



# CONSTITUTION

## OF THE SOVEREIGN MAGISTRAL ORDER OF THE TEMPLE OF SOLOMON

### Ordo Regius Magistralis Templi Solomonis

Enacted by the Government and Ratified by the Grand Master

(Constitution of 2015, as Amended in 2016)

The text of this Constitution is the complete amended version, with all previous amendments fully incorporated, as consolidated from all relevant known ancient and medieval statutory and customary Sovereign protocols and laws of:

(1) Essene Patriarchate of Antioch through Cathars since 1054 AD as Ecclesiastical Succession, (2) Independent Kingdom of Mann since 1079 AD of Arthurian heritage later carrying King Fulk line as Magistral Succession, (3) Kingdom of Jerusalem since 1118 AD as Royal Patronage of Magistral sovereignty through the King Fulk line as Magistral Succession, (4) Order of the Temple of Solomon since 1118 AD as Magistral sovereignty, (5) Ancient Priesthood of Solomon of the Templar Order since 1118 AD as Ecclesiastical sovereignty, (6) Templar Principality of Antioch since 1129 AD as Magistral sovereignty, (7) Templar Essene Patriarchate of Antioch since 1131 AD as Ecclesiastical sovereignty, (8) Roman Catholic Church from 1129 AD as Patronage and from 1139 AD as Protection of Magistral and Ecclesiastical sovereignty, and (9) Independent Church movement since 1145 AD through Old Catholic movement since 1870 AD as Magistral Succession and Ecclesiastical Succession.

This consolidation integrates the full scope of all applicable Sovereign law and Canon law foundations, collectively, since those early medieval times. Ancient and medieval protocols have been translated into English, or updated from Old English into modern English, using current legal terminology of the common law and customary international law.

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## Preamble – Sovereign Principality Under God

In the name of the One God Most High, Lord of the Universe, who graces us through the Holy Spirit, in his diverse manifestations, who is the source of all authority under which Chivalry and Sovereignty must devoutly govern, and to whom nation states and humanity must answer equally in Holy judgment under Divine Law, we the Knights and Dames of the Temple of Solomon hold inviolable the present Constitution.

In pious and determined pursuit of that which our ancestors sacrificed for and sought to preserve and contribute to the world, the Order of the Temple of Solomon remains steadfast to faithfully continue the Holy and noble historical missions of our knightly ancestors as the spiritual warriors for humanity.

We hold it as God's Truth, that those noble missions of our Holy Order of Chivalry, to preserve and share the most ancient and sacred heritage, carry with them the responsibility of the collective knowledge and common good of humanity.

Wherefore, we commit ourselves and our Order to uphold God's Law, by defending and promoting the Holy principles of wisdom, faith, charity, Justice, and the God-given fundamental human rights of dignity and freedom of the individual, through our sovereign Principality of statehood under God.

The Order of the Temple of Solomon recognizes that it is also our sacred historical obligation to protect, defend and support the principle of Faith in contemporary world civilization, always seeking and promoting reconciliation, mutual cooperation, and spiritual development of the universal human condition under God Almighty.

Wherefore, we also dedicate ourselves to preserve the ecclesiastical authority of the Ancient Priesthood of Solomon of the Magi Priesthood of Melchizedek, as our inheritance and succession from the most ancient Priesthood in known human history, with understanding that it carries the universal underlying foundations of all venerable religions, together with the responsibility to defend the unique heritage of their respective traditions.

By all of these founding Holy principles and sacred obligations, the Order of the Temple of Solomon shall constitute the non-territorial Principality of statehood as a sovereign subject of international law, to serve as the governmental vehicle to protect, preserve and advance the heritage, interests and influence of the nationality of cultural Templarism worldwide.

# Sovereignty of the Principality

## Article 1 – Name of the Principality

1. The Order has international legal personality as a “Principality”, on the basis of customary international law, as a sovereign entity of statehood which inherently carries Princely authority, such that by historical protocols of Royalty, Nobility and Chivalry it is governed by a Prince Grand Master. The Order is thus a non-territorial Principality of statehood as a sovereign subject of international law, serving as the government representing the nationality of cultural Templarism worldwide.
2. The proper official name of the Order as a Principality, reflecting its authentic name as a historical institution, is the “Sovereign Magistral Order of the Temple of Solomon”. The official alternative short forms are the “Order of the Temple of Solomon”, or the “Order of the Temple”. These proper names, evidenced in the historical record, are unique and exclusive to the Order, and thereby constitute and shall be enforced as the protected trademarks and service marks of the Order in common law and by international law.
3. The Principality may be referred to throughout this Constitution by its full name, short form names, or simply as “the Order”.

## Article 2 – Constitution & Language

1. The original founding Charter of the historical Order of the Temple of Solomon is the Temple Rule of 1129 AD. For historical continuity and doctrinal succession supporting legitimacy of Magistral Succession, the Temple Rule shall perpetually remain the primary underlying Charter of the institution as an Order of Chivalry, to be interpreted in accordance with official commentaries issued or supplements enacted by the Grand Mastery.
2. The present Constitution serves as the “restoration charter” of the modern Order as restored in 2013 AD, governing its secular and governmental aspects as a sovereign subject of international law. In connection with this, the Temple Rule is preserved as the founding principles governing the monastic and chivalric aspects of the Order.
3. The fundamental law of the Order is the body of classical Canon law (Temple Rule, Rule 274), embodying the foundations of customary common law. Any and all issues or matters which are not directly addressed by the present Constitution shall be resolved in accordance with the principles established in Canon law, as applied by the Ancient Catholic Church. Numbered Canons cited in this Constitution refer to the Roman Catholic Code of Canon Law of 1983, which embodies the Apostolic traditions from 1150 AD which continued into the Code of 1917, and is thus authentic to the 12<sup>th</sup> century Independent Church Movement and the derivative 19<sup>th</sup> century Old Catholic Movement.
4. The national language of the Order, for the purpose of its Constitution, Acts and Laws, all official and legal documents and public statements, is the English language, as the primary working language of the Principality.

