

TICAN GAZETTE



September 30, 2013

**THE INTERNATIONAL COMMISSION & ASSOCIATION ON NOBILITY
UNDER THE PATRONAGE OF H.R.H. CROWN PRINCE LEKA II OF THE ALBANIANS**



Pontifical Orders and Titles of Nobility

Pontifical decorations are the titles of nobility, orders of Christian knighthood and other marks of honour and distinction which the papal court confers upon men of unblemished character who have in any way promoted the interests of society, the Church, and the Holy See. The titles range all the way from prince to baron inclusive, and are bestowed by the pope as temporal sovereign. The title ordinarily conferred is that of count prefixed to the family name, which title is either merely personal or transferable by right of primogeniture in the male line. Bishops assistant at the throne are de jure Roman counts. There is another title which is usually called Count Palatine, but the true designation is Count of the Sacred Palace of Lateran, which is attached to many offices in the papal court. The papal orders of knighthood, ranking according to their importance and dignity, are:

1. Supreme Order of Christ;
2. Order of Pius IX;
3. Order of St. Gregory the Great;
4. Order of St. Sylvester;
5. Order of the Golden Militia, also called of the Golden Spur;
6. Order of The Holy Sepulchre (semi-official note of the Cardinal Chancellor of Equestrian Orders, "Osservatore Romano", 12 Feb., 1905).



Pius X decreed that the Orders of Christ and the Golden Militia should have only one, the other four orders, three grades or classes ("Multum ad excitandos"; 7 Feb., 1905); that occasionally, but very rarely, in matters of special importance and by special papal permission, a commander eminently distinguished might be allowed to wear the badge (smaller size than that of the first class) on the left breast. According to critical historians, these orders do not antedate the Crusades. After the Crusades, the kings of Europe founded and placed under the protection of the Blessed Virgin Mary, or the Saints, orders of chivalry. Of these, some were intended to protect their kingdoms from the incursions of the infidel, and were in reality religious military orders; others were designed as a desirable and honorable recompense for eminent services to king and country. The lavish and indiscriminate creation of knights of the latter orders led in course of time to a loss of prestige and desire on the part of men of eminent merits to be knighted. The Roman pontiffs, in their dual capacity of spiritual and temporal rulers, founded, approved or remodeled and restored to their pristine glory, the six papal orders afore-mentioned.

Supreme order of Christ



Gregory XVI founded this order to reward the civil and military virtues of subjects of the Papal States by brief "Quod Summis", 1 Sept., 1831, and placed it under the patronage of the great pope whose name it bears. It has two divisions, civil and military, and each division is divided into four classes, viz.:

1. Grand Cross Knights of the First Class;
2. Grand Cross Knights of the Second Class;
3. Commanders, and
4. simple Knights.

The decoration is a bifurcated or eight-pointed red enameled gold cross, in the center of which is a blue medallion on which is impressed in gold the image of St. Gregory, and at the side of his head near the right ear is a dove; in a circle around the image appears in golden letters "S. Gregorius Magnus". On the reverse side is the device, "Pro Deo et Principe", and in the center around it, GREGORIUS XVI. P. M. ANNO. 1. The badge is the cross of the order surrounded with silver rays. The ribbon of the order is red with orange borders. The cross worn by a knight of the military division is surmounted by a military trophy; the cross of a knight of the civil division is surmounted by a crown of gold oak leaves. The costume of ceremony is a dress coat of dark green open in front, and covered on breast and back with embroideries in the form of oak leaves. White trousers with silver side stripes, a bicornered ornamented hat, and the usual knightly sword, complete the costume, which is rarely worn.

Order of Pius IX



This had for its founder (17 June, 1847) the pope whose name it bears. Its object is to fittingly reward noble and conspicuous deeds which merit well of Church and society, and to stimulate others to follow the illustrious example set them. At first it comprised only two classes, knights of the first class, who, upon receiving the decoration, were made nobles with hereditary succession, and knights of the second class, whose title of nobility was personal. Shortly after (17 June, 1849, "Cum hominum mentes") the order was divided into four classes, viz.:

1. Knights of the Great Ribbon;
2. Commanders with the Badge;
3. Commanders, and
4. Knights.

Knights of the Great Ribbon wear a wide ribbon extending from the left shoulder saltier-wise to the right side where from a rosette attached to the ribbon the star of the order is suspended. They also wear on the breast the large badge set with diamonds. Commanders wear the decoration at the neck. Commanders with the Badge, besides the star at the neck, wear a badge of smaller design than the large plaque on the breast, and simple knights wear the star on the left breast. The decoration is an eight-pointed blue enameled star. The spaces between the rays are filled in with undulating golden flames. On the center is a white enameled medallion on which is engraved the words PIUS IX and

around it, in a golden circle, are stamped in characters of blue, the motto, VIRTUTI ET MERITO. The reverse is identical with the obverse side except that the inscription ANNO 1847 is used instead of PIUS IX. There are two forms of badges. One is a large silver medal similar to the star, and the other is of the same design but larger and adorned with brilliant gems. The ribbon of the decoration is dark blue silk bordered with red. The official costume (rarely worn) is a dark blue evening dress coat closed in front by one row of gold buttons. The collar and cuffs and breast of the coat are covered with golden embroideries more or less elaborate, according to the grade or class of the wearer. Golden epaulettes, white trousers with gold side stripes, a bicornered hat with white plumes, complete the official dress. This order may be conferred also upon non-Catholics.

Order of St. Gregory the Great

Gregory XVI founded this order to reward the civil and military virtues of subjects of the Papal States by brief "Quod Summis", 1 Sept., 1831, and placed it under the patronage of the great pope whose name it bears. It has two divisions, civil and military, and each division is divided into four classes, viz.:

1. Grand Cross Knights of the First Class;
2. Grand Cross Knights of the Second Class;
3. Commanders, and
4. simple Knights.

The decoration is a bifurcated or eight-pointed red enameled gold cross, in the center of which is a blue medallion on which is impressed in gold the image of St. Gregory, and at the side of his head near the right ear is a dove; in a circle around the image appears in golden letters "S. Gregorius Magnus". On the reverse side is the device, "Pro Deo et Principe", and in the centre around it, GREGORIUS XVI. P. M. ANNO. 1. The badge is the cross of the order surrounded with silver rays. The ribbon of the order is red with orange borders. The cross worn by a knight of the military division is surmounted by a military trophy; the cross of a knight of the civil division is surmounted by a crown of gold oak leaves. The costume of ceremony is a dress coat of dark green open in front, and covered on breast and back with embroideries in the form of oak leaves. White trousers with silver side stripes, a bicornered ornamented hat, and the usual knightly sword, complete the costume, which is rarely worn.

Order of St. Sylvester, since the regulations of Pius X

The order now has three classes of knights:

1. Knights Grand Cross,
2. Commanders, and
3. Knights.

The present decoration is a gold cross of white enameled surface, in the center of which is impressed the image of St. Sylvester P. M., surrounded by a blue enameled circle bearing the inscription in letters of gold SANC. SYLVESTER P. M. On the opposite side, in the center, are the pontifical emblems with the date of the Gregorian restoration, MDCCCXXXR, and that of the Pius X renovation, MDCCCXCV, impressed in characters of gold upon a blue circle. The badge is the cross of

the order attached to a silver star. The new costume consists of a black (formerly red) coat with one row (formerly two) of gilt buttons, and cuffs and collar of black velvet embroidered in gold; black trousers, with gold stripes, a bicornered hat of rough silk adorned with papal-colored cockade, and finally a sword with a hilt of mother-of-pearl ornamented with gold and worn suspended from a gilt belt. The ribbon of the decoration is black silk bordered with red. Simple knights wear the cross on the left breast of the tunic. Commanders wear a larger cross suspended by the ribbon of the order encircling the neck, and the Knights of the Grand Cross wear a cross of largest form pendant from the right shoulder and the badge on the left side of the breast. The hat of the commander is adorned with a black that of the grand cross knight with a white, plume.

