

A.:G .:D .:G.:A.:D.:U.:



"Sic Luceat Lucem"

MASSONERIA UNIVERSALE

COMUNIONE ITALIANA

LIBERTÀ – UGUAGLIANZA - FRATELLANZA

GRAN LOGGIA NAZIONALE DEI LIBERI MURATORI D'ITALIA
(DISCENDENZA 1805)

DEEDS OF THE GRAND LODGE

AD ORIENTEM ROMAE IN VALLE TIBERINA,
SUB CAELO INCLINATIONI 41° 87' 85" SEPTENTRIONALIS ET
LONGITUDINI 16° 16' 85" ORIENTIS,
IN DIE II MENSIS XII IN ANNO (VI)XVII VERAЕ LUCIS

ORIENT OF ROME, 2nd DECEMBER 2017 E.:V.:

DEEDS OF THE GRAND LODGE N. 20/2017

"THESE DEEDS MUST BE READ, BY THE BROTHER ORATOR, IN THE FIRST MEETING OF THE APPRENTICES LODGE FOLLOWING THAT OF THE GRAND LODGE".



- ALLOCUTION OF THE OUTGOING GRAND MASTER
- ALLOCUTION OF THE NEWLY ELECTED GRAND MASTER
- MORAL REPORT OF THE GRAND ORATOR

- Most Respectable Brothers, in your degrees, roles and dignity;
- Most Worshipful and Powerful Sovereign Grand Commander of the AASR for the Masonic Jurisdiction of Italy;
- Most Worshipful and Respectable Grand Masters;
- Brother Guests,

Health and prosperity.

A ∴ G ∴ D ∴ G ∴ A ∴ D ∴ U ∴

Many years have passed since I was chosen as Grand Master.

I represent the Gran Loggia Nazionale dei Liberi Muratori d'Italia (discendenza 1805) since 2007 and I am honoured that I have represented it.

I would like to briefly let the Brothers, especially the younger ones, know the origins and the travails of our institution.

On 16th February 1983, the SGC Fausto Bruni, to defend and protect the honour and the integrity of the AASR, with a Report addressed to the Brothers of our communion, he informed them that he had issued a decree dated 16th February 1983, which revoked the legitimacy and regularity of the G.O.I. (Grand Orient of Italy) which had its seat in Palazzo Giustiniani n. 5.

The same decree reconstituted the G.O.I. of the A.A.S.R. (the same that had its juridical birth - for the first time in Italy - on the 16th March 1805 by the initiative of the Count August De Grasse Tilly) and took on the role of Grand Master pro-tempore.

On 21st May 1983 he gave it, in rigorous adherence with the Document (Bull of 1805), the original denomination of «Gran Loggia Generale d'Italia» (General Grand Lodge of Italy). In 1984 the Brother Ferdinando Antoniotti (Prof. of the University of Rome, pathologist) was elected Grand Master of the G.L.G.I.

We therefore have as S.G.C. the Brother Fausto Bruni and the Brother Ferdinando Antoniotti as G.M.

On 23rd June of 1988 the G.M. of the G.L. of the State of Pernambuco, a state of the Federal Republic of Brazil, Most Illustrious and Venerable Br. Manuel Alves da Rocha, consecrates the Gran Loggia Generale d'Italia.

During these years our G.L. established friendship relations with other Grand Lodges of Brazil: The G.L. of the State of Brasilia, of Espiritù Santo, of Tocantis, of Rondonia and with the Symbolic Grand Lodge of Paraguay.

In June 1992, for personal reasons, the G.M. Ferdinando Antoniotti resigned and left Freemasonry. The Sicilian lawyer Vincenzo Di Lisi was elected G.M.

On 31st July 1993 the G.M. Vincenzo Di Lisi and the G.M. of the Gran Loggia Regolare d'Italia (Regular Grand Lodge of Italy), Giuliano Di Bernardo, signed a protocol of "unification" of the two Grand Lodges. Naturally some contradictions and controversies arose.

on 1st September 1993 the Grand Secretary of the G.L.R.I. issued a Circular letter, in which the Brothers, coming from the G.L.R.I., were invited to regularize their position towards the G.L.R.I.