## Article 3 – National Flag

1. The heraldic national flag of the Order is composed of the colours black and white, arranged in two horizontal stripes, with black on the top and white on the bottom, bearing the Templar Cross in red, in the center. In the top left corner is a gold Escarbuncle symbol, and in the top right corner is the gold Cross of Jerusalem.

2. The heraldic symbolism and meaning of the national flag is as follows: The white and black combination represents the duality of good and evil, locked in eternal battle with good always balancing and striving to conquer evil. The red Templar Cross represents the "rose cross" of Christian Templar nobility, symbolizes the ancient esoteric secrets of the Templars which were traditionally said to be "under the rose", and serves as a reminder of the blood of our ancestors which they sacrificed to preserve and defend the heritage and pursue the historical missions of the Order. The gold colour of the two symbols represents spiritual power, wisdom, loyalty and honour. The Escarbuncle is a medieval device mounted behind a shield as reinforcement, thus representing strength and endurance in battle as spiritual warriors, and was featured on the heraldic crest of King Fulk of Jerusalem. The Cross of Jerusalem, which marked the sword of Saint Joan of Arc, represents the founding of the Order in the Temple of Solomon of Jerusalem, and the royal line of King Fulk of Jerusalem which was the original Sovereign Patronage of the Order.

3. In the national flag and all heraldry of the Order, the Templar Cross shall be interchangeable with the most ancient form of the Templar Cross, consisting of the medieval Cross Paté with the top arm styled as a loop from the Egyptian Ankh symbol. The styling of the Templar Cross as an Ankh represents the most ancient roots of all sacred knowledge of the Order. The resulting "Ankh Paté" shall be used as an alternative, indicating the Ecclesiastical sovereignty of the Order carrying the Ancient Priesthood of Solomon.

## Article 4 – National Anthem

1. The official Anthem of the Sovereign Magistral Order of the Temple of Solomon, as a sovereign Principality of statehood, is its traditional medieval Gregorian chant "Non Nobis Domine", which is the historical and official motto of the medieval Order.

2. The lyrics of this Anthem consist of one short sentence, from the Old Testament (Psalm 115:1), sung in a loop, or overlapping in a round, as follows: "Non nobis Domine Domine, non nobis Domine, sed nomini, sed nomini, Tuo da gloriam!"

3. The Anthem may alternatively be sung in English, with the proper timing facilitated by the following version of translation: "Not to us O Lord O Lord, Not to us O Lord, but to Thy name, but to Thy name, to Thee give glory!"

## Article 5 – Bases of Continuity & Sovereignty

The original Order of the Temple of Solomon, as the historical institution of the Knights Templar, has directly continued under the Roman Code of Canon Law as a “perpetual juridical entity” (Canon 120, §1), through Magistral Succession (Canon 120, §2), carrying the Fons Honourum rights of its “juridical patrimony” as the “acquired rights” of its original founders (Canon 121; Canon 123).

The historical continuity, juridical continuity and doctrinal continuity of the Order is established by the recognized principles of “customary international law” (UN Diplomatic Relations, Preamble, Article 47.1; UN Consular Relations, Preamble; UN Immunities of States, Preamble: ¶5; UN Law of Treaties, Preamble, Article 38).

The Sovereign Magistral Order of the Temple of Solomon honours our European ancestors since our founders in 1118 AD, and those combined traditions which converged and continued through legally and canonically documented lines of Magistral Succession and Ecclesiastical Succession of the Grand Mastery.

1. Temple Guardians of the Restoration – The Restoration of the original Order to full legitimacy of juridical continuity in the modern era was undertaken by a network of Temple Guardians, comprised of cooperating groups of hereditary Templars and cultural Templars of initiatory and doctrinal succession, led by Templar university historians, Templar international lawyers, and Templar Bishops of the Old Catholic Movement.

2. Those Temple Guardians of the Restoration rediscovered and documented the following historical and legal facts, and successfully implemented the following related actions, to reestablish Magistral Succession and Ecclesiastical Succession of the original Grand Mastery:

A. Magistral Succession & Royal Sovereignty – The Order recognizes its history of Magistral Succession of the Grand Mastery from the Royal line of King Fulk of Jerusalem:

- (1) The Order of the Temple of Solomon was founded by Royal Patronage of the Kingdom of Jerusalem in 1118 AD, with independent sovereignty confirmed by King Baldwin II in 1119 AD, and reconfirmed and formalized by the Patriarch and King of Jerusalem at the Council of Nablus in 1120 AD.
- (2) King Fulk of Jerusalem (ca. 1090-1143 AD) was the founding Patron of the original Grand Mastery since 1118 AD, and the 10<sup>th</sup> founding Knight Templar since 1120 AD, who succeeded King Baldwin II and gave continued Sovereign Patronage from 1131 AD with the 1<sup>st</sup> Grand Master of the original Templar Order Hughes de Payens (during 1131-1136 AD), and the 2<sup>nd</sup> Grand Master Robert de Craon (during 1136-1143 AD);
- (3) The dynastic lineage of King Fulk continued to prominently support the leadership of the Order, including through King Richard the Lionheart (1157-1199 AD), and three of the Provincial Grand Masters of England (called “Masters of the Temple”, analogous to “Grand Prior”), Richard de Hastings (1155-1185 AD), Robert de Mounford (ca. 1234 AD), and Robert de Saundforde (1231-1247 AD).

