

UNIVERSAL LIBERAL MASONRY

Liberty Equality Fraternity

THE GRAND ORIENT OF NAPLES



Napoli 11 Novembre 2007

After careful considerations made by the brothers of the lodges of the Grand Orient of Naples and Two Sicilies on the role of freemasonry in Italy, in Europe and we can say all over the planet, having regard to the degeneration and prolific masonic communions with lucrative purposes and devoid of content initiatory and solidarity, we had to ascertain and admit the futility and danger of these organizations.

The free masons or masonry, as we want to define, has had in the history of the people and nations a decisive role in promoting freedom, equality, brotherhood and solidarity.

It was the strength that has always been the reason prevail on violence and oppression in defense of the poor and democracy.

To the history we should have to deliver and to hand down to posterity an Institution worthy of being enumerated as an example of democracy, freedom, brotherhood, moral principles, solidarity, justice and meritocracy.

From 1945 to today, in Italy and worldwide, freemasonry has not played its natural role in society, and especially to its inside.

It becomes necessary to re-establishing a new masonry, with more brothers and a vision of present society projected in the third millennium.

A free masons able to interpret the needs of brothers and of the contemporary society that is projected in the most advanced globalization and that vindicates its christian roots.

This need, rather this duty, the Grand Orient of Naples and Two Sicily has taken on and he wanted to show a new way to the Masonic Institution, calling Liberal Universal Freemasonry, establishing new rules, specifying objectives to be achieved, stimulating participation in the social, cultural, scientific life of the contemporary society and giving to the same institution great transparency, secularity, democracy and solidarity, inspired by the Universal Declaration of Human Rights adopted by the General Assembly on 10 December 1948 and by the Human Rights codified in 1776 and later by the Declaration of Man in France in 1789.

Il Gran Maestro
Ezio Ghidini Citro :. 33 :.

Napoli, 27 novembre 2007

(traduzione di Mary Attento)

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*Lord, God, the Almighty
Praise be to thee, thy glory, thy honour,
And all thy blessings
To thee alone, Almighty, they are
Suited, and no man is worthy of thee.
Praise be, O my Lord
For all creatures
Especially for Master Brother Sun,
Who brings daylight that illuminates us
And is beautiful and shines with great splendour:
To thee, Almighty, he brings meaning.
Praise be, O my Lord
For Sister Moon and the Stars:
In heaven they were made by thee,
Clear, beautiful and precious.
Praise be, O my Lord, for Brother Wind and
the Air, the Clouds, the clear Sky and all the weather
For which thy creatures receive sustenance from thee.
Praise be, O my Lord, for Sister Water,
So useful, humble, precious and caste.
Praise be, o my Lord, for Brother Fire,
With whom the nights are illuminated by thee:
He is sturdy, beautiful, strong and cheerful.
Praise be, O my Lord, for our Mother Earth,
Who sustains and governs us and
Produces different fruits with coloured flowers and grass.
Praise be, O my Lord,
For those who forgive for love of thee
And withstand illness and suffering.
Blessed be those who suffer in peace
Because they will be rewarded by thee.
Praise be, O my Lord,
For our Sister bodily Death,
From which no living being can escape.
Heaven help those who die in mortal sin.
Blessed be those who are in thy will
Because death will do them no harm.
Praise and Bless the Lord and thank him and
Serve him with great humility.*

MEMORANDUM OF ASSOCIATION OF
THE GRAND ORIENT OF NAPLES AND THE TWO SICILIES
SCOTTISH RITE ANCIENT AND ACCEPTED FREEMASONRY

The Honourable Free, Independent and Sovereign Mother Lodge “Sebetia-Ter was re-established by member Brother Ezio Ghidini Citro pursuant to decree number 16 on the thirteenth day of February 1984 by the Supreme Council of Sovereign Grand Inspectors General of the 33rd and final Degree of the Scottish Rite Ancient and Accepted Freemasonry for the Italian Masonic jurisdiction and signed by the Sovereign Grand Commander and Grand Master Mason, Fausto Bruni. It became Sovereign, Free and Independent on the eighteenth day of March 1986.

On the eighteenth day of March 1986 the Grand Orient of Naples and the Two Sicilies of Scottish Rite Ancient and Accepted Freemasonry, having its hall at the Orient of Naples, was constituted in Naples pursuant to the existing laws of the Italian Republic on associations not legally recognized.

The Grand Orient of Naples and the Two Sicilies of Scottish Rite Ancient and Accepted is an independent, united, responsible, autonomous and sovereign authority for the administration, throughout the Italian Republic, of the Degrees of the Pure and Ancient Universal Freemasonry as listed below:

- a) 1st Degree as Entered Apprentice
- b) 2nd Degree as Fellow Craft
- c) 3rd Degree as Master Mason, including his full denomination.

It accepts wholly as its Constitutional Charter the text of five documents, approved by the United Grand Lodge of England, listed below:

- 1) “The Ancient Duties and Rules, consisting of fifteen articles, to be read by the Secretary to a Master Mason elect before his installation as Worshipful Master;”
- 2) “The Aims and Relations of the Masonry,” consisting of nine articles;
- 3) “The fundamental principles for recognition of a Grand Lodge,” consisting of eight articles;
- 4) “The duties of a Freemason to be read when new Brethren are admitted or when the Worshipful Master deems it necessary,” consisting of six paragraphs;
- 5) “ Declaration on Masonry and Religion.”

The Brethren of the Lodge, Appezzato Antonio, Bellucci Luciano, Ezio Ghidini Citro, Fortunato Luigi, Gargiulo Salvatore, Giordano G. Giacomo, Indirizzi Pio, Iorio Francesco, Larocca Vittorio, Maone Filippo, Nardeschi Franco, Padula Francesco, Riccio Roberto, Rossi Vincenzo, Sangiovanni Alfredo, Zurlo Giuseppe, constitute and establish the Grand Orient of Naples and the Two Sicilies Scottish Rite Ancient and Accepted with its hall at the Orient of Naples and elect Brother Ezio Ghidini Citro Sovereign Grand Commander and Grand Master.

The coat-of-arms of the Grand Orient of Naples and the Two Sicilies is that of the Sebetia-Ter Mother Lodge bearing the inscription - Grand Orient of Naples and the Two Sicilies - R.L.M. Sebetia-Ter 5808. In the centre is the Freemason armorial of the First Sebetia Lodge.

The Sebetia-Ter Lodge has decisional power and adopts resolutions regarding the Order and the Scottish Rite Ancient and Accepted and is represented by the Worshipful Master who is a Master Mason, Sovereign and Grand Commander.

The Worshipful Master Mason Sovereign and Grand Commander appoints three Deputy Master Masons, one of whom is the Deputy who conducts the business of the Order in his absence.

The Honourable “Sebetia-Ter” Mother Lodge of the Masonic Order approves and applies the following Constitution.

Read, approved and undersigned by the founding Brethren of the Sebetia-Ter Mother Lodge.

Naples, 18 March 1986

That having been said, on the eleventh day of November 2007, the G.·. L.·. D.·. G.·. O.·. N.·. D.·. S.·. issued the following Architectural Table unanimously approved by all the MM.·. VV.·. (Worshipful Master Masons) in representation of all the Brethren of every Order and Degree of their respective LL.: and decided to constitute a new Masonry that would be the reference point of the third millennium, capable of giving humanity Dignity, Freedom and Knowledge according to the fundamental principles of Human Rights:

The Enlightenment spread the concept that every human being possesses certain inherent fundamental rights that cannot be denied by anyone, in particular by the state and its officials. These rights, of which they cannot divest, are commonly known as human rights. They were codified for the first time in 1776 in the “Bill of Rights” of Virginia (USA) and then in the French Declaration of the Rights of Man and the Citizen in 1789. Today these rights are sanctioned by international law and, in particular, by the Universal Declaration of Human Rights (DUDU) drawn up by the United Nations on 10 December 1948, by the European Convention for the safeguarding of Human Rights together with its protocols and by the UN International Convention regarding civil and political rights (ICCPR) as well as economic, social and cultural rights (ICESCR).

THE ARCHITECTURAL TABLE OF 11 NOVEMBER 2007

The third millennium, underway now for several years, has been characterized by the collapse of the time-honoured political and ideological concepts that regulated the lives of people all over the world.

Old and new ideologies and religions, personal, ethnic and even national interests in competition with each other are jeopardizing the important conquests of recent centuries in the common standard of achievement expressed in the universal principles of human rights.

The world scenario has been witnessing an eloquent lack of authority within the international bodies that developed after World War II to encourage respect for human rights, cooperation and development and the peaceful resolution of international controversies.

During the years following the fall of the Berlin wall the political, economic and institutional collapse of the Communist regimes was cause for hope that democracy would spread rapidly throughout the globe in view of a world united by economic inter-dependence and by a melting pot of cultures.

Although even then globalization was not lacking social and environmental unknowns there was no premonition of a large-scale return to political and cultural models contrary to the principles of human rights and to the political conquests of a free democracy that have their roots in the ideals of freedom, equality and brotherhood embodied in European enlightenment.