The Order of the Golden Militia, or the Golden Spur

Pius X, in commemoration of the high prestige to which this order had attained long years before it was absorbed into the Gregorian Order of St. Sylvester, and as a souvenir of the golden jubilee of the dogmatic definition of the Immaculate Conception of the B. V. M., gave back to it the separate existence, name and grade of ancient days, and rendered it still more illustrious by placing it under the patronage of the Immaculate Conception. To this order are to be admitted only those who have distinguished themselves in an eminent degree, and either by feat of arms, or by their writings, or by any other conspicuous work, have spread the Catholic Faith, and by their bravery have safeguarded, or by their learning made illustrious, the Church of God. To insure its continued high grade of excellence and desirability, its founder limited it to one class and one hundred knights for the entire world ("Mulum ad excitandos", 7 Feb., 1905). It can be conferred on those already knighted in the highest orders, even that of Christ, as well as on those who have never received any order of knighthood. The honor is bestowed by a "Motu Proprio" (Pope's own motion) and as such is expedited through the secretariat of State, and free from all chancery fees. The decoration is an eight-pointed or bifurcated yellow enameled gold cross, with a gold trophy on top and pendent from the inner sides of its bifurcated foot a gold spur. On a small white medal in the center of the cross the word MARIA surrounded by a golden circle, and on the reverse side in the center is stamped the year MDCCCCV and in the surrounding circle the inscription PIUS X RESTITUIT. The badge is the cross upon the rays of a silver star. The ribbon used for both decoration and badge is red bordered with white. The knights of today do not wear the ancient collar. The cross is worn suspended by the ribbon of the order which encircles the neck. The badge is attached by the ribbon to the left breast of the tunic. The present official dress consists of a red tunic with two rows of gilt buttons, the collar and cuffs of which are black velvet embroidered with threads of gold, long, black cloth trousers with gold side stripes; epaulettes ornamented with gold fringes and surmounted on top with emblems of the order, gold spurs, oblong two-peaked hat fringed with gold and adorned with a gold knob displaying papal colors, a sword whose hilt is a gilt cross and scabbard black, and finally a gilt sword belt with red fringe. All former concessions of noble titles, even that of count palatine to Knights of the Golden Spur, were revoked by Pope Pius X, who desired to have the personal merit and worth of the knights their sole and only title to honor and respect among men.

Order of the Holy Sepulchre

St. James, first Bishop of Jerusalem, the Empress St. Helena, Charlemagne, Godfrey of Bouillon and Baldwin I, are among the reputed founders of this order. According to the opinion of critical historians, the order is a branch of the Knights of St. John of Jerusalem which was approved (1113) by Pope Pascal II. Whoever may have been its real founder, it is certain that in the twelfth century there

was another order following the Rule of St. Basil that proceeded on a line of action parallel with that of Knights of Jerusalem. Upon the fall of the Latin Kingdom of Jerusalem, the Knights of the Holy Sepulchre were driven out of Palestine, and some of them settled at Perugia. Gradually the order lost its prestige, and was by Pope Innocent VIII (1489) united to the Knights Hospitallers. Pope Alexander VI (1496) restored (Hélyot says, instituted) this order that by offering a most desirable and honorable distinction as a reward for the great labor, fatigue and expense of a journey to the Holy Land, he might incite wealthy and noble Europeans to visit and aid the holy places. He reserved to himself and his successors the title and office of supreme head; but empowered the Franciscan Custodian of Mount Sion, the Commissary Apostolic of the Holy Land — as long, and no longer than, the Jerusalem Latin Patriarchate remained vacant — to confer in the name of the pope the Knighthood of the Holy Sepulchre upon worthy persons. Popes Alexander VII (1665) and Benedict XIII (1727) confirmed the privilege. Benedict XIV ("In Supremo Militantis Ecclesiæ", 17 Jan., 1746) remodeled the rules of the order, fixed the forms by which the Franciscan Custodian should be guided in bestowing the decoration, renewed its ancient privileges (similar in part to those granted to the Golden Militia), and granted to the Knights the right to use the title of Count of the Sacred Palace of Lateran. Pius IX, upon the restoration of the Latin Jerusalem Patriarchate (1847), withdrew the Alexandrine faculty, and gave it to the new patriarch and his successors. The patriarchs alone can in future create Knights of the Holy Sepulchre, and this they do not of their own right, but in the name and by virtue of the pope's authority. It was required that a knight should, except in an exceptional case, give an alms of 100 sequins in gold (equal to \$200) towards the Holy Places. This money was by decree (S. C. P. F., 1847) ordered to be turned over to the patriarch for the needs of the Holy Land. Pope Pius IX ("Cum multa", Jan. 24, 1868) remodeled and approved the ancient statutes, and divided the order into three (practically four) classes:

1. Grand Cross Knights,
2. Commanders, and
3. Knights.

Commanders of conspicuous ability and eminent virtue were, in rare cases, and by special papal faculty, permitted to wear the badge on the breast, and so constituted a grade between the grand cross knight and the commander. Pius X "(Quam multa te Ordinemque", 3 May, 1907) fixed the number of grades at three, granted the privilege of affixing a military trophy to the cross, approved the creation of patriarchal representatives in other lands, as the good of the order may demand, prescribed the uniform for them, reserved to himself and successors the title of grand master, and appointed the Latin Patriarch of Jerusalem his lieutenant and administrator in the bestowing of this papal decoration. He also arranged that in the event of the death of the patriarch and the vacancy of the see, the powers of the patriarch as papal lieutenant and administrator of the Order of Holy Sepulchre should by law devolve upon the cardinal secretary of state. The decoration is a large red enameled gold cross, with a narrow border of gold, and surmounted by a royal crown. Prior to the last century the cross was simply gold without the red enamel. The form of the cross is what is called "potentiate", that is, crutched or gibbet-shaped. The four extremities are shaped as the large cross and four small red enameled crosses of simple form are attached. The ribbon is of black watered silk. A mulberry trophy connects the cross with the ribbon. The plaque or badge is an eight-pointed or rayed silver star, on whose center is the red cross encircled by the two green enameled branches, one oak and the other Laurel. The collar, worn only on solemn occasions, is composed of little Jerusalem crosses, and rings of burnished gold. Knights of the first class wear the grand cross suspended from the wide black watered silk ribbon running saltier-wise from the right shoulder to the left side, and the badge on the breast. Commanders carry the cross and Ribbon fastened at the neck. Knights wear the badge on the left breast.

Patriarchal representatives, besides the usual decorations, are permitted to wear the grand cross prominently placed on the breast of the uniform, but on the right side of the breast of the civil dress. The costume is a white evening dress coat with collar, cuffs and breast facings of black velvet with gold embroideries, epaulet of twisted gold cord, white trousers with gold side stripes, a sword and plumed hat. Pius X added to the costume a large white woolen mantle with a red Jerusalem cross on the left breast. The knights rarely don this official robe; they content themselves with wearing the decorations on the civil dress. This decoration may be conferred upon ladies who are then styled Dames or Matrons of the Holy Sepulchre. The dames wear the insignia of their grade, no matter what grade it may be, always on the left side of the breast (Leo XIII, 3 Aug., 1888).

Pius XII and the Roman nobility



The Pontifical Noble Guard pays homage to Pope Pius XII, Christmas 1945. The Pope's nephew, Prince Giulio Pacelli, is the third guard from the left.

Pius XII belonged to a noble family, whose sphere of relations was naturally among the nobility. In 1929, one prominent member of his family was graced with the title of marquis; and the Pope's nephews, Don Carlo Maria, Don Marcantonio, and Don Giulio Pacelli, each received the hereditary title of prince from King Victor Emmanuel III of Italy.

There was something imponderable in that Pope which evoked nobility: his tall, slim bearing, his way of walking, his gestures, even his hands. This Pontiff, so universal in spirit and so friendly to the lowly and poor, was also very Roman and had his attention, consideration, and affection also turned toward the Roman Nobility.

In 1946, the Kingdom of Italy was replaced by a republic. Under the Italian Constitution adopted in 1948, titles of nobility are not legally recognized. Certain predicati (territorial designations) recognized before 1922 may be attached to surnames and used in legal documents, and in most cases these were historic feudal territories of noble families. A high court ruling in 1967 definitively established that the heraldic-nobiliary legislation of the Kingdom of Italy (1861–1946) is not current law.

Pius XII emphasizes vigor and fertility of works as characteristic of genuine nobility and encourages the nobles to contribute such qualities to the common good.

“Vigor and fruitful works! Behold two characteristics of true nobility, to which heraldic symbols, stamped in bronze or carved in marble, are a perennial testimony, for they represent as it were the visible thread of the political and cultural history of more than a few glorious cities of Europe. It is true that modern society is not accustomed by preference to wait for your class to “set the tone” before starting works and confronting events; nevertheless, it does not refuse the cooperation of the brilliant minds among you, since a wise portion thereof retains an appropriate respect for tradition and prizes high decorum, whatever its origins. And the other part of society, which displays indifference and perhaps disdain for ancient ways of life, is not entirely immune to the seduction of glory; so much so, that it tries very hard to create new forms of aristocracy, some worthy of respect, others based on vanity and frivolity, satisfied with merely appropriating the inferior elements of the ancient institutions.” (1958 allocution to the Roman Patriciate and Nobility.)