- (4) In January 2007 AD, the Temple Guardians by their Barristers arranged and obtained the Royal Assent of Queen Elizabeth II (16 January 2007 AD), based upon approval by the Legal Department of Buckingham Palace, proven by legal force and effect of the UK Crown Office Act (Section 3.3), officially recognizing and legalizing the "Independent Kingdom of Mann" of Royal lineage through the British Stanley Kings (Prince George Stanley of Mann since 1460 AD), thereby proving direct lineage from King Fulk of Jerusalem, recognizing the full Fons Honourum rights to exercise Royal sovereignty from that dynastic line (Canon 120, §2, Canon 121, Canon 123).
- (5) In October 2007 AD, at a meeting of the Temple Guardians in a 13<sup>th</sup> century Templar stone chapel in England, Matthew of Thebes was established as Curator and Justiciar of the Order, serving in that role for a seven year period from 2007-2013 AD, during which he founded the Commandery of the Temple of Solomon in ancient Thebes (Luxor) in 2008 AD, as the base of archaeology for the Restoration of the original Templar Order and its Ancient Priesthood of Solomon;
- (6) In 2013 AD, the Temple Guardians elected Matthew of Thebes as the Grand Master (Temple Rule, Rules 206, 207, 216, 218). For this purpose, the Order obtained an official Letters Patent (April 2013 AD) from the Independent Kingdom of Mann as the lineage of King Fulk, which recognized the Order, restored its original Grand Mastery, established Prince Matthew of Thebes as the 24<sup>th</sup> Grand Master (the first in the modern era), and granted permanent and irrevocable Royal Protection of independent sovereignty in perpetuity. This Royal Protection was further confirmed by an Act of Completion (January 2015);

B. Ecclesiastical Succession & Pontifical Sovereignty – The Order recognizes its history of Magistral Succession and Ecclesiastical Succession of the Grand Mastery, from the Biblical Magi Priesthood of Melchizedek through the Ancient Priesthood of Solomon, facilitated by canonical Bishops of the 12<sup>th</sup> century Independent Church Movement, preserving and continuing the inherent Pontifical sovereignty of the Order:

- (1) The founding mission of the Order was to recover the Library of Solomon from the historical Temple of Solomon for the Cistercian Order, based on ancient texts translated by Cistercian Abbot Stephen Harding of Citeaux indicating that lost scriptures were buried beneath Temple Mount in Jerusalem. The Cistercian Patron Count Hugh de Champagne visited the site in 1114 AD, and appointed Hughes de Payens in 1116 AD to establish the Order through archaeological excavation. King Baldwin II granted the Templars direct access to the site under his palace in 1118 AD, and the Templars conducted excavation for nine years from 1118-1127 AD, successfully recovering and restoring the Ancient Priesthood of Solomon.
- (2) The Vatican Temple Rule of 1129 AD as a Papal Decree of Ecclesiastical Patronage, promoted by the Cistercian Saint Bernard de Clairvaux, recognized the Ancient Priesthood of Solomon as the origins and foundations of the Order (Rules 3, 7, 8), describing it as possessing Ecclesiastical sovereignty (Rules 7, 8, 9, 62, 64). The Vatican Papal Bull Omne Datum Optimum of 1139 AD, granting Ecclesiastical Protection of permanent independent sovereignty of statehood to the Order, specifically recognized its inherent Ecclesiastical sovereignty based upon independent Pontifical authority from the Ancient Priesthood of Solomon;

- (3) The Templar Grand Mastery always maintained initiatory succession and doctrinal succession of the Ancient Priesthood of Solomon, by many of its Grand Masters training with Magi High Priests of the Djedhi White Brotherhood of Egypt and Syria, including: Five Grand Masters with Rashid Al-Din Sinan (1156-1189 AD), Pierre de Montagut with Ahmad Al-Badawi (1218-1232 AD), Guille de Beaujeu with Ibrahim El-Desouki (1281-1291 AD), and Jacques de Molay with Ibrahim El-Desouki (1292-1296 AD);
- (4) In 2013 AD, the Independent Rite of Catholic Churches recognized Prince Matthew of Thebes as a canonical and initiatory Episcopal High Priest of the Ancient Priesthood of Solomon, supported by Templar Apostolic lines of Liberal Rite Old Catholicism: Prince Matthew was ordained as a Deacon and Priest in Paris, France in 1988, admitted to a Benedictine Order of Exorcists in New York in 1991, elevated to Bishop by canonical laying on of hands by an Italian consecrator in Albany New York in 1992, elevated to Archbishop in Rennes France in 1993, and elevated to Cardinal in Paris France in 2013. During 30 years of ecclesiastical scholarship and experience, he was trained by the Djedhi White Brotherhood of Karnak in Egypt in 2004, London in 2007, Egypt in 2008, London in 2009, and Egypt in 2010, 2011 and 2012, totaling 7 years of intensive initiatory training in the Ancient Priesthood;
- (5) In 2015 AD, the Prince Grand Master received canonical inauguration by an Installation Mass (04 May 2015), from Coptic Bishops of Ancient Catholicism from the Essenes, for consecration of ecclesiastical investiture into the original and inherent Pontifical authority of the denomination of Ancient Catholicism, in the Holy of Holies of the Great Temple of Amun at Karnak in ancient Thebes, where the Grand Master was thereby enthroned as the Bishop of Thebes;
- (6) During nine years from 2007-2016 AD, the Prince Grand Master sponsored and led archaeology expeditions and research with cooperating university historians in Egypt, the United Kingdom and France. This recovered and restored the original substance of the Ancient Priesthood of Solomon as the knowledge base of Templar heritage, successfully re-vesting the founding Ecclesiastical authority into the Grand Mastery of the restored modern Order, and reestablishing the canonical denomination of Ancient Catholicism.