The threat of global terrorism and the military intervention carried out by the USA and its allies have provided evidence that long-time controversies, placated by the dynamics of a bi-polar world, had not been overcome at all.

On the contrary, the radicalization of identities, nationalism and fundamentalism - not only in the Islamic world - that seemed to have been overcome by history, have shown once again that they are capable of influencing opinions and the behaviour of the masses, above all in the most backward and poorest areas of the world.

Furthermore, even in countries such as the former Soviet Union, which appeared to have undertaken, both in form and substance, a sort of democracy after 1989, we have been witnessing a return to an officially democratic government that is actually modelled after an authoritarian leadership.

At the same time we have seen the arrival in the international economic and political arena of huge new powers like China, which is still experiencing the paradox of a capitalist-industrial type of economic development without having any of the human rights that pertain to a fully achieved liberal democratic civilization.

We have also witnessed the economic and political growth of new powers such as Brazil in South America and India in South Asia. These countries have pursued development combining material affluence with the spread of civil and social rights within a scenario characterized by pluralism and tolerance of ethical and religious beliefs.

The liberal culture, which has always supported the *universal* values of liberty, equality and brotherhood among men, when confronted with the intransigent reassertion of ethnic, national and religious identities, has found it difficult to organize a political and cultural response that enables it to keep to its humanistic and global project.

The European Union, the only important novelty on the global scene, inspired by the principles of tolerance, liberty, democracy, cooperation and rooted traditionally in the humanistic and enlightened tradition of the western world, suffered a set back after the failure of the referendum on the constitution-treaty. The Union has yet to show itself to the international community as a single voice and a single coherent project for society and global development.

The political version of the methodological principles of cultural relativism helped create, both left and right, the commonly accepted version (Vulgate) of a world criss-crossed by impassable "cultural faults." This was a matter quickly taken up by those who theorized that a (military) clash among civilizations was inevitable so as to legitimize a never-ending state of war as the only way to spread democracy.

A similar but reflected radicalization of cultural-relativistic principles led part of the left-wing into the blind alley of simply acknowledging passively that there are cultural differences. This alone was not sufficient to actively put forward a stratagem against fundamentalism and further the spread of democratic principles and institutions worldwide.

While history was mixing up the schools of thought and systems of traditional values at the cultural level, at the social and political level we have been witnessing the gradual reduction of the sphere of influence of politics and the national institutions in favour of economic forces set in motion by the overwhelming alliance between science, technique and industry. The Masonic communities - in Italy and abroad - were not prepared for these changes and lacked protective systems to defend

their own bodies from the often perverse mechanisms of a world based on profit that fuelled itself increasingly in an impersonal way. Becoming centred around business and interests, they were involved, not long ago, in a series of scandals and illicit activities that contributed to the degeneration of their social mission as well as their public image. Not infrequently it even came about that the administration of Lodges and sometimes whole Masonic communities ended up in the hands of individuals who colluded with organized crime.

The Masonic institutions, heirs to a centuries-old tradition promoting the moral development and progress of humanity, are called on today to take a stand in this difficult and divided context and take up the challenge posed by the new millennium.

2. After the end of World War II the Masonic institutions in western countries did not realize that the West was experiencing an identity crisis and a decay of values caused by a degeneration of the world's capitalist economic forces and unrestrained consumerism.

This has led to the destruction of the family as an institution, the decline of national values among single populations, anti-Semitism, the disintegration of the educational system, the undermining of the judiciary, the exacerbation of political battles, the success of pornography and the exaltation of all forms of sex using any means.

Our civilization has been forced to accept tolerance of everything at any cost, the disavowal of morality, the regular violation of the rights of minority groups, gratuitous acts of violence against children, paedophilia that has almost become the rule and the sex slave market.

The Masonry and its Members have ignored the above and continued to act according to out-dated systems and rules. They did not want to or know how to renew their way of thinking and therefore did not want to or know how to provide the answers to what was happening. They did not realize they were preparing their paralysis and their end.

Freemasonry has its origins and roots in the Enlightenment's innovative ideas from which Europe and the whole world drew the seeds of knowledge, the desire to explore and learn about the mysteries of science thus giving man more freedom due to his awareness of the principles of liberty, equality, brotherhood and solidarity that were to become more positively stated in the centuries to come. Consequently, in today's global society in which the consciousness of identities and particular histories, such as the inalienable rights of man, seem to grow increasingly dim, the Masonry must claim and reassert the inestimable and fundamental philosophical and religious values of Humanism - *homo sum, nihil umani a me alienum puto* - and the Enlightenment - *sapere aude*. These two concepts, which originated and flourished in western history, became the universal heritage of humanity in the Universal Declaration of Human Rights in 1948. Today they form an indispensable basis on which to exchange and compare cultural and social experiences that have germinated among many different populations without entering into competition with each other as the one proves the truth and necessary development of the other. In this respect Masonry of the new millennium advocates the continuity of this tradition and these principles with those of the philosophies and systems of values of the great non-European civilizations that have developed out of and are symbolic of the Mediterranean and Christian cultural tradition. In fact all the great initiation traditions, in the East as well as the West, in ancient times as well as the present, that have worked and are working for the harmonious evolution of all of humanity throughout the world, are sister associations. Recognizing these differences and talking about them is the only way to highlight the universal values and common forms that unite the human race in a single multiple complex valuable actual society.

The new and stronger Freemasonry of the third millennium must face these matters and become the point of reference for a moral and social renewal of human society so as to assert and foster liberty, equality, fraternity and solidarity among men.

Freemasons must participate actively in the social and political life of their own countries. They must assume their responsibilities toward the community, bring with them liberty and progress and become a reference point.

At the same time, the Masonry must work internally in a speculative and operative manner if it wants to play a major role in serving humanity.

The path is a difficult one that requires the total commitment of all the Brethren who consider themselves free and morally correct and who work for the good and progress of humanity.

I have been calmly and objectively dealing with these particularly difficult and perhaps even revolutionary matters with my Brethren, members of the Grand Orient of Naples and the Two Sicilies.

Never before has there been a time like this when Europe and particularly the West needs to question itself, to be united, to work together to realize a common plan, identity and goal.

3. In order to achieve this ambitious but legally mandatory aim the Masonry must also assume its responsibility and respond to the questions regarding its role and function; it must also consider whether the rites and formulas that have characterized it up to now are currently viable.

We believe and are firmly convinced that only a free, reformed Masonry, capable of overcoming the limits, the inhibitions and the fears that have characterized our history up to now, can turn out to be an entity really capable of responding to the challenge effectively.

Imagine an association of men and women who, having sworn to cooperate and respect ethics, identities and personal histories, work together for the material and spiritual development of human beings in society and in the communities under their jurisdiction.

Brothers and Sisters who have sworn on their respective national constitutions - if democratic ones - on their own sacred texts, on the Declaration of the Rights of Man and the Citizen of 1792 and on the UN Declaration of Human Rights of 1948, must act throughout the world against all dictatorships and totalitarianism, against fanaticism and fundamentalism - both religious and political - so as to spread and plant the seeds of such universal values as liberty, equality, fraternity and tolerance.

To this end the Brothers and Sisters shall act with and inside national and international democratic institutions to foster a harmonious, united, liberal, social, moral and spiritual development. Furthermore the Brothers and Sisters must promote and spread the principles of personal freedom and individual social and environmental responsibility at the local and worldwide level without which no democracy can grow and develop and remain faithful to its principles.

The Brothers and Sisters shall gather under the patronage of the Grand Architect of the Universe.

All those who respect, observe and promote the universal principles of human rights, regardless of religious faith, may be admitted.

The Brothers and Sisters are obliged to constantly work to perfect their own moral, cultural and spiritual development so as to be an example and reference point for society.

For this reason it is necessary to update the initiation rites, to prune them of the by now outmoded and superfluous elements, making them more effective and capable of reaching the hearts and souls of members, yet keeping the essence of tradition.

When old-fashioned words are no longer able to convey the significance of ancient rites, then it becomes necessary to use a new language that is better suited to the times and enables the third-millennium man to better understand the constellation of ancient meanings by projecting them into the future scenario of humanity's material and spiritual development. In this way an initiated member will become a living example and model of reference for the profane.