In this paragraph, Pius XII seems to be refuting an objection possibly raised by discouraged aristocrats appalled by the egalitarian wave already spread throughout the modern world. According to these aristocrats, the world scorns the nobility and refuses to collaborate with it.

Regarding this objection, the Pontiff reasons that one can distinguish two tendencies in modern society in face of the nobility. One “retains an appropriate respect for tradition and prizes high decorum, whatever its origins,” by which “it does not refuse the cooperation of the brilliant minds among you.” The other tendency, which consists in exhibiting “indifference and perhaps disdain for ancient ways of life, is not entirely immune to the seduction of glory.” Pius XII notes expressive evidence of this disposition of spirit.

In accordance with these observations, an adaptation to the modern world—so much more egalitarian than pre-World War II Europe—does not mean that the nobility should renounce its traditions and disappear in the general leveling. Rather, it means that it should courageously continue a past inspired by perennial principles. The Pontiff emphasizes the highest among these, namely, fidelity to the Christian ideal.

“Also do not forget Our appeals to banish from your hearts all despondency and cowardice in face of the evolution of the times, and Our exhortations to adapt yourselves courageously to the new circumstances by keeping your gaze fixed on the Christian ideal, the true and indelible entitlement to genuine nobility.” (1958 allocution to the Roman Patriciate and Nobility.)

In consequence, the nobles should not renounce their ancestral glory. Instead, they ought to preserve it for their respective lineages and, even more; for the benefit of the common good as the worthwhile contribution they are still capable of making. The Pontiff does not desire, then, the disappearance of the nobility from the profoundly transformed social context of our day. On the contrary, he invites its members to exert the necessary effort to maintain their position as the leading class among the groups that direct the present world. In expressing this wish, the Pontiff includes a singular nuance: The persistence of the nobility among these groups should have a traditional meaning, that is, a sense of continuity, of permanence.

Pius XII insists on the nobility’s permanence in the post-war world, so long as it truly distinguishes itself in the moral qualities it should manifest.

Pius XII knows that situation in all its minute details, particularly regarding the Roman nobility.

Indeed, he hails from a family decorated with high titles of nobility; and the top nobility is his natural sphere of relationships. His brother bears the title, Prince Pacelli. The Pope has an imponderable that recalls nobility: his tall and lanky profile, his gait, gestures and hands. This Pope, so universal and friendly with the lowly and humble, is very Roman and a very close friend of the Roman aristocracy.

The Holy Pontiff does not forbid the Italian nobility to seek a change in the form of government. But his speech in no way delves into what might be, in concrete, the best form of government for Italy. He limits himself to teaching what the role of the nobility is in a well-ordered democratic society and in the convulsions and anomalies of the present hour.

He also shows, in a monumental item in his luminous Christmas speech of 1944, that a well-ordered democratic society has nothing in common with the utopias and errors of revolutionary egalitarianism.

400 ANNIVERSARY OF THE ROMANOV DYNASTY



HRH Prince Leka and Ms Elia Zaharia invited to the ceremonies of the 400th anniversary of the rise of the Romanov Family on the Russian throne.

HRH Prince Leka II of the Albanians, Ms Elia Zaharia, HRH's fiancée and a delegation of the Albanian old families attended the ceremonies of the 400th anniversary of the rise of the Romanov dynasty to the Russian throne, headed by Their Imperial Highnesses Grand-Duchess Maria Vladimirovna and Grand-Duke Georgui Mikhailovitch, Her Son and Heir.

The celebrations, in honor of the 400th anniversary of the Romanov dynasty were held in Yalta, Crimea. A memorial service, the Panichida, was held on September 22 at the Imperial Family private chapel near to the Livadia Palace, the last summer residence of

Nicholas II and his family. A State Dinner took place in the evening at Livadia Palace, honored by the presence of many prestigious guests, Russian orthodox clergy and members of the Ukrainian Government as well.