C. Additional Ecclesiastical Sovereignty – The Order recognizes its history of additional Ecclesiastical sovereignty and supplemental Pontifical authority of the Grand Mastery, by Ecclesiastical Succession of the Patriarchate of the original 1<sup>st</sup> century Holy See of Antioch, through the 3<sup>rd</sup> century Essene Priesthood of the Cathars, as the heraldic and canonical patrimony of the Order:

- (1) The Holy See of Antioch is the Biblical “First Church” of early Christianity ca. 33 AD (Acts 11:26-27; 13:1-3), embodying the original form of Ancient Catholicism from the Nazarene Essenes, of which Jesus was a High Priest (Matthew 2:23; Hebrews 6:20);
- (2) The Gnostic Essene Priesthood of the Cathars originated from the Bishop of Antioch, Paul of Samosata of the Holy See of Antioch 260-268 AD, supported by the Syrian Queen Zenobia of Palmyra, and the name “Cathari” was thus mentioned by the First Council of Nicaea in 325 AD (Canon 8);



- (3) The Great Schism of 1054 AD caused the Greek and Roman factions of the Holy See of Antioch to merge back into their respective Orthodox and Roman Churches. The original Essene Patriarchate of Antioch which remained was continued by the Gnostic Cathars as Apostolic initiates of the Ancient Priesthood from the Essenes (Catholic Encyclopedia 1913, Vol.1, p.568: "heresies arose from Antioch");
- (4) The Essene Patriarchate of Antioch was acquired by the founding Templar King Fulk of Jerusalem and thereby vested in the Templar Grand Mastery in 1131 AD, as part of the Templar Principality of Antioch;
- (5) The 3<sup>rd</sup> century Essene Priesthood of the Cathars first emerged as the "Cathar Church" ca. 1140 AD, becoming the movement of "Catharism" ca. 1143 AD, which thrived in the Templar region of Southern France;
- (6) The Independent Church Movement was created in Utrecht in 1145 AD by Pope Eugene III (the first Cistercian to become Pope supported by his mentor the Templar Patron Saint Bernard de Clairvaux), confirmed by the Vatican's Fourth Lateran Council in 1215 AD (Canons 3, 5, 10, 11, 23). The Independent Churches attracted many Bishops from the Gnostic, Essene, Cathar and Celtic Churches, supported by the Knights Templar;
- (7) When the Coptic (Jacobite) Patriarchate of Antioch was in abeyance for twenty years from 1215-1235 AD, the Orthodox (Melchite) Patriarch of Antioch asked Pope Innocent III for the Knights Templar to restore the Pontificate of Antioch, evidencing the continued primacy of Pontifical authority of the Templar Priesthood for Antioch (Catholic Encyclopedia 1913, Vol.1, p.302.);
- (8) The Cathars were persecuted by the Albigensian Crusade from 1208 AD, intensified by the French Inquisition in 1234 AD, forcing the Cathar Priesthood to become an underground network, which survived in France until as late as ca. 1325 AD;
- (9) The Knights Templar interacted with the Cathars for 182 years (from 1143 AD), and absorbed many Cathars protecting them from persecution for at least 78 years (from 1234 AD), until the Templar suppression in 1312 AD, such that the Cathar Priesthood had fully merged into the Templar Order, resulting in its Apostolic Succession becoming wholly vested in the Grand Mastery of the Order;
- (10) After the suppression of the Knights Templar in 1312 AD, the Essene Patriarchate of Antioch of the Cathars was preserved by surviving Templars through the 12<sup>th</sup> century Independent Church Movement, with primacy reverting back to the King Fulk line as the provisional line of succession pending later restoration of the Order (Canon 120, §2, Canon 121, Canon 123);
- (11) The Order reestablished Magistral Succession of the original Grand Mastery from the King Fulk line in 2013 AD, and reestablished Ecclesiastical Succession from the Independent Church Movement in 2015 AD, thereby fully restoring its own Fons Honourum of the inherent Pontifical sovereignty of the Essene Patriarchate of the original 1<sup>st</sup> century Holy See of Antioch.

D. Additional Royal Sovereignty – The Order recognizes its history of additional independent Royal Sovereignty of the Templar Principality of Antioch, inherent in both its Magistral and Ecclesiastical Succession as the heraldic and canonical patrimony of the Order:

- (1) The Principality of Antioch was established as a Crusader vassal state in 1098 AD;
- (2) The Crusader Principality of Antioch was acquired by the Templar Kings of Jerusalem as its Royal Protectors in 1119 AD;
- (3) The Principality of Antioch became a Templar Principality in 1129 AD with enactment of the Temple Rule empowering the Order take over the Crusades, and thus take over the former Crusader vassal states;
- (4) The Order possessed and governed the Templar Principality of Antioch for 131 years, until it was conquered by the Mamluk Sultan Qutuz ca. 1260 AD, leaving the Order with residual vested rights of heraldic patrimony, as the deposed nobiliary authority possessing Fons Honourum of non-ruling sovereignty of the historical Principality;
- (5) After the suppression of the Knights Templar in 1312 AD, primacy of the historical Templar Principality of Antioch reverted back to the King Fulk line, as the provisional line of succession pending later restoration of the Order (Canon 120, §2, Canon 121, Canon 123);
- (6) The Order reestablished Magistral Succession of the original Grand Mastery from the King Fulk line in 2013 AD, and reestablished Ecclesiastical Succession from the Independent Church Movement in 2015 AD, thereby fully restoring its own Fons Honourum of the inherent Royal Sovereignty of the historical 12<sup>th</sup> century Templar Principality of Antioch.