On 7th October 1993, some Brothers of the Lodges of Arezzo, were called to a hotel in Arezzo for the selections..., but the same happened all over Italy. The excuse was that they wanted to know us personally... In November of the same year we left the G.L.R. We didn't leave Freemasonry but we all resigned.

On 16th October 1993, the G.M. Vincenzo Di Lisi writes: to the G.M. Giuliano di Bernardo, to the Venerable Masters of the G.L.R.I. and of the G.L.R.I., explaining that the document that had been signed "the protocol of unification", expressed *the will of the two Grand Lodges to unite* and that the deed was to be articulated in two phases and not *the completed unification*.

Therefore, the Circular and the selections were arbitrary acts.

He also accused Giovanni La Rocca (our Grand Secretary) of having delivered to the R.G.L.I., the documents, the list of all Brother members of our Communion and their addresses, along with the treasury of the Grand Lodge (more than 100 million Lire).

On 28th September 1994 the Respectable Lodges: Giustizia e Libertà and Gioacchino Murat of Rome, Emanuele De Deo, Sebetia Ter and Pitagora of Naples, San Giovanni di Scozia of Siracusa, withdraw their obedience from the Regular Grand Lodge of Italy and constitute the Gran Loggia Massonica Italiana (Italian Masonic Grand Lodge). Br. Michelangelo Castello was elected Grand Master. The Br.s who constituted this Grand Lodge had left the Gran Loggia Unita and other Brothers returned after the destruction of the Columns of the Gran Loggia Generale.

The S.G.C., Most Worshipful and Powerful Br.: Fausto Bruni, issued a decree dated 11th March 1998 in which he affirmed that the Gran Loggia Massonica Italiana was the symbolic base of the A.A.S.R.;

The Brotherhood lasts until 1998. Without any apparent reason on 29th November 1998 the G.M. Michelangelo Castello creates a Masonic Order called "Gran Loggia Unita degli Antichi Liberi Accettati Muratori d'Italia" in brief "Gran Loggia Unita d'Italia" with 10 lodges, some formerly of the Gran Loggia Massonica and others that had exited the Gran Loggia Regolare. The Lodges were: Cosmopolitan of Bergamo, S. Giovanni di Scozia of Siracusa, Parsifal of Pistoia, San Graal of Rome, Daniel Douglas Home of Roma, Kipling of Cagliari, Mare Adriatico of Trieste, Nur of Nuoro, Giustizia e Libertà of Rome and Carlo Pisacane of Rome.

The intention is praiseworthy, in fact one reads in the preliminary declarations:

"Considering the international landscape of Freemasonry in relation to the fundamental work referred to it for what concerns the Project for Humanity and Harmony between people on the doorstep of the third millennium;

Given the urgency of the re-foundation of Freemasonry in Italy, inspired by the criteria of legitimacy and transparency towards the creation of a common conscience, unique, true and legitimate; considering the need to unify, in one National Masonic Obedience, all those orders existing in the territory of the Italian Republic which,

since their origins, have practiced and put in place the Ancient Duties of Freemasons consisting essentially in two Binding Principles of belief in the existence in the Supreme Being and to Initiate Men who are Free and of good reputation; having noted that ten lodges coming from different Orders, intend to give the sign of opening towards a pathway to unification, to which they will associate brothers who are inspired by the same principles described above ... DECIDE ... to constitute a Masonic Order denominated ...

We find ourselves one Grand Lodge more. Probably if the G.M. Michelangelo Castello, had proposed to change the name to Gran Loggia Massonica Italiana, the intentions would have been the same and the lodges that had left the Gran Loggia Unita would have been received into the Gran Loggia Massonica.

In December 1998 the Most Illustrious and Most Worshipful Br. Cesare Cocchi was elected G.M. of the Gran Loggia Massonica Italiana who performs a very important deed. On 16th March 1999 he invites the legitimate, regular, and historic Lodges, with a common descent from 1805, to constitute themselves into a Grand Lodge.

Therefore, on 16th March 1999 at the Orient of Rome the Venerable Masters of 43 Lodges met by self-call-up into a Grand Lodge. The communion takes up the name of "Gran Loggia Nazionale dei Liberi Muratori d'Italia (discendenza 1805)".

The date is the anniversary of the historical one "16th March 1805" of the installation in Italy of the A.A.S.R. The Br. Cesare Cocchi is nominated as G.M.