WE THEREFORE DECREE THE CONSTITUTION OF THE UNIVERSAL LIBERAL FREEMASONRY DENOMINATED IN THE ITALIAN JURISDICTION THE GRAND ORIENT OF NAPLES AND THE TWO SICILIES OF THE LIBERAL UNIVERSAL FREEMASONRY WITH THE FOLLOWING CHARTER AND RULES:

PREMISE

- a) The Masonry is not a religion;**
- b) It claims to have its roots in Christianity;**
- c) It relates to the fundamental principles of the Enlightenment and Humanism;**
- d) It follows the fundamental principles of Human Rights:**

The Enlightenment spread the concept that every human being possesses certain inherent fundamental rights that cannot be denied by anyone, in particular, by the state and its officials. These rights, of which they cannot divest, are commonly known as human rights. They were codified for the first time in 1776 in the "Bill of Rights" of Virginia (USA) and then in the French Declaration of the Rights of Man and the Citizen in 1789. Today these rights are sanctioned by international law and, in particular, by the Universal Declaration of Human Rights(DUDU) drawn up by the United Nations on 10 December 1948, by the European Convention for the safeguarding of Human Rights together with its protocols and by the U.N. International Conventions on civil and political rights(ICCPR) as well as economic, social and cultural rights (ICESCR)

- e) It is against dictatorships and those who deny men freedom, democracy, freedom of speech and religion;**
- f) It is in favour of cultural, moral, social and economic development for humanity;**
- g) It is against racism for religious, racial or social reasons;**
- h) It is against all forms of political and religious extremism;**
- i) Anyone who has belonged to or is a member of Italian or foreign Masonic organizations shall not be admitted, exception made for duly evaluated cases;**
- j) Admittance shall be granted to those who at the presentation of a petition are declared admissible to the Obligation. Applicants must be introduced and proposed by a Brother who is a member of a Grand Orient of Naples and the Two Sicilies Lodge and must also present the following certifications (Criminal Record, Criminal cases pending, educational qualifications) issued by the institutions of the Italian Republic or the competent bodies.**

CHARTER AND RULES
OF THE
UNIVERSAL LIBERAL MASONRY
OF THE
GRAND ORIENT OF NAPLES AND THE TWO SICILIES

Section I

THE GRAND ORIENT OF NAPLES AND THE TWO SICILIES OF THE
UNIVERSAL LIBERAL MASONRY

- Art. 1 - The Grand Orient of Naples and the Two Sicilies of the Universal Liberal Masonry is the highest Symbolic Power of the Italian jurisdiction and is made up of the legitimate representatives of the Lodge under its jurisdiction and of its High Dignitaries and Grand Officers.**
- Art. 2 - It professes belief in God, Creator of Heaven and Earth and Supreme Judge of Humanity, under the symbolic name Grand Architect of the Universe, the immortality of the soul and forbids any discussion of politics and religion in the Lodges under its jurisdiction.**
- Art. 3 - The G.:O.:D.:N.:E.:D.:S.: of Universal Liberal Masonry administrates only the Masonic Degrees from I to III which are conferred in the Lodges of its Obligation.**

Article 4 - Its bodies are:

- a) The Grand Assembly**
- b) The Grand Council of the Order**
- c) The Executive Governing Board**
- d) The Grand Master Mason**
- e) The Grand Wardens**
- f) The Grand Officers**

Section II

THE GRAND ASSEMBLY

**Art. 5 - The Grand Assembly of the Grand Orient of Naples and the Two Sicilies is made up of the Worshipful Masters of all the Lodges in regular amity with its government and the High Dignitaries and Grand Officers of the Grand Lodge.
In the case of an impediment of the Worshipful the Representative of the Lodge at the Grand Orient will act in his place.**

Art. 6. - The Members of the Grand Assembly must be invested with the Third Degree, at least.

Art. 7. - Notice must be sent to the Worshipful Masters of the Community Lodges at least one month before convocation of the Grand Assembly in ordinary session, specifying the reason for the convocation so that the Lodges duly convened can by majority vote provide their respective representatives with instructions as to the wishes of the Brethren of the respective Lodges regarding the matters they will have to deal with in the Assembly.

Art. 8. - When decisions are to be taken each Member of the Assembly has the right to one vote; each presiding Member has two votes.

Art. 9. - Apart from the legitimate components no other person may be admitted to the Grand Assembly unless convoked for a particular reason or unless he has received temporary permission to attend, having expressed the need to present a case to the Chairman of the Assembly. In both cases, upon convocation and admittance upon request, the Brethren may speak from a consultative point of view only and only after being explicitly authorized by the Assembly's presiding Member.

Art. 10. - The Representative of the Lodge at the Grand Orient has the right to a consultative, decisional and electoral vote for the duration of the Worshipful Master's impediment; at any time the Worshipful Master is present again the Representative may remain in the Assembly but with a consultative vote only.

Art. 11. - The Grand Assembly meets annually for its General Meeting on or in proximity of the winter San Giovanni holiday and never more than forty days after that.

Art. 12. - The Grand Master Mason (or whoever is chosen to act in his absence) convenes and presides over the Assembly and carries out his duties according to the Master Mason Degree.

Art. 13. - Apart from the annual Assembly, extraordinary meetings may be called according to need and at the discretion of the Grand Master Mason who can authorize the Deputy Grand Master to do so.

In this case prior notification to the Worshipful Masters is reduced to fifteen days and must also be notified to all the respective Representatives of the Lodges belonging to the Grand Lodge.

Art. 14. - The work agenda for elections and counting of votes of the Grand Assembly is usually similar to the procedures established by the General Charters in force for those of the Symbolic Degree Lodges.

The Brethren may not speak about a matter more than once unless further explanations are requested or unless a Brother wants to express an opinion spontaneously after receiving authorization to do so from the Chairman presiding over the Assembly.

Art. 15. - The following are within the province of the Grand Assembly:

- a) Election of High Dignitaries and the Grand Officers of the Grand Assembly;**
- b) Election rites of the Symbolic Lodges up to the Third Degree and their exclusion from the Grand Lodge of the Grand Orient of Naples and the Two Sicilies;**
- c) Approval of the Rules and Rites relative to the first Three Degrees;**
- d) Approval of the Lodge's specific rules;**
- e) Discussion and ratification of the budget and final balance sheet of the Grand National Lodge of the Grand Orient of Naples and the Two Sicilies presented by the competent bodies;**

- f) Discussion and forming of general governing directives of the Lodges and the relative Three Degrees;

Art. 16. - Each member of the Grand Assembly has the right to present projects and draft resolutions regarding matters within the province of the Assembly.

The Chairman shall fix a period in which to illustrate the projects.

Following the presentation the Assembly shall appoint, upon proposal of the presiding Member, a committee to study such projects. The committee must draft a report within a deadline established at the time of its appointment and before the eventual approval by the plenary Assembly.

Art. 17. - The legitimately convened Grand Assembly has the right to formulate new Rules and explain the ancient ones in the case of a dubious interpretation. The new Rules as well as the interpretations must be in conformity with the General Rules of the Order.

Art. 18. - All of the resolutions of the Grand Assembly are by secret ballot using white, black and red balls.

The resolutions relative to b) c) and d) of the previous article 17 are not valid unless at least two thirds of the Assembly vote favourably.

The resolutions relative to the last two points are valid if there is an absolute majority whatever the number of voters actually present.

Section III

THE ELECTION OF DIGINITARIES AND OFFICERS

OF THE GRAND ORIENT OF NAPLES AND THE TWO SICILIES

Art. 19. - At each three-year General Meeting the Grand Assembly elects five High Dignitaries and twenty-five Grand Officers who make up the Grand Lodge of Naples and the Two Sicilies of Universal Liberal Masonry, so that the number of Councillors of the Order is proportionate to that of the Lodges regularly represented at the session. The number of Councillors to be elected and their allocation among the Masonic Provinces shall be decided by the presiding Member of the Grand Assembly before the election takes place.

Art. 20. - The five High Dignitaries take the following titles and denominations:

- a) Grand Master Mason
- b) Deputy Grand Master Mason
- c) Deputy Grand Master Mason
- d) Senior Grand Warden
- e) Junior Grand Warden

The Grand Master Mason is entitled to nominate directly other Deputy Grand Masters. He may also nominate “Emeritus” and “Honourable” High Dignitaries and Grand Officers.

The twenty-three Grand Officers take the following titles and denominations:

- 1) The Grand Chaplain
- 2) The Grand Secretary
- 3) The Grand Treasurer
- 4) The Grand Archivist ?
- 5) The Grand Keeper of the Seals
- 6) The Senior Grand Expert
- 7) The Grand Almoner

- 8) The Grand Expert Tyler
- 9) The Grand Expert (Preparatore) ?
- 10) The Grand Expert (Terribile) ?
- 11) The Grand Expert Censor
- 12) The Grand Inner Guard (Copritore)
- 13) The Grand Master of Ceremonies
- 14) The Senior Grand Deacon
- 15) The Junior Grand Deacon
- 16) The Grand Standard Bearer
- 17) The Grand Herald and Sword Bearer
- 18) The Grand Auditor
- 19) The Grand Superintendent Decorator ?
- 20) The Grand Steward
- 21) The Grand Master of the House ?
- 22) The Grand Hospitaller
- 23) The Grand Librarian

Art. 21. - These High Dignitaries and Grand Officers make up the Grand Lodge and their appointments last three years. The Grand Master and his Deputies may be re-elected. The other Dignitaries and Officers may not be re-elected for more than two consecutive terms in the same position. However, after a lapse of three years they may be elected and reconfirmed in that same position.