3. Let it never be forgotten, and never be denied, that by God's Truth, these documented facts of the historical record establish the authentic factual and legal bases for direct Magistral Succession and Ecclesiastical Succession, each possessing inherent sovereignty and carrying additional sovereignty of the founding Grand Mastery of the Order, as the legitimate historical institution of the original Knights Templar, possessing multiple and alternate sources of independent sovereign statehood under customary international law.

## Article 6 – Sovereign Magistral Statehood

Sovereign historical institutions "of differing constitutional and social systems" possess "recognized privileges and immunities", "since ancient times". International law requires that "States shall not discriminate" against a historical form of sovereignty, and such "rules of customary international law continue to govern". (UN Diplomatic Relations, Preamble, Article 47.1; UN Consular Relations, Preamble).

The status of a historical sovereign "subject of international law" is "binding" upon all States, regardless of recognition, by "customary rule of international law" (UN Law of Treaties, Articles 3, 38). Such sovereignty carries the inherent capacity for diplomatic relations (UN Consular Relations, Articles 3, 1(d), 17.1) as a non-territorial state (UN Diplomatic Relations, Articles 1(i), 3.1(a)).

Diplomatic status is invoked with all privileges and immunities by presenting “Credentials” as issued (UN Diplomatic Relations, Article 13), exempt from accreditation or embassy registration (UN Diplomatic, Articles 1(i), 3.1(a)), without requirement of a consular post (UN Consular Relations, Articles 3, 1(d), 17.1), regardless of recognition (UN Law of Treaties, Articles 3, 38). Crown Officers do not engage in commerce, retaining full immunities (UN Consular, Article 57). Immunities fully apply by the fact of sovereignty alone (UN Diplomatic, Articles 22-36; UN Consular, Articles 40-57). High Officials of the Grand Mastery and Government hold absolute immunity regardless of scope of functions (ICJ Congo v. Belgium, Articles 51-55).

1. Official Governmental Capacity – The Order is a non-territorial Principality of statehood as a sovereign subject of international law, exercising official authorities, rights and functions in a governmental capacity, asserting its sovereignty in both internal and external affairs. Governance of the Order is conducted through executive, legislative and judicial functions of its relevant analogous bodies, within the framework of the present Constitution as the sovereign public law of the Order.

2. Sovereign Magistral Statehood – The form of governance of the Order is and shall remain a Sovereign Magistral system of constitutional statehood, operating as a parliamentary Principality. The secular and governmental affairs of the Principality are administered by the Grand Master as Head of State, providing for Sovereign governance of the Order. The religious and cultural affairs of the Order are administered by the Grand Master, providing for Magistral governance of the Order.

3. Constitution as Public Law – The present Constitution, as the fundamental body of public law defining the sovereignty and governance of the Principality, constitutes its binding multilateral contract and covenant, between the Order, its Subjects, and all third parties of the general public and the international community, governing all relations of the Order with its Subjects, foreign nationals of other states, and other nation states.

4. Exercise of Sovereign Rights – The Order hereby affirms and asserts its inalienable and independent sovereign rights to govern its own internal affairs as a Principality, enact and enforce its own laws, apply its own legal jurisdiction, determine and conduct its diplomatic and external foreign affairs and relations with other Nation-States, and to develop and defend its own political, economic and cultural life, in accordance with its own traditions and innovations.

## Article 7 – Territorial Status & Sovereignty

1. The Order is inherently a non-territorial Principality of statehood as a sovereign subject of international law, possessing its own Fons Honourum from royal, sovereign and ecclesiastical authority. It possesses multiple, separate, alternate and cumulative bases for legal legitimacy of independent sovereignty, by force and effect of ancient principles of customary international law which remain active and enforceable in modern times. It therefore holds juridical status of a ruling Principality in its own right, without need for any permanent territory.

2. Historical Territory of Antioch – The Order holds the honour of being the former governing sovereign authority of the historical Templar Principality of Antioch since 1129 AD, for 131 years until the territory was conquered by the Mamluk Sultan Qutuz ca. 1260 AD. It therefore holds juridical status of a deposed non-ruling sovereign of the Principality of Antioch, irrespective of territory.

3. Nationality of Cultural Templarism – The Order serves as the governmental entity providing state infrastructure and representing the cultural traditions embodied in medieval and modern Templarism internationally. It thereby holds enhanced status as a Nation-State subject of international law, advancing the interests of the Nationality of cultural Templarism. It therefore holds juridical status of an historical institution representing its own distinctive socio-cultural Nationality, irrespective of and without need for territory.

4. Independent of Geographic Territory – The sovereign statehood of the Order, and its legitimacy under international law as a modern non-territorial Principality, as a deposed non-ruling sovereignty of a historical Principality, and also as a Nation-State representing a cultural Nationality, does not require nor depend upon control or possession of any particular geographic territory.

5. No Claim to Territory of Antioch – The Order does not make any claim to the former territory of the Templar Principality of Antioch in modern Syria, as it is satisfied to possess perpetual Fons Honourum authority as a deposed non-ruling sovereign from that historical connection.

6. No Claim to Territory of Jerusalem – The Order does not make any claim to the former territory of the Kingdom of Jerusalem, nor to the territory of the Temple Mount in Jerusalem, as it is satisfied to permanently possess the substance and heritage of Templarism which it preserved from its archaeological excavation of the historical Temple of Solomon during its formative years.