Naturally our institution is and remains the Symbolic base of the A.A.S.R.

The S.G.C., Most Worshipful and Powerful Br. Fausto Bruni, with the Decree dated 15th February 2002, reaffirmed that the G.L.N.L.M.I. was, uninterruptedly, the Symbolic base of the A.A.S.R.

In 2002 the S.G.C. Most Worshipful and Powerful Br. Fausto Bruni transitioned to the Eternal Orient.

The Most Worshipful and Powerful Br. Loris Carlesi succeeded him as S.G.C.

In 2006 the S.G.C., Most Worshipful and Powerful Br. Loris Carlesi transitioned to the Eternal Orient.

Br. Cesare Cocchi already G.M. of our Institution was elected S.G.C. of the A.A.S.R.

On 27th January 2007 the Grand Lodge deliberated to elect me as G.M.

This is the genesis of our Institution. I do not know if you have noticed, but since the constitution of the Gran Loggia Generale d'Italia, therefore since the first Grand Master, there has never been former G.M. This is the first time that our G.L. will have a former G.M.

This is very important because, as in the Lodges the ex-Venerable Master is the symbol of the centuries old continuity of the Tradition of Freemasonry" so, for the Grand Lodge: the presence and collocation at the Orient, of the ex G.M. visibly proves to the Brothers, that the transmission of Tradition has not been interrupted.

This is written in our rituals.

In these years our Grand Lodge, has acquired prestige in Italy and abroad; prestige due to the quality of the Brothers, the origins of our Institution and the work of the Brothers who have preceded us, above all by a great brother, who has prematurely transitioned into the Celestial Valleys, Enrico Catalano.

On 1st December 2007, in Rome, during an extraordinary Grand Lodge meeting, a document of intent was signed between our Grand Lodge, The Regular Grand Lodge of Portugal, The Grand Lodge of the Community of Andalusia, the Grand Lodge of the Grand Orient of Madrid, the Regular Grand Lodge of Freemasons of Greece and the National Grand Lodge of Bulgaria, The Traditional and Modern Grand Lodge of France.

On 20th September 2008, I, along with Br. Cesare Cocchi and Br. Luigi Casagrande, in Lisbon, under the presidency of the G.M. of the Regular Grand Lodge of Portugal, Br. Almiro Marques, the constitution of the Confederation of the Grand Lodges of the Mediterranean and Southern Europe, now called Confederation of the Grand Lodges of Europe and the Mediterranean.

On 1st May 2015 our Grand Lodge took on the presidency of the Confederation for the triennium 2015/2018.

In 2016 the A.M.S.I. (Scottish Masonic Alliance of Italy) was established.

At present, along with our Grand Lodge, the other members are the Gran Loggia Massonica Generale Italiana and the Grande Oriente d'Italia della Massoneria di R.S.A.A.

Article 1- comma 1, of the Treaty of this Alliance, *declares that it has the aim of: promoting the definition of harmonized contents on the History, Principles, Philosophy, Symbolism and in the Rituals of the Member Grand Lodges so that they are in conformity with the purest orthodoxy of the A.A.S.R.*

And at the final comma: *that of finally working, in harmonious agreement and incessantly for the superior aim of defending and promoting the Ancient and Accepted Scottish Rite in Italy, while preserving it in its integrity and its most orthodox form and name, to reach the Universality of Freemasonry, and bring to unity what has been scattered.*

It is a long-term project, ambitious in its hope of unifying the Italian Scottish Grand Lodges in one single body. It is an ambition that we bequeath to our Brothers.

I have spoken

THE GRAND MASTER
Roberto IMPERIO

- Most Respectable Brothers, in your degrees, roles and dignity;
- Most Worshipful and Powerful Sovereign Grand Commander of the AASR for the Masonic Jurisdiction of Italy;
- Most Worshipful and Respectable Grand Masters;
- Brother Guests,

Health and prosperity.

A ∴ G ∴ D ∴ G ∴ A ∴ D ∴ U ∴

It is with deep emotion that I greet and embrace you, thanking you for your affection and the confidence that you show me, deeming me worthy and capable of working from this high seat for our Communion.

The mutual confidence is a vital dimension of our Brotherhood, and it is for this, by giving myself up to your judgement, that I dissolve the fear of the office that I take up today, by approaching it humbly and with respect.