Art. 22. - The Grand Master Mason, the Deputy Grand Masters and the two Grand Wardens are permanent High Dignitaries. These titles enable them to sit permanently in the Grand Assembly with the right to a consultative and a decisional vote even after they have left their respective offices, at which time their title of Dignity is preceded by – ex -. The Grand Chaplain, the Grand Secretary, the Grand Treasurer and the Grand Sword Bearer are entitled to honours but without the vote after they have left their office. While they are in office they have the right to both a consultative and a decisional vote. All the other Grand Officers who are not natural or elected representatives in the Lodge are simply honorary Grand Officers for the duration of their office only and they have only a consultative vote in the Grand Assembly.

Art. 23. - Brethren who have not held the office of Worshipful Master may not be elected High Dignitaries; Brethren with Degrees below the Third Degree may not be elected to offices of the National Grand Lodge.

Art. 24. - The right to an active vote is reserved for the Worshipful Masters in office, for their legitimate substitutes as well as those mentioned in Article 23. All the Brethren having the qualifications provided in the previous article have the right to a passive vote.

Art. 25. - The Grand Master Mason, Commander of the G.: O.: D.: N.: E.: D.: S.: of Universal Liberal Masonry, must be a person well known for his social merits, general knowledge and profound cognition of the Real Craft. He must have all the best characteristics necessary for a true Freemason and be endowed with zeal for the good of the Order and true friendship toward all the Brethren. If he is temporarily absent he shall be substituted by the Deputy Grand Master who has been elected to this rank with the greatest number of votes.

The Deputy Grand Masters, being the spokesmen for the Grand Master Mason, must also have distinguished themselves in civil society and in the Freemasonry. At least one of the Deputy Grand Masters must take up permanent residence in the township of the Order.

Art. 26. - The election of Dignitaries and Officers of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry must take place under strict observance of the Rites prescribed by the Order's General Charter currently in force for the election of Dignitaries and Officers of the Lodges. Prior agreements limiting the freedom of the vote are strictly forbidden under the penalty of sanctions provided for by the same General Charter.

Art. 27. - During elections Members, and particularly those who are not involved in the elections, must observe absolute silence and remain seated for the duration of the elections. Members must wait to be called according to a list of the Lodges handled by the *pro-tempore* Grand Secretary. They must walk in a well-behaved manner, one at a time, to the table where the ballot boxes are located.

Art. 28. - The election of a Grand Master shall be presided over by the out-going Grand Master or by his legitimate substitute at the annual General Meeting of the Grand Assembly (see Article 29).

Art. 29. - The Grand Master Mason and the Deputy Grand Masters are voted on separate ballots by all the actual Members present entitled to vote. The election of all eligible candidates must conform to the following procedure:

- 1) all Members entitled to vote must designate on a single ballot the name of the Grand Master and on another single ballot the names of two Deputy Grand Masters.**
- 2) The candidate for Grand Master who has received the greatest number of votes shall be proclaimed Grand Master immediately; the two candidates who, on the single ballot, have received the greatest number of votes shall be elected Deputy Grand Masters.**

Art. 30. - The Brother who is elected Grand Master according to this procedure, after ratification of the Mother Sebetia-ter Lodge and after having taken the oath, is duly installed with the honours in use by the Community. He immediately takes over Chairmanship of the Grand Assembly and conducts the rest of the electoral operations.

Art. 31. - The remaining High Dignitaries and the first five Grand Officers shall be elected by secret ballot with one name only and by an absolute majority. In the case of a tie between two candidates receiving the greatest number of votes, the candidate elected shall have the following requisites as listed below:

- 1) He is an out-going Dignitary or Officer who is still eligible in conformity with the preceding articles of the present Constitution;**
- 2) He is a Brother who has already held a position as Dignitary or Officer with preference for an out-going Dignitary versus an out-going Officer;**
- 3) He is a Brother who, in the past, held a position as Dignitary or Officer of the Grand Orient of Naples and the Two Sicilies according to the criteria of preference as stated at number 2;**
- 4) He is a Brother who is a Worshipful Master in office and has been for the longest time;**
- 5) He is an ex-Worshipful Brother;**
- 6) He is a Brother who has been a Master Mason for the longest time;**
- 7) He is the oldest (in years) Brother.**

The occurrence of more than one of the above-listed requisites shall be duly examined by the *pro-tempore* Grand Chaplain so as to create a classification that in any case will be brought before the Grand Assembly for approval according to a show of hands.

Art. 32. - The remaining Councillors of the Order shall be elected by single ballot for all. The vote is secret and a simple majority is sufficient. Voters are not obliged to complete the number of candidates required on their ballots. Any number is acceptable provided the candidates are ritually eligible. Those elected shall take the offices listed in the previous article 21, paragraph #2 depending on the number of votes received. All the other elected members shall receive the title and privileges of plain Councillors of the Order. Should the election outcome not cover the number of positions provided in article 21, paragraph #2 of the present Constitution, the Grand Master elected and installed shall nominate, at his discretion, but no later than one month from the closing of the General Grand Assembly, the Brethren who deserve these positions.

Art. 33. - The installation of new High Dignitaries and Grand Officers shall take place only after the afore-mentioned election procedures have been completed.

Art. 34. - The Brethren who have been elected Dignitaries and Officers shall be sworn in and take the oath of faithfulness in the presence of the Grand Master Mason before their installation.

Art. 35 – The first five Grand Officers elected have the authority to propose to the Grand Assembly the appointment of Deputies to their Office, chosen from the Councillors of the Order who have already been elected by the same Assembly.

Art. 36 – If the Grand Officers mentioned in the preceding article do not exercise the authority therein given to them, the Grand Master shall appoint their Deputies directly, without heeding any other opinion except that of the Grand Chaplain, and, in any case, within a month after the Works of the Grand Assembly have ended.

The above-mentioned Deputy Grand Officers are to be chosen among the number of Councillors elected by the Grand Assembly.

The Grand Master himself has the authority to appoint other Deputy Grand Officers regarding the minor Offices, completely at his own discretion, as long as they are still chosen from the Councillors of the Order .

Art. 37 – The Deputies of the first five Grand Officers must reside permanently in the township of the Government of the Order, co-operate with their corresponding Grand Officers regarding everything that concerns their Offices, and substitute them in every respect when these Grand Officers are absent, whatever the reason may be.

The Deputies of the other Grand Officers are not obliged to reside in the township and their duties are limited to co-operating with their corresponding Grand Officers in Ritual Meetings of the Grand Orient of Naples and the Two Sicilies.

Art. 38 – The Brethren who do not attend the Assembly may be elected to all the Ranks and Offices, as long as their respective Worshipful Masters or Procurators guarantee for their accepting the Ranks or Offices.

The Brethren who are present must express their acceptance during the meeting. The Councillors and Deputy Officers appointed by the Grand Master for the aforementioned prerogatives, shall give written acceptance.

If Ranks or Offices are absent on holiday for any positive reason, and they are considered indispensable for the executive bodies of the Grand Orient of Naples and the Two Sicilies to function, the Grand Master has full authority to have them temporarily substituted by Brethren with the qualifications set out in the present Constitution. He shall then report the substitution at the following Meeting of the Executive Board or Council of the Order, whereas the Grand Assembly shall be informed through ordinary communications to the Worshipful Masters of the Lodges.

Art. 39 – Before the Grand Chaplain’s Prayer, all those present at the Grand Assembly shall stand and when ordered, shall take a solemn oath of loyalty to the Constitution of the Republic of Italy, to the Grand Master and the newly-elected Dignitaries and Officers.

Art. 40 – At the end of the Works, the new Grand Chaplain shall give a speech for the occasion and the ordinary work of the Grand Assembly will be interrupted for a Festive Board to celebrate the election.

Art. 41 – The meetings of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry and of its High Offices are usually held in the seat of the Government of the Order.

Nevertheless, the Grand Master may consider it opportune to call a meeting of these High Offices in a Lodge with a different seat.

SECTION IV THE GRAND COUNCIL OF THE ORDER

Art. 42 – The Grand Council of the Order is made up of all the High Dignitaries and Grand Officers of the Grand Lodge of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, as well as of the Councillors elected in accordance with the present Constitution.

The High Dignitaries, Grand Officers and Worshipful Masters who vote and make up the Grand Lodge, carry out the same duties as the corresponding Dignitaries and Officers of Lodges during the ritual Works of the Grand Assembly and in every other ritual meeting.

The Grand Lodge of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry has the power to establish the particular rules needed to adapt the above-mentioned duties to the special functions and operations of the Grand Lodge itself. The councillors elected do not have any particular duties, but enjoy all the same prerogatives as the members of the Grand Council of the Order, with full authority to make the casting vote.

Art. 43 – When assembled as an administrative body, as the Grand Council of the Order, all the above-mentioned High Dignitaries, Grand Officers and Councillors elected take on the function and title of Councillors of the Order. While the order of the respective ritual priorities holds good, the Grand Master and Deputy Grand Masters carry out the functions respectively of Chairman and Vice President of the Council of the Order; the two Grand Wardens carry out the functions of Councillors of the Presidency; the first seven Grand Officers carry out the functions respectively in order, of Grand Chaplain, Grand Secretary, Grand Treasurer, Grand Archivist and Grand Keeper of the Seals, Grand Senior Expert and Grand Almoner. Their Deputies shall take on the functions delegated to them if the first five Grand Officers are not present at the Meetings of the Council of the Order, and shall be fully responsible for their actions, both as Councillors and as those responsible for their respective Offices.