Many royal and princely houses were represented at the event. King Fouad II of Egypt, archduke Joseph-Charles of Habsburg, Don Duarte, Crown Prince of Portugal, princess Maria-Gabriella of Savoy, the margrave of Bade, the prince and princess of Leinengen, princes Wladimir and Michael Karageorgevic, etc.

The purpose of the attendance of this event by HRH Prince Leka of the Albanians was not only to honor the great contribute of the Romanov on the Russian and on the European history, but also to strength the old friendship between the Albanian Royal Family and the House of Romanov which are old and very genuine.

HIH Grand-Duchess Maria attended King Leka I's and Queen Susan wedding in Madrid in October 1975. King Leka I and Queen Susan attended the marriage of HIH Grand-Duchess Maria with HIH Prince Franz Wilhelm von Hohenzollern in Madrid in September 1976.

HIH Grand-Duke Georgui attended, on behalf of His mother, the ceremony of the translation of the body of King Zog I of the Albanians and the State Funeral held in Tirana in November 2012.

The 400th anniversary of the Romanov dynasty is marked on the 6th of March. Michael Romanov, whose grandfather, Nikita, was a central adviser to Ivan the Terrible, was unanimously elected Tsar of Russia by a national assembly on 21 February 1613. Since that time, Romanov family, as the second and last Russian imperial dynasty, ruled the country right until 1917.

Orders of chivalry of the Crown of Albania

Established under the republican regime by Ahmet Zogu, head of State, the Albanian chivalric orders were adopted as dynastic and merit awards by the House of Zogu since the proclamation of the monarchy in September 1928.

The King of Albanians, head of the House of Zog, is automatically chief and sovereign grand master of these Orders.

During the Italian invasion, the King of Italy, Victor-Emmanuel III, usurped the crown of Albania and awarded the royal orders in an illegitimate way as a kind of colonial ones. After his renunciation of the crown of Albania acquired by violent means in 1939, the chief of the House of Savoy also stopped being grand-master of the royal Albanian orders.

(Note: Officially the Albanian royal court never recognized the reign of the Savoy family in Albania.)

H.M. King Zog I and H.M. Leka I of Albanians, continued to award legally the royal orders and in a continuous way in exile (1939-2002) and after the return of the Royal Family in Albania.

According to the principles involved in assessing the validity of Orders of chivalry, it is generally admitted by specialists that such ex-sovereigns who have not abdicated retain their full rights as "fons honorum" in respect even of those Orders of which they remain Grand Masters which would be classed, otherwise, as State and Merit Orders.

The "fons honorum" of the Royal House of Albania includes three orders of chivalry, and a military order which is organised as a high distinguished military decoration.

HRH Crown Prince Leka II of the Albanians remains the head of the orders.

The Orders of chivalry (in order of precedence)

COLLAR OF ALBANIA

(Known also as the Collar of honor of Albania) Established 3.12.1925.



One class order reserved to the King as head of State and sovereign grand master of the Royal orders, granted to the Crown Prince and other sovereigns or heads of State. In the past personalities like King Farouk of Egypt or King Albert I of Belgium were holders of this most prestigious order.

ORDER OF THE FIDELITY (Urdhëri i Besës) Established 22.12.1926

Awarded for extraordinary achievements in every field and especially for eminent services rendered to the State, the Sovereign and the Royal family. Three classes : knight, officer, knight commander ; two dignities : grand-officer, grand-sash with star.

The Order of the Fidelity is the highest distinction granted by the King of Albanians. The dignity of grand-sash with star is reserved to the King and the Queen of the Albanians and it can be accorded to the Crown Prince, heads of State and exceptionally high rank diplomats.

The numerous clauses of Albanians bearers of the grand-sash dignity is fixed for 6. King Zog I and King Leka I granted the grand-sash to personalities like the King Farouk of Egypt, Prince Abib of Turkey, shah Reza Pahlevi of Iran and Anwar el-Sadate, president of Egypt.

ORDER OF SKANDERBEG (Urdhëri i Skënderbeut) Established 3.12.1925.

Most senior of the Albanian orders created by Ahmet Zogu, head of State, the Order of Skanderbeg is awarded for distinguished services rendered to the Crown and achievements in every field of the society. Three classes : knight, officer, knight commander ; two dignities : grand-officer, grand-sash with star.