I leave my fear, but I reinforce my vigilance, and I invite you to do the same, by asking you for your most open and frank support, so that my work may always be aimed at what is best for our Order

What I desire, in receiving Br. Roberto Imperio's important mallet, is to be an honest continuator of his work, to have his calm and balance, to follow the teachings that he has given with the simplicity of his example.

Today I and Br. Roberto, the Grand Master elect, and the past Grand Master, are sitting one next to the other to represent - symbolically - the continuity, in the furrow of Tradition and of the Initiates Chain.

It is in this - uninterrupted and regular - which identifies us, we have the privilege of being part of it but also, the responsibility of taking care of it and, having received it from fraternal hands, we must preserve it in order to entrust it to the hands of the Brothers who will come: links of a single Tradition that never stops over time, this is what we are, and which gives to our existence the support to raise ourselves indefinitely and to exceed our limitations.

The internal, individual work, which each of us is called to carry out, better, to which each one of us "freely and spontaneously" has chosen to do with care and constancy, is intrinsically and indissolubly tied to the "Initiate and Traditional Communion" which, by ancient transmission of the word, we call "Freemasonry", and to the "Workshops" which are its soul, by composing it in Communion, in which we work on our improvement, to become better men in the World, to go beyond the materiality of our human condition.

Freemasonry, as we intend it, for what it is and the aims it pursues, is the transmission of an ancient knowledge, which alone offers us the opportunity to elevate our spirit towards illumination.

And it is just the incumbency of this knowledge that makes us responsible.

Responsible towards ourselves, of the solitary work on our most intimate cubic stone or perfect ashlar, pursuing together the internal order and humanity, to become men in balance between rigor and indulgence, strength, and beauty, and to learn to eliminate, to eliminate and eliminate so that only the essential remains, and, after this (if ever it is, and yet motivated only by the search for it) to continue the search.

Responsible for the choral work in the Lodge, which we attend so that it may rectify the individual work, responsible of observing and refining the ritual pace, with its times and its symbols, which, between the columns, all "is a sign", a movement or a pause, a silence, or a word, which are our only argumentation, all else is opinion.

And we are furthermore even more deeply responsible, towards our younger Brothers who have just started their voyage towards the Centre: we must motivate them and thrill them, and infuse in them the desire to pursue the knowledge of the symbols of Tradition, those that we touch and those that we listen to, those we see and those we act on, those we barely feel and those we suddenly realize, and it is only the quality of our Works which can make possible speech without words (that the Apprentice cannot speak and the Fellowcraft can speak, but the Master can decide not to speak ...), showing through example (sole Master, which no one must teach ...) that a "path" exists and each one by searching can approach and pursue his own.

We are still responsible for the good of our Order: the interior perfecting is to go up a mountain path, mounds of stones show the way and, with good shoes and a lot of breath, we go on without stopping to contemplate one path sign or another which, would otherwise magically disappear, both the route and the path; we climb in silence along the mountain, which is there, form and immobility; but perfecting means also to call each other to complete the work that has been assigned to us, with consciousness and dedication, tenacity and care, "cultivating" the duties that we have with the spontaneity of water that goes naturally downwards, which doesn't have a shape and that, instead, takes on the shape of things. We are responsible for the good of the Order and we can discharge these responsibilities if we will know how to be not mountain or water but "mountain-water" ("shansui"), simply and naturally form and essence of it, immobility, and flow. And we are responsible for the progress of Humanity: in a time in which, out of the Columns, the World appears disoriented, distracted by a breathless search for certainties and new equilibriums which, invariably, reveal themselves transitory and unstable, our duty can be, must be that of cementing or reinforcing our work, to be a flame in the darkness, points of reference and anchors of stability for those who approach the Masonic path and also (and in these times with renewed energy) for all society.

We are free men who search, in the way of the initiate, the fulfilment of our being, the achievement of the Principle consecrated in Freemasonry; but Freemasonry is not a refuge, we have not passed the Columns of the Temple to leave the World, we have entered the Lodge to work on our perfection (naturally that which we will be able to reach, or better, that which we will allow ourselves to reach) and, therefore, and every day, re-enter the World, in our own World that of each one of us, simply for that which each of us is and does.