Art. 44 – The Grand Council of the Order meets at least once a year when called by the Grand Master. Its meetings are not valid if at least two thirds of its members who have particular rights and functions are not present for the second convocation. However, when counting the number of those present, also simple Councillors shall be included for the occasion, as they shall be considered, in their order of priority, as so many Deputies of the absent holders of Offices.

Art. 45 – The Grand Council of the Order gives advice to the High Dignitaries and the first five Grand Officers on how to observe all the rules of the Order, and particularly those set out beforehand by the Grand Assembly, and must always be consulted on all the more important issues regarding the Symbolic Degrees. In particular, and always subject to the approval of the Grand Assembly, the Grand Council of the Order is called to decide whether to accept requests to set up new Lodges, to decide on proposals to exclude Lodges suspended for

irregularity from a Community, on the drafts of Rules and Rituals to submit to the Grand Assembly and on the general disciplinary and financial instructions of the Government of the Order. The Grand Council of the Order also temporarily approves the particular Rules of the Lodges of Symbolic Degrees. If the matter is urgent, it also sees to appointing acting Grand Officers to substitute, until the following general elections, the regular ones who are permanently unable to carry out their duties.

Art. 46 – All the Members of the Grand Council of the Order, as well as deputies and acting members, have the right to take initiatives regarding proposals aimed at governing the Community better.

Art. 47 – When possible for them, the above-mentioned have the duty to accompany the Grand Master on his visits to the Lodges of the Community.

Art. 48 – The meetings of the Grand Council of the Order are chaired by the Grand Master or by one of his Deputies, always observing the ritual order of priorities; the Grand Master or his Deputy determines the order of the Works and, after a thorough discussion and hearing the Grand Chaplain’s conclusions as usual, begins the voting on the issues examined.

Art. 49 – The decisions of the Grand Council of the Order are taken with a simple, absolute majority of those present. If the voting ends in a draw, the Chairman’s vote prevails. Votes are expressed aloud or by secret ballot, the choice of which is proposed by the Grand Chaplain at each meeting, and one or the other method is voted simply by a show of hands.

SECTION V

THE EXECUTIVE GOVERNING BOARD

Art. 50 – The Executive Governing Board is made up of the five High Dignitaries, the Past Grand Master and by the first seven Grand Officers of the Grand Lodge of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry.

It is presided over by the Grand Master, who sets the dates of meetings, calls them and directs the works. However, they must be called at least once on the occasions of the Grand Assembly and the Grand Council, respecting their customs.

Art. 51 – When necessary, the Executive Governing Board implements all the powers of the Grand Assembly and of the Council of the Order, except when its extraordinary proceedings are approved following the expected procedures and times.

It is up to the Executive Governing Board to carry out the decisions both of the Grand Council and of the Grand Assembly of the Grand Orient of Naples and the Two Sicilies, or have them carried out.

Only the Board itself has authority in:

- a) drawing up budgets and the initial decision on them;**
- b) every kind of report on any subject to submit both to the Grand Council of the Order and to the Grand Assembly;**
- c) the preliminary report on the ritual election of the Lodges themselves, as well as on their exclusion from a Community;**
- d) examining and approving the suspension measures taken by the Grand Master, in exceptional circumstances and while awaiting judgement, as regards both single Brethren and entire Lodges.**

Art. 52 – All the rules regarding the validity of the meetings and decisions of the Grand Council of the Order are valid for the meetings and decisions of the Executive Governing Board as well, which also allows Deputy Grand Officers to be present limited to their first class of five, and observing the conditions already laid down for their intervention during the meetings of the Grand Council of the Order.

SECTION VI THE GRAND MAGISTRY

Art. 53 – The Grand Magistry of the Masonic Order is entrusted to the three major Dignitaries, the Grand Master and the Deputy Grand Masters, whose functions are closely linked so that, in many ways, they form a single collegial body that works in agreement

Art. 54 – The Grand Master is the head of the Lodges that work in the first Three Degrees, and of the fundamental Executive Body of the Grand Orient of Naples and the Two Sicilies.

He endorses all the decisions of the high Offices of the Grand Orient of Naples and the Two Sicilies through his particular rulings, which are countersigned by the Dignitaries and the Officers concerned, and makes them public.

The Grand Master supervises the rituals and internal discipline of the dependent Lodges by inspecting them personally or by having them inspected by his special Deputies.

He confirms all the elections that take place in the Lodges of the three Degrees, after checking that they are regular.

He authorizes any Initiation, Affiliation or Regularization.

He issues all those measures to be carried out in order to maintain and foster order, peace and prosperity in the Community.

Sending Notes of Authorization, of Stamps, Notes and every other Diploma or Certificate, which are not valid without the Grand Master's signature, falls under his particular jurisdiction. In emergencies, while awaiting the competent collegial body's decisions, he suspends both single Brethren and entire Lodges of the Three Degrees that have fallen into some irregularity or exceptionally serious fault, from Masonic Works and from their respective Ranks and prerogatives.

In the same way he can take the initiative to grant Brethren Pay Rises or shorten the time period for passing from one symbolic Degree to another if he believes them to be particularly worthy because of exceptional self-sacrificing services and cultural knowledge. The Grand Master also attends to the correspondence with all the national and foreign Masonic Bodies of any Degree, and, with the Council of the Order in favour, establishes friendly and harmonious relations with National and Foreign Grand Lodges, reporting to the following Grand Assembly for the necessary approval.

Art. 55 – The Grand Master has the authority to take the initiative to confer the Three Symbolic Degrees, either separately or all together, on any layman whom he considers worthy, providing that he assigns the subject to a Lodge of his Obligation for the ordinary Work.

Art. 56 – If the Grand Master in office dies or resigns, the right to preside over and govern the Grand Orient of Naples and the Two Sicilies goes back to the preceding Grand Master, and so on and so forth if the position is refused, to all the other preceding Grand Masters, following the reverse order of their seniority. If not even the earliest Grand Master wants to accept the position, it shall be up to the Senior Deputy Grand Master. Whether it is the first or the last one who accepts the position, it shall be temporary, only until the ordinary annual Grand Assembly is called.

Art. 57 – When the Grand Master is officially declared absent, the Senior Deputy Grand Master enjoys the title, rights and honours attached to the Grand Mastership.

Art. 58 – The Deputy Grand Masters have the right to preside over all the Lodges of the Three Degrees when they are delegated by the Grand Master, and in the same situation, to convene occasional Lodges where and when it is judicious to do so.

Art. 59 – When the Grand Master is absent, the Delegated Deputy Grand Master always has the right to convene the Grand Secretary and the Grand Treasurer and their Assistants to view their books, have them give an account of their business and order each one of them to do what their common sense tells them is for the good of the Order.

Art. 60 – Whenever the Grand Master is absent for whatever reason, except that of death or resignation, the Senior Deputy Grand Master temporarily takes his place.

SECTION VII

THE GRAND WARDENS

Art. 61 – The duties of the Grand Wardens are the same as those of the Wardens of the Symbolic Degree Lodges. Furthermore, they have the right to practise their office in all the particular Lodges chaired by the Grand Master or by one of his Deputies.

During a Grand Lodge session, the Grand Wardens can move freely from their place without asking permission, to make sure the Works are proceeding smoothly.

Similarly, they shall receive and count the votes on the proposals put up for decision in a Grand Lodge session, according to the usual rules.

Art. 62 – It is the special duty of the Grand Wardens to prepare everything necessary for the Grand Celebration of the Order, following the instructions of the Grand Master or of one of his Deputies, regarding the interests and the good order of things.

SECTION VIII

THE GRAND OFFICERS

Art. 63 – The functions of the Grand Officers of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry are generally similar to those of the corresponding Officers of particular Lodges of Symbolic Degree.

Art. 64 – However, the Grand Secretary in particular shall keep records of all the dependent Lodges, indicating the place, the township and the day of their ordinary assemblies and the names of the Brethren of the Community with the dates of their reception, admission and passages. He shall also keep a record of all the business dealt with during Grand Lodge sessions and the decisions taken therein.

Art. 65 – The Grand Secretary shall countersign all the minutes of the Grand Symbolic Orient, of the Executive Governing Board and of the Grand Mastership and, when the Grand Keeper of the Seals is absent, shall have charge of the seals and stamps of the Grand Lodge and shall never use them without being specifically authorized by the Grand Master or by one of his Deputies expressly delegated to do so.

Art. 66 – The Grand Lodge Members shall be convened to the ordinary and extraordinary assemblies by means of personal letters from the Grand Secretary.

