OF THE COUNCIL OF THE ORDER OF CHRIST'S PILGRIMS

Grand Master / Magister Ordinis

Secretary General

Year of the Lord 2026

City _____

[Seal of the Order]

COUNCIL OF THE ORDER OF CHRIST'S PILGRIMS

«In itinere Deus habitat» — In the road God dwells