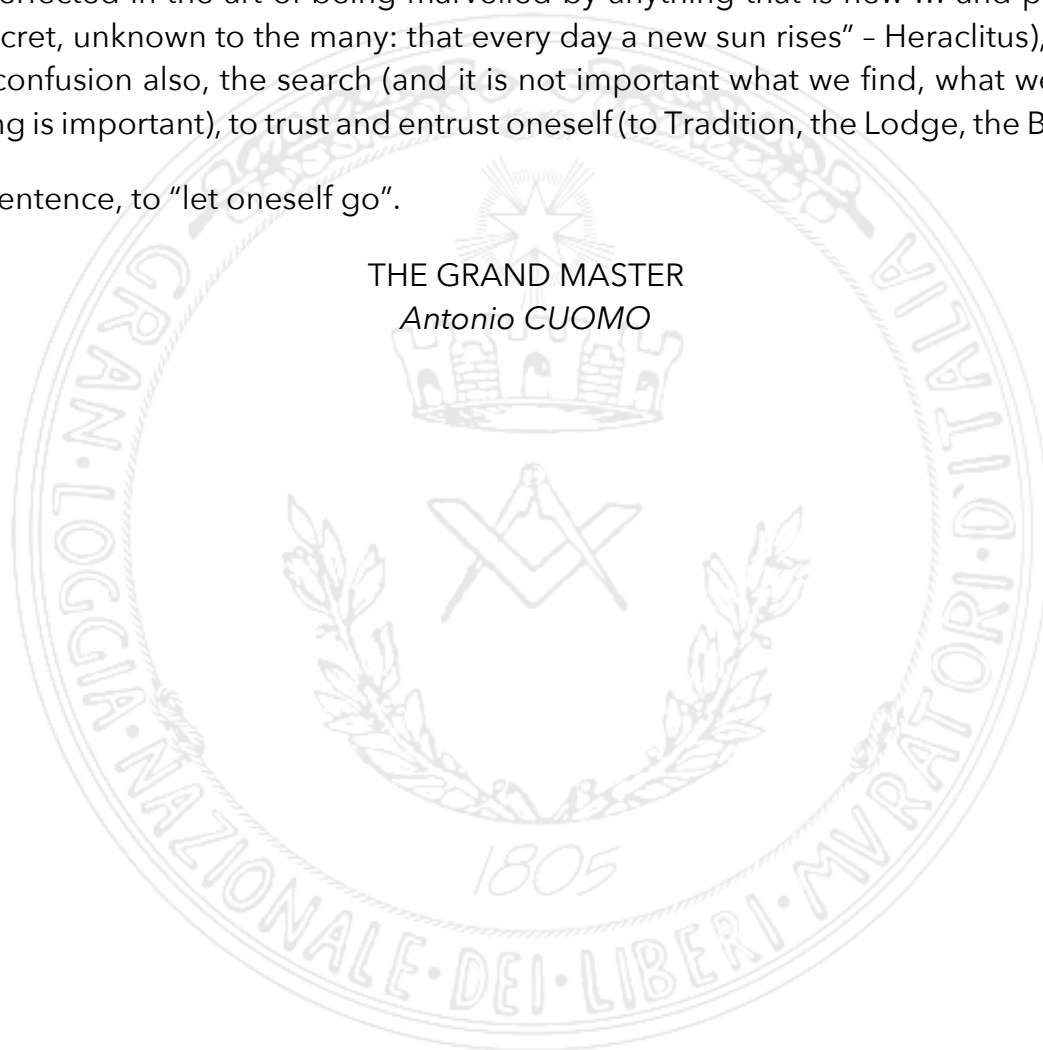
We entered the Lodge to live Freemasonry, propagate the reflection in everyday life, into which we wish to bring and propagate the values which constitute our deepest (permanent and immutable) identity: our internal severity and the spark of humanity which, both, are inside us, proportionate and balanced, to be whole men who can act with the mind and heart.

We work for the good of the Order and the progress of Humanity, and our work, in which each of us can bring in his contribution, through our active and responsible actions, not as men of materiality but as Freemasons.