Art. 67 – The Grand Secretary shall see to cancelling the Lodges that have not met or contributed to the Grand Treasury for more than three months or whose Deputies have not taken part in the assemblies they are supposed to attend for at least twelve months and that, when the Grand Secretary sends them a written request to explain the reasons so that he can inform the Bodies concerned, do not answer, or give inadequate justifications.

In any case, the measure shall be presented for further scrutiny by the Board and Grand Council of the Order and communicated for approval at the first meeting of the Grand Assembly of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry.

In the same way, the Grand Secretary's duty shall be to reinstate the Lodges that make amends for their errors, giving them back their prerogatives, in any case after the formal authorization of the Grand Master and as long as there are no other impediments.

It is obligatory for remittances to the capitation account of the Central Treasury – see also

Art. 74 of the Constitutions – to be made quarterly in advance, and the Grand Secretary should receive them no later than the fifteenth day of the current quarter.

These remittances shall include all the members of the same Lodge – as listed – who must consider themselves as an “indivisible” whole.

Art. 68 – Besides keeping a record of the book-keeping, the Grand Treasurer is responsible for the sums entrusted to him, and cannot make payments without a written order signed by the Grand Master or by one of his Deputies and by the Grand Secretary.

During the ordinary annual Grand Assembly of the Grand Orient of Naples and the Two Sicilies, the Grand Treasurer shall render the accounts of the year and, as is his right, shall make proposals that regard his Office.

Art. 69 – The Grand Sword Bearer or Standard Bearer immediately precedes the Grand Master in all the ceremonies, bearing the Grand Sword of the Order with the point upwards.

Art. 70 – All the other Grand appointments shall have the duties relative to those of the same appointments in Lodges.

SECTION IX

FINANCIAL ADMINISTRATION

Art. 71 – The ordinary rules of administration laid down by the General Charters of the Order in force, must be observed also in the administration of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry.

Art. 72 – The Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry shall have a Finance Committee made up of the Grand Master, the Deputy Grand Masters, the two Grand Wardens, the Grand Treasurer, the Grand Auditor and other Brethren (no fewer than three and no more than seven) appointed each year by the Council of the Order; this Finance Committee shall prepare the budget to submit to the bodies concerned as indicated in the preceding sections of this Constitution.

This Finance Committee shall put forward proposals to the Supreme Ritual Authorities – the only judges on the subject – on the amount of subscription and capitation to be paid both by the single Brethren and by the particular Lodges of the Community, as provided for in the General Charters of the Order in force - or according to special decisions of the Grand Assembly.

Art. 73 – The Lodges that depend on the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry answer jointly for their members' Capitation, and are responsible for directly dividing the sum up among the members themselves, following the criteria of fraternal solidarity. Whenever possible, they shall try and adapt the subscription of each member to his actual financial possibilities, keeping in mind the other sacrifices of work or expenses that he is called on to do for the good of the Craft in general and his own Lodge in particular.

Art. 74 – The Finance Committee is also responsible for periodically auditing the accounts of the Grand Treasury and preparing the final balance to submit to the bodies concerned.

SECTION X

DISCIPLINE MANAGEMENT

Art. 75 - The disciplinary and legal powers of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry are established by the General Charters of the Order in force that assign to it:

- a) the jurisdiction reserved for serious offences committed by a Brother of the Order;**
- b) voluntary jurisdiction for ordinary or minor offences committed by a Brother who does not want to submit spontaneously to the judgement of the Disciplinary Committee of his Lodge, when there is not the expected number of Brethren of the same Degree as his or a higher Degree than his, and he prefers to be committed for trial by the Grand Orient;**
- c) the competence to appeal against opposing sentences given by the Disciplinary Committee of the Lodges for minor offences committed by Brethren of the said Degrees.**

Art. 76 – The Disciplinary Committee that is competent for these judgements is composed of the Senior Deputy Grand Master, the two Grand Wardens, the Grand Chaplain, the Grand Secretary, the Grand Treasurer and the Grand Senior Expert.

If the two Grand Wardens do not habitually reside in the Grand Orient, they can permanently delegate Worshipful Masters in office whom they trust and who are resident in the same Grand Orient; on the other hand, the remaining Grand Officers can be substituted by their respective Deputies at any moment.

Art. 77 – The Brethren summoned before the Disciplinary Committee of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry have a right to the assistance of one or more lawyers, chosen and appointed by them among Brethren of the Community of a Degree no lower than the 3rd.

If the accused person does not appoint a lawyer, the Court shall appoint one officially.

Art. 78 – The Council of the Order is authorized to prepare legal Charters on how the said judgements should be exactly carried out, and to present them for ratification by the Grand Assembly of the Grand Orient of Naples and the Two Sicilies.

Art. 79 – The decisions pronounced by the Disciplinary Committee of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry are made executive by a special Decree of the Grand Master, who has the authority to reduce or remit the punishment inflicted.

In any case the Grand Secretary shall see to informing all the Masonic Bodies concerned of the decree, and of any possible judicial leniency.

Art. 80 – The Brother punished by the Disciplinary Committee of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry can appeal to the Supreme Disciplinary Committee of the Grand Mastery through his counsel for the defence. The former shall decide whether to accept the appeal or not, sending the trial back to the Grand Lodge, called together in the Supreme Disciplinary Committee. The Grand Master’s prerogative of the right to Pardon, where his wisdom decides to grant it, still holds good.

The Supreme Disciplinary Committee is also competent to judge the High Dignitaries and the Grand Officers of the Grand Orient of Naples and the Two Sicilies, and its sentences are not subject to appeal. The Grand Master’s prerogative of the right to Pardon remains, when requested by the condemned person.

Art. 81 – All the Brethren whose exclusion from a Lodge and from the Works in the Three Symbolic Degrees, has been pronounced once and for all, automatically lose all the Masonic prerogatives of any kind, as long as all the rules have been observed in pronouncing their exclusion, and all due precautions, provided for in the General Charters and mentioned several times in the present Constitution, have been taken.

SECTION XI

THE GRAND MASTER’S DEPUTIES

Art. 82 – Whenever the Grand Master considers it appropriate, he can appoint one of his Deputies in the Masonic regions of Obligation to represent him in the region in all respects, regarding Ritual Administration and financial inspection, pressing for an increase in, and consolidation of, the Masonic forces in the region.

Art. 83 – A representative for every Province that has at least three Lodges working regularly shall be appointed by the Regional Deputy where one has been appointed, that is, by the Grand Master himself. The appointment shall either be made during the session of the Executive Governing Board or shall be ratified in the meeting of this Body following the appointment.

The appointed person shall be called Provincial Inspector and his duties shall be to propagate Masonic Principles, paying attention to proselytizing and setting up new Lodges. More precisely, his duties shall be:

- a) to foster proselytizing and create new Lodges;**
- b) to keep a check on rituals and peace in the Lodges;**
- c) to see that the administrative obligations of the Lodges are punctual;**
- d) to help and possibly take all the initiatives of collective activities.**

SECTION XII

FOUNDING AND SETTING UP NEW LODGES

Art. 84 – When the right number of Brethren have proceeded to the preliminary sessions for setting up a Lodge in accordance with the General Charters of the Order, they cannot begin the ordinary regular Works without a Note of authorization or a Constitutional Stamp of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry (Constitutional authorization).

Art. 85 – The Note of Authorization must be requested in a petition set out in the proper form addressed to the Grand Master, together with the minutes of the preliminary constituent session and with the nucleus of the three founders, indicating their names and surnames, age, nationality, address, condition and profession and Masonic Degree, so that they can be given the special certificate that proves their Ritual quality of Founders.

If the signatory Free Masons were not present in the Seat of the Government of the Order, their signatures are to be authenticated by the Grand Master's Regional Deputy in his faith as a Free Mason, by the provincial representative or by the highest authority of the Orient.

Art. 86 – If the petition has been approved in one of the ordinary or special Grand Officers Meetings of the Grand Assembly of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, the Grand Master shall send the Brethren who requested it a Note of Authorization duly countersigned by the Grand Officers whose duty it is, and

recorded in the appropriate Register of the Grand Secretary who shall authorize the applicants to meet as a regular Lodge for a period of three months.

Art. 87 – If the petition reaches the Grand Orient no less than two months before an ordinary Meeting of the Grand Assembly, the Grand Master has full power to send the Note of Authorization all the same and at his discretion, providing that he informs the abovementioned Grand Assembly as soon as possible.

Art. 88 – The Lodges that work by virtue of a Note of Authorization are considered simple agents of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry. Their Worshipful Masters have no vote either consultative, decisional, active or passive in the Grand Assembly of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, and their Officers cannot be changed without the special authorization of the Council of the Order.

Art. 89 – If one of the Lodges that work by virtue of a simple Note of Authorization dissolves spontaneously or has suspended ordinary Works for more than three months, its funds, furniture, jewels and any other property acquired after the beginning of its regular Works, shall become the property of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, and must be handed over, together with all the records of the Secretary's office and the Treasury, to the Grand Treasurer of the Grand Lodge of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry.