The dignity of grand-sash with star is reserved to high personalities, diplomats, and notable individuals as a merit distinction. The number of classes for Albanians bearers of the grand-sash is fixed for 40.

MILITARY ORDER OF BRAVERY (Urdhëni i Trimnis) Established 10.1.1928.

The highest military merit award, accorded to officers and members of the armed forces that show extraordinary bravery deeds during war time. Consists in three ranks : Brave (Trim), Martyr (Theror), Hero (Hero). Includes also a medal for the non-commissioned officers in two classes (silver, gold). The number of classes were fixed for 5 (Hero), 12 (Martyr), 40 (Brave); 100 (gold medal), 200 (silver).

King Zog was the unique bearer of the highest rank (Hero) and only one Albanian was decorated with this order, Abaz Kupi, the chief of the royalist resistance in Albania during the Second World War.

(Written by: Thomas Frasheri KHSJ Albanian Royal expert of the Orders of Chivalry - Paris, France 26/01/2011)

Title of HRH Crown Prince Leka II

His Royal Highness Crown Prince Leka, Anwar, Zog, Reza, Baudoin, Msiziwe of the Albanians, Leka II Zogu. Prince Leka is the only heir to the Albanian throne.

- ✓ His Royal Highness is the sole head of the orders of the "Besa" and "Skenderbej".
- ✓ Grand Cross of the Order of Santi Maurizio de Lazzaro (2012)
- ✓ Key to the City of New Orleans given by Major Landrieu (2011)
- ✓ The Title Honored Citizen of the City of Burrel (2012)

- ✓ The Title Honored Citizen of the comune of Berdice (2012)
- ✓ Honorary Patron of The International Commission and Association on Royalty and Nobility.
<http://www.nobility-association.com/patronsofficers.htm>

THE CHIVALRIC ORDERS OF THE ROYAL HOUSE OF GEORGIA



HRH Princess Anna (daughter), HRH Crown Prince Nugzar Bagrationi-Gruzinski, Princess Leila Kipiani (wife)

The Georgian Kingdom never had a tradition to grant Chivalric Honours. Contrary to many European sovereigns, the Georgian kings used to reward their subordinates with a sword, or a castle, or a plot of land.

During the last period of the Georgian Kingdom there was a plan to establish certain orders of chivalry. This was instigated by one of the direct ancestors of the present Crown Prince Nugzar, Prince Ioan, the son of the last King of Georgia, Giorgi XII.

On 10th May 1799 Prince Ioan submitted his plan to Giorgi XII which was eventually endorsed. This plan included four Orders. Unfortunately, this plan was never put into place because soon after King Giorgi passed away the Georgian Kingdom was illegally annexed with Russia on 17th January 1801.

Following this historic event, after more than two hundred years, on 25th December 2009 the present Head of the Royal House of Georgia, Crown Prince Nugzar, issued a special decree to establish three chivalric Orders:

- **The Royal Order of the Crown of the Georgian Kingdom:** this Order is bestowed on persons who have served the Royal family of Georgia and contributed to the well-being of this country. This is available to both Georgian citizens and foreigners. The Royal Order of the Crown of the Georgian Kingdom was established on 4th July 2013 by Royal decree on the feast of the two Martyr Georgian Kings, St. Archil (744) and St. Luarsab (1622);
- **The Royal Order of King Erekle II:** this Order is bestowed on Georgian citizens and shall be an honor for persons who have contributed actively to the nation's development and served its prosperity, be they from the government ranks, Church leaders, artists, sports professionals or scientists, and

- **The Royal Order of St. David:** this highest Order is reserved for members of the Royal family of Georgia as well as for other legitimate and true royals around the world. At the discretion of the Head of the Order, this honor may also be bestowed on Heads of State in their capacity as Head of a sovereign country. Its purpose is to promote the Royal family of Georgia widely as an old royal dynasty in the world.

Official web site: http://theroyalhouseofgeorgia.org/the_crown_prince.html



THE INTERNATIONAL COMMISSION AND ASSOCIATION ON NOBILITY
COMMISSIONE E ASSOCIAZIONE INTERNAZIONALE SULLA NOBILTA
COMISION E ASOCIACION INTERNACIONAL SOBRE LA NOBLEZA
COMISSÃO INTERNACIONAL E ASSOCIAÇÃO DE NOBREZA

<http://www.nobility-association.com/>