7. Sovereign Land of the Principality – All land, buildings or other real estate property in any host country which are owned by the Order, which are either (1) owned through a foundation or trustees on its behalf, or (2) owned by members of the Government, are legal Territories of the Order, subject to its Constitution and laws, in addition to the laws of the host country. Any real estate property directly owned by the Order as a Principality as sovereign property, or used as diplomatic residence, Consular or Embassy premises of diplomatic missions of the Order, and any ships officially bearing the flag of the Order in international waters, are legally its sovereign Territories, which are governed solely and exclusively by the full legal force and effect of its Constitution and laws.

8. Titular Princehood of Antioch – The Fons Honourum for the historical Templar Principality of Antioch remains and shall remain permanently vested in the Grand Mastery of the Order. A titular Prince of the Principality of Antioch ("Prince of Antioch") may be created by the unanimous (100%) vote of the Grand Mastery, by provisional assignment and delegation of Magistral Fons Honourum for the Principality of Antioch.

9. To preserve the historic titular role of the Prince of Antioch as an integral part of Templar heritage, the exercise of Fons Honourum by the titular Prince of Antioch shall be subject to ratification by the Grand Mastery. The royal station of Prince of the Templar Principality of Antioch shall be subject to revocation by reason of Treason against the Order, or Hostilities against Peace against any foreign nation, or on other grounds established by the Laws of the Order.

10. The Grand Master of the Order shall hold the title of Lord of Qalat Salahadin of the Templar Principality of Antioch, in honour of the friendship between Richard the Lionheart and Salahadin, the Templar knighthood ceremony given to Salahadin ca. 1190 AD, and the Treaty of Ramla of 1192 AD.

## Article 8 – Sovereign Nationality

1. The Order is a non-territorial sovereign Principality representing its Nationality of cultural Templarism, and thus is not a “country” of “citizenship”, but rather a Nation-State of Templar Nationality. A person who is a part of the Order under its sovereign authority is thus a National holding its Nationality.
2. Nationality Separate from Country Citizenship – Nationality of the Order as a sovereign Nation-State is separate from and supplemental to any other country-based citizenships which may also be held by all Subjects.
3. Nationality Separate from Titles of Order – The granting of Nationality of the Order to any person is separate from and does not require the holding of any Title of Nobility, Chivalry, Office or Government of the Order or Order of Honour. Conversely, the granting of any Title, Office or Honour does not require the holding of Nationality of the Order.
4. Presumption of Nationality for Government – Every member of the Government of the Order, and every family member thereof, has the inalienable right to be part of the Order, and presumptively holds its Nationality.
5. It is the privilege of every person qualified in accordance with the Laws enacted under this Constitution to be a Subject of the Order. The granting and revocation of Nationality shall be determined in accordance with the Laws of the Order.
6. The Order cherishes its special affinity with people of tribes, clans, traditional orders, historical institutions, and other royalty and nobility, who struggle to preserve and exercise their original sovereignty, freedom and human rights, people who share significant cultural identity and heritage with the Knights and Dames of the Temple of Solomon, and all people who struggle to assert and defend their human rights under international law. Such people are given priority and special consideration to be granted Nationality of the Order.
7. Nationality of the Order held by a Subject may be revoked by reason of Treason against the Order as a nation state, or Hostilities against Peace against any foreign nation, or on other grounds established by the Laws of the Order. Maintenance of continuing Nationality may be subject only to reasonable requirements of periodic renewal, in accordance with the Laws of the Order.

## Article 9 – Status of Subjects of the Order

1. Subjects of the Order – Subjects of the Order are those people who:
  - (a) are Grand Officers, or family members thereof, of the Grand Mastery of the Order;
  - (b) are Crown Officers, or family members thereof, of the Government of the Order;
  - (c) have been granted any Title of Nobility, Chivalry, Office or Government, or Order of Honour, by the Order;
  - (d) have been granted Nationality of the Order, in connection with any other form of participation in or affiliation with the Order;
  - (e) have been ordained as Clergy in the Ancient Priesthood of Solomon of the Order, or have otherwise been granted communion under its ecclesiastical authority.
2. Principle of Governance – The essential principle of Sovereign Magistral governance is not to “rule over” Subjects of the Order, but rather to sustain, uphold and represent them, giving all Subjects the benefits, advantages and protections of the rights and privileges of the Principality as a sovereign subject of international law. This is the necessary function of the state, to enable and empower Subjects to contribute their best skills and capabilities in furtherance of the missions of the Order for the collective benefit of all Subjects.
3. Duties of Subjects of the Order – For protection of the essential principle of Sovereign Magistral governance for the common good, in defense of the collective rights of all Subjects, fidelity to the Order and loyalty to the Grand Master and Government are fundamental political and civil duties of all Subjects.
4. No Conflict with Country Citizenship – With respect to any Subject holding obligations of citizenship in a foreign country, no allegiance to the Order shall be interpreted nor applied to conflict with allegiance to the foreign country.

# Ecclesiastical Authority of the Principality

## Article 10 – Bases of Ecclesiastical Authority

1. The Sovereign Magistral Order of the Temple of Solomon honours our priestly ancestors from the most ancient times, from the beginnings of recorded history, and those combined traditions of the Magi Priesthood of Melchizedek which converged as the collective heritage of the Temple of Solomon, and which continued through the Ancient Priesthood of Solomon of the Order. The Order honours our European ancestors who established and preserved both Magistral succession and Apostolic succession of Ecclesiastical authority from the Ancient Priesthood since 1118 AD. The Order honours that most ancient Priesthood, which persisted into the modern era through surviving Templars, and was re-vested in the Order during nine years from 2007-2016 AD, consisting of the Pontificate of the original canonical denomination of Ancient Catholicism of early 1<sup>st</sup> century classical Christianity.