Art. 90 – After three months of regular Works, the Lodge that works by virtue of a simple Note of Authorization must request a regular Constitutional Stamp and pay the relative subscription established by the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, under penalty of losing its rights. The procedure for granting the Stamp is the same as the one for sending Notes of Authorization.

Art. 91 – Once the Constitutional Stamp has been acquired, the Lodge enters into full possession of its goods and all the rights and privileges of a regular Lodge, providing it continues to fully observe the Laws and Constitutions of the Craft, both general and particular.

Art. 92 – After the Constitutional Stamp has been granted, the Grand Master fixes the day and time to proceed with setting up and consecrating the new Lodge and with installing therein the Worshipful Master, the Wardens and the other Officers, following the proper Ritual.

Art. 93 – When the ceremony of setting up, consecrating and installing is directed by the Grand Master, it is said that the Lodge has been set up in full form; when it has been directed by the Deputy Grand Master, in due form; and lastly, when it has been directed by a Worshipful Master or by a past Worshipful Master, in form.

The latter form is used only when the Lodge to be inaugurated is inconveniently located for the High Dignitaries and Grand Officers of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry to travel there.

The Worshipful Master or past deputy Worshipful Master must be supplied, in time, with an authorization signed by the Grand Master and sealed with his private seal.

Art. 94 – The Constitutional Stamp is entrusted directly and personally to the Worshipful Master on his being installed. He must take care of it jealously on behalf of the Grand Master and bring it to every meeting of the Lodge, displaying it in the Temple.

Art. 95 – The Constitutional Stamp is considered the reserved property of the Grand Master, and it is at his disposal alone.

The Worshipful Master of a Lodge that has dissolved spontaneously, or that has suspended the ordinary Works for more than three months or that has been reduced to fewer than seven active and subscribing members, is obliged to immediately give the Constitutional Stamp back to the Grand Master himself.

However, if the Lodge subsequently takes up its Works again, with the right number of Workers, it has the right to be given back everything, without having to observe new formalities or pay subscriptions, and without losing its order of seniority.

Art. 96 – A regular Lodge that deliberately does not observe its Obligation to the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, in full agreement with the Brethren members of that Lodge, must make a regular communication of this to the Grand Mastership and give the latter back its Constitutional Stamp. The Lodge that has been declared irregular or excluded from a Community with a regular judgement is likewise obliged to give back its Constitutional Stamp and hand over all its property and records to the Treasury of the Order.

SECTION XIII

FINAL RULES

Art. 97 – For everything that is not specifically declared in the present Constitution, the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry refers to the Laws, the Charters and the General Rules in force in Universal Free Masonry, as it has bearing on its rights, prerogatives and functions.

As a consequence of its respect for the Laws in common with Universal Liberal Free Masonry, it does not recognize as Free Masons those who are not active and subscribing members of a regular Lodge of its Obligation, or those who have not received the first three Degrees in due form in a regular Lodge of an Italian or Foreign National Obligation, or who have no reciprocal bonds with it of recognition, guarantee and friendship and who cannot prove they continue to be active and subscribing members of a regularly recognized Lodge that is dependent on one of the abovementioned recognized Obligations.

Art. 98 – The Works of all the collegial bodies of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry are carried out in the Degree of Master according to the Rituals of the Craft.

Art. 99 – All the records of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, of its Bodies and dependent Lodges, have headings and bear the motto LIBERTY – EQUALITY – FRATERNITY.

Art. 100 – The distinctive title of the Grand Lodge is:

GRAND ORIENT OF NAPLES AND THE TWO SICILIES OF UNIVERSAL LIBERAL MASONRY.



Art. 101 – The flag of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry is sky-blue with a golden fringe on the free sides. It has the Masonic emblems

embroidered in gold in the upper centre: the letter G is above the Square and the Compass intertwined in the Degree of Master; in the lower centre there is the coat of arms of Murat of the *Sebetia Ter* made up of: a shield bearing the insignia of Murat of the royal provinces resting on ermine with the royal crown: see the attachment.

In the upper part of the flag, also embroidered in gold, there is written – Universal Liberal Masonry, under this, Grand Orient of Naples and the Two Sicilies and under this the trinomial Liberty – Equality – Fraternity, embroidered in gold as well:

**Universal Liberal Masonry
Grand Orient of Naples and the Two Sicilies
Liberty – Equality – Fraternity**

Art. 102 – The revision of the present Constitution is the concern of the Grand Assembly of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry, convened for such a purpose in an extraordinary Constituent Session.

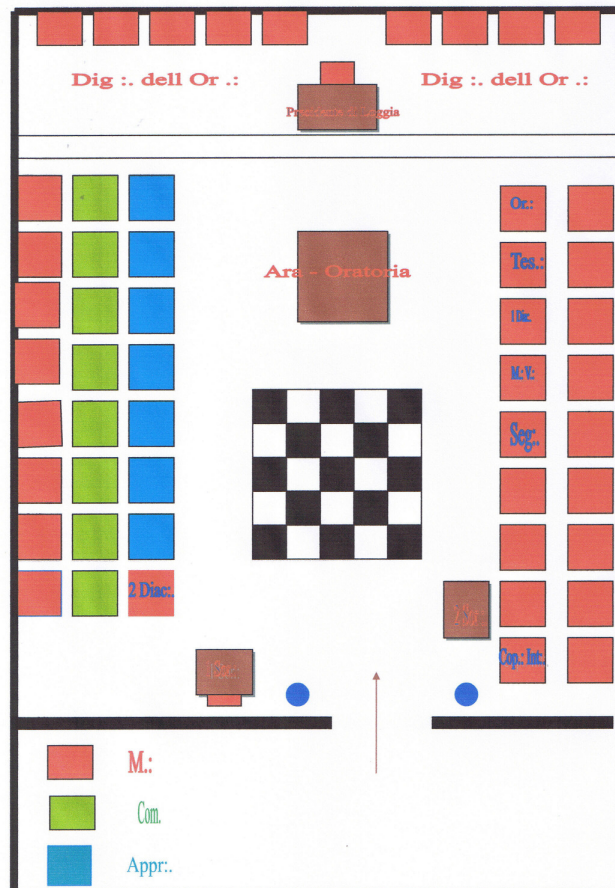
To have any motion of amendment discussed, it must be deposited at least three months before an ordinary session of the Grand Assembly with the Grand Secretary of the Order, whose task it shall be to communicate this information in time to all the dependent Lodges.

Any Lodge of the Community has the right to take this initiative, but its proposal shall only be on the agenda of the Works of the Grand Assembly after the communication provided for in the preceding sub-section of this article, and at least fifteen days before the opening of the Works of the Grand Assembly, and if at least one third of the Lodges convened have not sent in their informal agreement with the proposal itself.

The relative decisions of the Grand Assembly shall not be valid if not taken by at least two thirds of the Lodges represented in the Assembly itself.

Plan of the Lodge where the Lodge members meet (on following page)

East



Dig.: Dell Ord.: Dignitaries of the Order

Ara – Oratoria: Chaplain’s Altar

Ord.?:

Tes.: Treasurer – Treas.

1 Dir? :

M:V: Maestro Venerabile? : Worshipful Master

Seg.: Segretario: Secretary – Sec.:

2 Diac.: Junior Grand Deacon – J Gr. Deac.?

2 Sor – Junior Warden – J Ward?

1 Sor – Senior Warden – S Ward?

Presidenza di Loggia: Chairman of Lodge

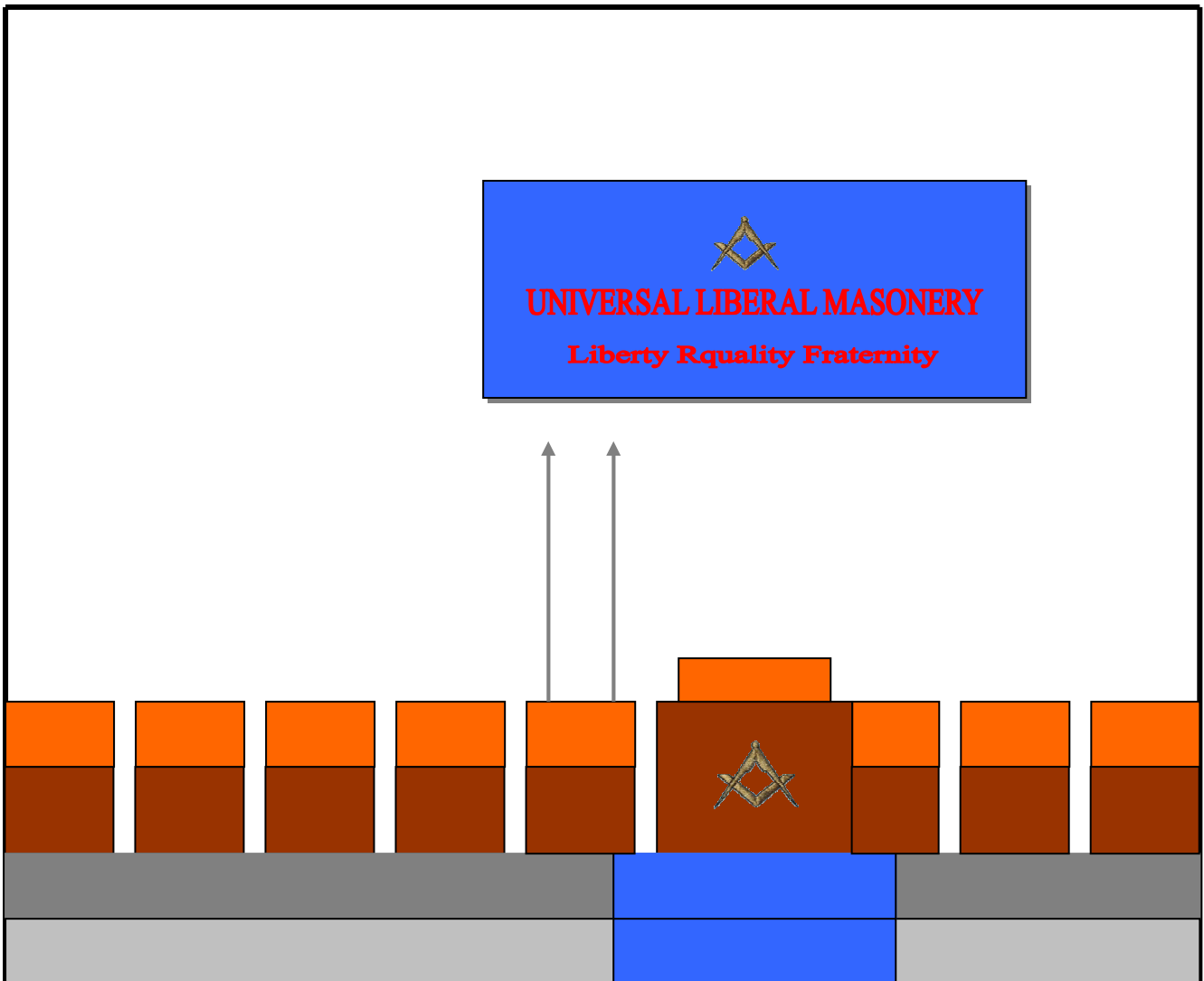
Cop.: Int.: Inner Guard?

M.: Master Mason

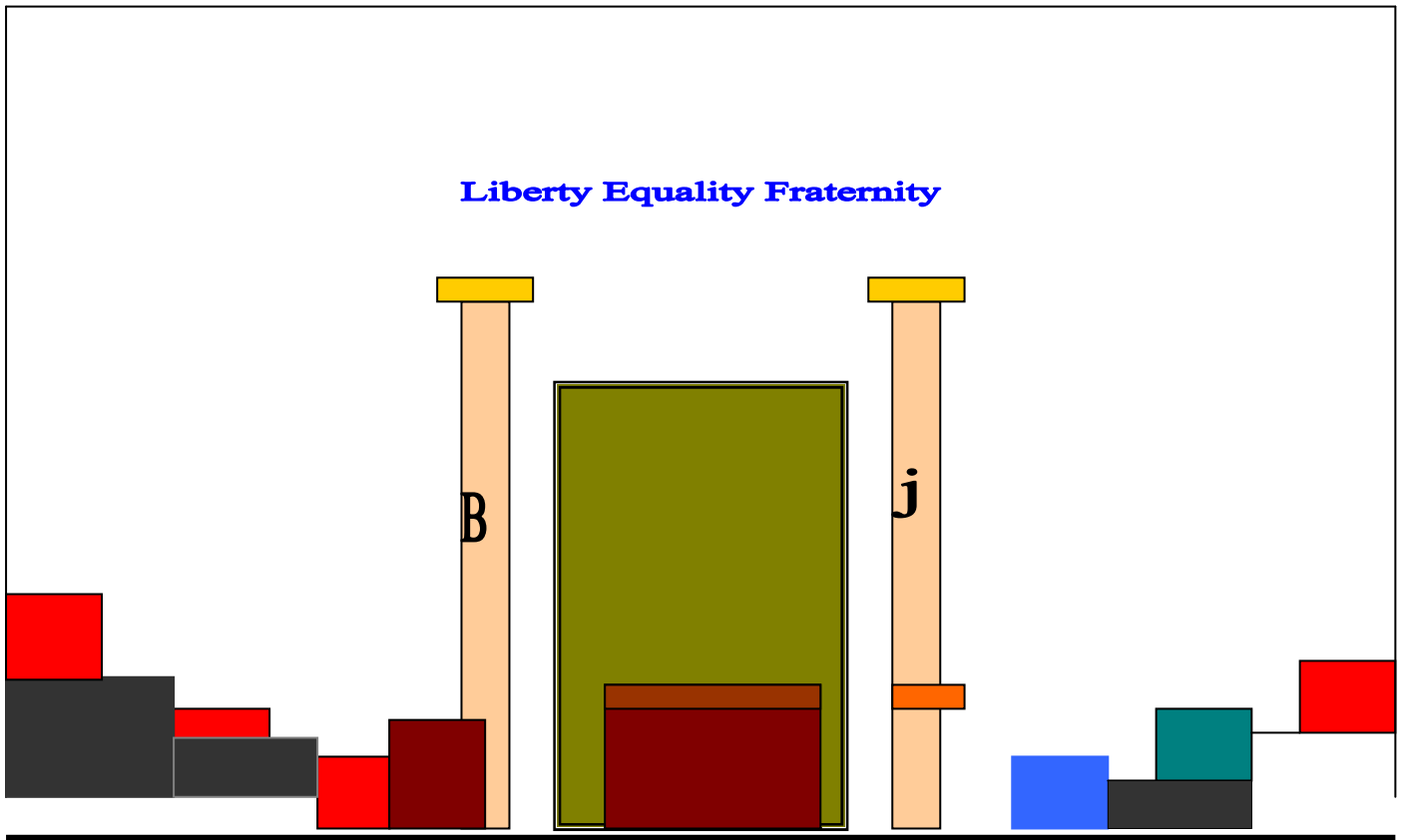
Com.: fellow craft

Appr. Apprentice

East



West



SECTION IV

APPENDIX

(Addition to the Founding and Setting up of New Lodges)

Models of the forms to be filled out in the three preliminary sessions to set up a Lodge; they must be written by hand on a sheet of foolscap:

UNIVERSAL LIBERAL MASONRY Grand Orient of Naples and the Two Sicilies LIBERTY – EQUALITY – FRATERNITY

First preliminary session for founding a Lodge in the Ord.° of...

At *(time)*... on the *(date)* ... of *(the month)* ... *(year)* ... of the **E.° V.°**, the undersigning Bros.° met in a hall under the vault of heaven, and began their Works by verifying the respective titles and diplomas.

When the latter were acknowledged as regular, discussion began under the temporary presidency of Bro.° ... acting for the Secretary. When those present were asked if they agreed to form and found a Masonic Lodge in the Ord.° of ... their answer was affirmative and unanimous. Then its name was established and the seal decided upon.

After a further question it was decided unanimously to be in the Obligation of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry. After all the Bros.° had signed the minutes, they went their ways in peace, referring what the General Charters of the Order prescribe to the second session.

(the signatures follow)

UNIVERSAL LIBERAL MASONRY
Grand Orient of Naples and the Two Sicilies
LIBERTY – EQUALITY – FRATERNITY

The second preliminary session to found a Lodge in the Obligation of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry. At *(time)* ... on the *(date)* ... of *(month)* ... *(year)* ... **E. V.** the undersigning Bros. met in the usual hall, and after confirming what had been decided in the first Meeting in ... went on to elect the Light and Offices of the Lodge, and the following were nominated on voting-cards:

The Worshipful Bro. :

Senior Warden Bro. :

Chaplain Bro. :

Treasurer Bro. :

Junior Warden Bro. :

Secretary Bro. :

Exp. Cerem. Bro. :

All the Bros. accepted the appointments conferred on them.

Therefore a Committee made up of the Three Lights was set up in order to make provision for stamps, books and whatever was needed for the regular functioning of the new Lodge.

Consequently the Bros. went their separate ways in peace, referring the installation of the Offices to the third session.

(the signatures follow)

UNIVERSAL LIBERAL MASONRY
Grand Orient of Naples and the Two Sicilies
LIBERTY – EQUALITY – FRATERNITY

The third and final session for the founding of the R. L. ... In the Ord. of ... in the Obligation of the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry

The Worshipful Master (or another Brother invited if need be) opens the Works in accordance with the rite.

The preceding minutes are read and approved.

The Lights and other Dignitaries are sworn in.

It is decided to ask the Grand Orient of Naples and the Two Sicilies of Universal Liberal Masonry for the Foundation Stamp.

The Lights are entrusted with this procedure.

The Charity Bag that produces bricks is handed around ...

Ord. of ... the ... 20 ... E. V.

(the signatures follow)

The Worshipful Master

The Senior Warden

The Junior Warden

The Chaplain

The Secretary

The Treasurer and Almoner **The Expert**