Working with daily effort, that the work is oil, but enjoying the privilege and fortune of feeling the marvel of questioning oneself (that the "true philosopher ... is an eternal novice ... perfected in the art of being marvelled by anything that is new ... and protects a small secret, unknown to the many: that every day a new sun rises" - Heraclitus), and it is doubt, confusion also, the search (and it is not important what we find, what we find by searching is important), to trust and entrust oneself (to Tradition, the Lodge, the Brothers).

In one sentence, to "let oneself go".

THE GRAND MASTER
Antonio CUOMO



- Most Illustrious and Worshipful Grand Master;
- Most Respectable Brothers, in your degrees, roles and dignities;
- Most Worshipful and Powerful Sovereign Grand Commander of the R·S·A·A· for the Masonic Jurisdiction of Italy;
- Most Respectable and Worshipful Grand Masters;
- Brother Guests,

Health and prosperity.

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Of Initiation and Rituality

From the Greek myths we have learnt the symbolic character of the initiate themes such as that of Theseus who, first falls into the sea, then into the labyrinth, he fights against the monster and finally kidnaps Ariadne, considered one of the apparitions of Aphrodite; that of Hephaestus and the mutilations caused by the torture he suffered; that of Achilles who lived, dressed as a girl, in a uniquely feminine context.

From anthropology we have learned about multiple forms of initiation, such as puberty rites, typical of tribal societies and non-tribal ones, thanks to which young people accede to the sacred, to knowledge and sexuality, to then become fully human beings.

From psychoanalysis we have learnt that the path of regression which it imposes on who undertakes it to be re-born, is entirely a sort of modern initiation.

But as in the above-mentioned cases, we cannot deal with Initiation without associating it with Rituality, which, in the forms and ways, different from time to time, by culture, history and races, permeate each other: from the sophisticated rites of ancient Greece, to the tribal ones, and ending with the patient-analyst relationship. To better face in a Masonic ambience, the theme of this intimate connection between Initiation and Rituality, two symbols above all: profane death, preamble for Masonic re-birth, and the Egregor (Collective group mind).

To die and be re-born, die to be re-born; these are necessary and continuous re-adjustments in the life of the individuals and constitute as many re-orderings: unlike physical birth, not chosen so suffered, the initiate one which contemplates an act of individual will, for which we accept that death become the return to the state of indifference which then permits re-births. The initiation, with the passage through the Chamber of Reflection, represents a summation of the sacred history of our world, in which the initiate enters the mythic and esoteric times of the origins and he exits it regenerated, the result of an act of self-inflicted death, and therefore of strength and solitude that accompany it.

The anthropologist Mircea Eliade wrote in 1959: "... Initiation ... is an ... ensemble of

rites that pursues the radical modification of the religious and social status of the subject to be initiated. It is the equivalent of an ontological mutation of the existential regime; this type of change is common to different types of initiation, among which puberty rites – collective and obligatory – the entry rites into selective sects or fraternities”.

For the anthropologist therefore, initiation by election, the place where individual and social problems are woven together: the individual finds himself simultaneously confronted with the literalness or the materiality of symbols, and with the evidence of ideologic constraints and the strength of the order. An interesting analogy with “our” initiation where the function of the rite is twofold: if it ensures the unity of the effective and the somatic with the structural and normative, it furnishes the initiate, at the same time, a psychologic help, by characterizing in this way the ritual identity.

The initiate then reaches a higher degree and is invested with an office which he will take up by inheritance, the same that is passed down from one generation to the next of Brothers of all the Orders.

The passage through the Cabinet of Reflection though represents only the first of a series of passages required to reach that completeness of the state that the initiate entails: it is not, for example, sufficient anymore to free oneself from metals, but “... one must learn to know the secrets of nature, of the Royal Art, search for the possession of the key of the celestial vault, know the word that cannot ever be possessed because it is not appropriate for the lips of men”, so as Kabbalah teaches us.

Initiation and secret both inseparably linked because they are propaedeutic for further revelations which while they will unfold along the esoteric path; for this, while in the profane ambience the completed initiation is defined in terms of knowledge and power where one binds the other and where the typical ritual activity in this sense suggests that all power passes through the possession and manipulation of an ability or knowledge, in Freemasonry the only knowledge is that of Tradition, registered and transmitted orally, and only partly codified in our Rituals: there is no power to come or to be transmitted, if not the most powerful one of Masonic symbology – which, even if it is interpreted in an individual way, it joins to all the eras and all the people, the themes of the secret, the promotion and selection.