2. The Order of the Temple of Solomon recognizes its history of priestly succession as the basis for legitimacy of independent Ecclesiastical authority, as the embodiment and direct continuation of the Ancient Priesthood of Solomon of the Magi Priesthood of Melchizedek, as a separate and distinct religious institution. That history of succession of priestly legitimacy consists of the following historical, juridical and ecclesiastical facts:

- (a) Magi Priesthood of Melchizedek – The Order carries the most ancient Magi Priesthood of Melchizedek, embodying the Djedhi Priesthood of Egypt, through and in the form of the Ancient Priesthood of Solomon, from the following primary seven sources of priestly Magistral succession perfected by doctrinal succession: (1) the original Biblical Melchizedek Magi Kings from 10,068 BC; (2) the ancient Persian Magi Knights from 10,068 BC; (3) the ancient Egyptian Djedhi Magi Priests from 5,500 BC; (4) the ancient Sumerian Magi Fisher Priests from 3,500 BC; (5) the Essenes ca. 250 BC through the Holy See of Antioch ca. 33 AD; (6) the original Al-Banna Magi Sufi Order from 825 AD; and (7) the original Syrian Hashashin Sufi Order from 1080 AD.
- (b) Ancient Priesthood of Solomon – The Order carries the Ancient Priesthood of Solomon, embodying the original Gnostic tradition, from the following additional seven sources of priestly Magistral and doctrinal succession perfected by Apostolic succession: (1) the Nazarene Essene Priesthood of Jesus from ca. 33 AD; (2) Saint Mark the Apostle; (3) Saint Thomas the Apostle; (4) Saint Mary Magdalene the Gnostic Apostle and Disciple of Jesus; (5) Saint Thecla the Gnostic Apostle and Disciple of the Apostle Peter; (6) the Essene Patriarchate of Antioch of the Cathars from 1054 AD; and (7) Saint Bernard de Clairvaux the Patron Saint of the Knights Templar from 1129 AD.
- (c) All 14 sources of priestly and ecclesiastical authority constitute direct lines of initiatory and doctrinal succession from Apostolic traditions, all perfected and further supported by subconditione consecrations of canonical Apostolic Succession (Canon 845).

3. Let it never be forgotten, and never be denied, that by God's Truth, this history constitutes the authentic factual and juridical basis for independent Ecclesiastical authority of our Order as a religious institution under fundamental principles of Canon law, and as the full and legitimate embodiment of the Ancient Priesthood of Solomon of the Magi Priesthood of Melchizedek, carrying the Pontificate of the denomination of Ancient Catholicism.

## Article 11 – Status as a Religious Institution

1. The Sovereign Magistral Order of the Temple of Solomon carries Ecclesiastical authority and sovereignty for the most ancient Magi Priesthood of Melchizedek from ca. 10,068 BC, through the Djedhi Priesthood of Egypt ca. 5,500 BC, through the Ancient Priesthood of Solomon ca. 1,400 BC, through the Essenes ca. 250 BC, as recovered and restored from the Temple of Solomon from 1118 AD. The Order carries additional Ecclesiastical authority and sovereignty for the Essene Patriarchate of the Holy See of Antioch from ca. 33 AD through the Cathars from 1054 AD. These lines of Magistral Succession and Ecclesiastical Succession together constitute the unique and original 1<sup>st</sup> century denomination of Ancient Catholicism, as the authentic substance, heritage and juridical patrimony of the original 12<sup>th</sup> century Order.
2. Religion of World Heritage – The Order, as the direct continuation of the original historical institution of the Knights Templar, thus exclusively possesses juridical status under Canon law and customary international law as an independent religious institution of world heritage, inherently vested with Pontifical authority as a classical Church in its own right, carrying original and primary Fons Honourum for the denomination of Ancient Catholicism.
3. Inherent Pontifical Authority – The Grand Master of the Order shall serve as Pontifical Prince High Priest (Princeps Pontifex Magnus Sacerdotem) of the Ancient Priesthood of Solomon, as the source of the denomination of Ancient Catholicism, together with all accumulated lines of Apostolic succession vested in the Grand Mastery. The Grand Master possesses the inalienable right to give Pontifical Assent to all official actions of the Order exercising or supporting its own Ecclesiastical authority in governance of its religious affairs.
4. Inter-Faith and Non-Denominational – The collective religious and ecclesiastical heritage of the Ancient Priesthood of Solomon embodies the universal esoteric principles, sacred sciences, spiritual doctrines and sacred wisdom underlying all genuine world religions, which are the foundations of Christianity unifying all Christian denominations. Therefore, the Order holds its ecclesiastical affairs to be both inter-faith and non-denominational.
5. Ecumenical Cooperation – The Order shall practice and support ecumenical cooperation between denominations and religions, while upholding and promoting the principle that ecumenism should never be misused for blending, diluting nor undermining the heritage, traditions or teachings of the respective faiths. Ecumenical activities and projects of the Order shall remain dedicated to protecting and defending the authenticity of other venerable denominations and religions in their own right, preserving their own distinct culture and theology.
6. Religious Culture of the Order – While maintaining inter-faith, non-denominational and ecumenical compatibility, the primary cultural character of religious activities of the Templar Priesthood shall generally be expressed in the historically authentic traditional Gnostic forms of 1<sup>st</sup> century Ancient Catholicism of the 12<sup>th</sup> century Independent Church Movement.



7. Separation of Religious Aspects – Subjects of the chivalric or governmental aspects of the Order are not required to participate in the religious or ecclesiastical aspects of the Order (Temple Rule, Rules 65, 66, 67, 279, 630). The institutions for exercise of ecclesiastical authority within or affiliated with the Order shall thus remain separate from its secular functions, to provide an optional spiritual supplement to enhance the chivalric activities of the Order.