But if the profane kind of initiation as well as the Masonic one, represent a rite of passage, it is for what we have said before that the profane one is fundamentally of the static kind, that is a mere collection of notions, defined once for all, and allowing the acquisition of power, while the Masonic one, as every one of us well knows, is dynamic because it is based on the individual contribution of each Brother who is not looking for power but “only” for Light for himself and for the Human family, along an unending path to change.

Every initiate way, within Freemasonry, cannot therefore be travelled except by a single individual, and this is all the more true for the Master who has nothing to teach except by rendering his own path ever more luminous, in the hope that this Light may be reflected in others; for this one cannot but keep in mind the words of P.P. Pasolini: “... My independence, which is my strength, implies solitude, which is my weakness”.

It has been said that Masonic Initiation can give the initiate a psychologic assistance, by

characterizing in this way the ritual identity, but how can this happen if individuality and unicity of the Initiation has been highlighted?

It is here that the Egregor (the Collective Group-mind) comes into play, "... a word probably of Egyptian derivation where "gre" means silent and "gra" means threshold, therefore hinting to the "silent guardian" or the "guardian of the threshold", who executes a role of intermediation between the spirit and matter, between the members of the group, between the visible and the invisible. It is a synthetic force that must be regularly fed by the energies that are in harmony with its vibrational level: each Egregor vibrates at its own vital rhythm, according to its own life code. Only in this way the people in harmony with its vital movement will be able to feed and use its energy".

All this may happen thanks to the magic that is released only in our Temples, a magic that makes this kind of vibrations possible and therefore of spiritual connection of intent between the members who occupy it, even of a new initiate.

In fact "... the simple effect of the collective invocation represents the essence of the charge of the Egregor, and its power lies in the quantity and quality of the members who invoke it; one must know how to handle these energies well to be able to generate a powerful force: this is the reason of the importance of a rigorously constituted and perfectly executed ritual, just like our behaviour in "daily" life, exactly as has been given down to us by those who preceded in the Institution.

Therefore, we continue to insist on the continuous reading of the Ritual by each Brother, during work in the Workshop or on the respect and practice of the rituality, even in the aspects that may, at times, appear incomprehensible, and which are not so.

One example above all with a symbolic image that is very dear to me. We have spoken of vibrations, and if you imagine two Brothers in the Pharaoh's stance, sitting on opposing columns, you will see that they form the shape of a tuning fork with, at its centre, the Lodge Chart: if the physical position is more than correct, if the predisposition of the spirit is not as our ritual recommend, if it is not more than appropriate for the tone of the Session, if the Egregor has not been activated, that tuning fork, with the Lodge Chart in the centre, will have difficulty in vibrating, or if it does so it will be in disharmony.

The Egregor is therefore a set of vibrations and, at the same time, a delicate instrument and "... fundamental because it reacts to the quality of the rite: all the thoughts issued constitute, on slender levels, energies that gravitate around the reasons of the being. So, all thoughts in harmony and directed towards one same aim, add up and unite to form one single thought; this agglomeration of slender thoughts ... represents the synthesis of a collective force". (Georges Lahy)

As a great Brother, who has transitioned to the Celestial Valleys, warned us neo Masters "... the life rhythm of an Egregor largely depends on the regularity of the rituals which feed it, and the execution of this ritual must reach, through each one of its words or its silences, every single cell of the vibrating community. It is a true plan of life in which we cannot allow the smallest mistake and where the smallest defect in the ritual will also alter the vibratory movement. It is for this reason that the direction of the ritual (Master of Ceremonies) should be assigned to a person of "experience" and sensibility.

The World changes with our example, not with our opinions: to us Master the duty of passing down with the due seriousness, what has been given to us.

Surely a correct Initiation, along with an also adequate Rituality, our Rituality, applied within the Temple and, above all, outside it, are among the unavoidable elements with which, as Bertrand Russel claimed, to be the weight that tilts the plane, not closed to knowledge because this is a weapon. Maybe we Masons, in doing so, will not change the World, but we will have certainly contributed to tilt the plane in our direction and we will have made our life worthy of being recounted.

THE GRAND ORATOR

Stefano VERGATI