8. Practice of the Templar Priesthood – The Ancient Priesthood of Solomon must be preserved as the original monastic tradition of the medieval Knights Templar, and the founding cornerstone of the Order since its inception, as the source of its legendary and authentic “warrior monk” character of its unique chivalric culture. The Templar Priesthood shall be practiced as a Gnostic mystery school of initiatory study and training in spiritual monasticism, esoteric mysticism and sacred sciences (Canon 217; Canon 218, Canon 229, §2, Canon 248; Canon 279; Canon 815). It shall be treated only as a supplement to mainstream religion, for the purpose of enhancing the spiritual dimension of established religion, and shall not be considered a separate religion.

9. Use of Ancient Priesthood Titles – Initiates of the Ancient Priesthood of Solomon shall hold the original Pharaonic Egyptian titles for each of the seven levels, designated by the authentic Egyptian words with alternate English translations for such titles, as evidenced in the historical record and established by scholarship approved by the Grand Mastery. Duly ordained and consecrated Clergy of the Ancient Catholic Church are authorized to use the corresponding Pharaonic Egyptian title equivalent to one’s status within the seven levels of classical Apostolic Clergy, as an optional alternative or supplemental title.

10. Use of Equivalent Christian Clergy Titles – Initiates of the Ancient Priesthood of Solomon who choose to dedicate themselves to the Apostolic practice of canonical classical Christianity, who complete seminary studies to acquire the requisite knowledge, and become incardinated into the Ancient Catholic Church, may use the corresponding Catholic Clergy title equivalent to one’s Pharaonic Egyptian title.

11. Titles of Ecclesiastical Nobility, based upon the Templar Fons Honourum from the Ancient Priesthood of Solomon, may include the following:

- (a) Pontiff Prince (Princeps Pontifex), designated “of the Temple of Solomon”, as High Priest (Magnus Sacerdotem) of the Magi Priesthood of Melchizedek, which shall always be held by the Prince Grand Master. An Emeritus Prince Grand Master retains the ecclesiastical titles of Pontiff Emeritus of the Ancient Priesthood of Solomon, and shall be created a hereditary Prince of the Temple of Solomon;
- (b) Prince or Princess, designated “of the Temple of Solomon”, an ecclesiastical title which may be granted by the unanimous (100%) vote of the Grand Mastery, to a person of exceptional virtue, cultural leadership and preservation of heritage, by provisional assignment and delegation of Ecclesiastical Fons Honourum of the Pontiff Prince. The grant of titular Prince or Princess of the Ancient Priesthood of Solomon may be either for life, or may be created as hereditary by succession;
- (c) Vidame (reserved for male heirs, subject to approval by the Grand Chaplain), secular guardian protector of the Ancient Priesthood of Solomon and the denomination of Ancient Catholicism as the ecclesiastical institutions and juridical patrimony of the Order.

## Article 12 – Patronage of Ancient Catholic Church

1. The Sovereign Magistral Order of the Temple of Solomon hereby enshrines in this Constitution its most sacred and profound Holy obligation to preserve and support the tradition of canonical Apostolic classical Christianity, especially and primarily through the original 1<sup>st</sup> century denomination of Ancient Catholicism, as the underlying foundations of all denominations of Christianity.
2. In its traditional chivalric role as Defenders of the Faith, the Order shall perpetually continue its essential mission of serving as guardians and protectors of the 12<sup>th</sup> century Ancient Catholic Church, as the Pontificate unifying the 12<sup>th</sup> century Independent Church Movement, the resulting 19<sup>th</sup> century Old Catholic Movement, and the derivative 20<sup>th</sup> century Liberal Old Catholic Movement and Reformed Old Catholic Movement.
3. Templar Patronage of the Church – To maintain the inter-faith character of the chivalric aspect of the Order, and its Constitutional separation of religious and secular affairs, the Ecclesiastical functions of the Order are delegated to the Ancient Catholic Church, in the form of Patronage. Acceptance of such delegation and Patronage shall be manifested by the Church acceding to the present Constitution of the Order, as the juridical and canonical foundations for the autonomous Apostolic Charter of the Church.
4. Election of Supreme Pontiff – The Supreme Pontiff (Summus Pontifex) of the Ancient Catholic Church shall be elected under its Apostolic Charter by its autonomous College of Bishops, but if such is in abeyance, then by the Grand Mastery of the Order (Canon 120, §2, Canon 121, Canon 123). Upon election, the Supreme Pontiff shall be canonically incardinated into the personal prelature of the Grand Master (Canon 266, §1; Canon 268, §2; Canon 294; Canon 295, §1) as the Fons Honourum of the denomination of Ancient Catholicism, and installed and enthroned as Pontiff of the Ancient Catholic Church. The Supreme Pontiff shall serve as the Pontifical Prelate of the Church, and Head of the Pontifical Curia and College of Bishops, exercising autonomous primary authority over all canonical and ecclesiastical matters of the Church.
5. Grand Master as Coadjutor Pontiff – The Grand Master, as Pontifical Prince High Priest (Princeps Pontifex Magnus Sacerdotem) of the Ancient Priesthood of Solomon as the Fons Honourum of the denomination of Ancient Catholicism, shall serve as the Coadjutor Pontiff (Coadiutores Pontifex) under the Supreme Pontiff (Summus Pontifex) of the Ancient Catholic Church, in the capacity of the Sovereign Pontiff (Princeps Pontifex) representing the statehood of the Church as a sovereign subject of international law. (Canon 403, §3; Canon 405, §2; Canon 409, §1; Canon 413, §1)
6. Pontifical Role in Templar Governance – The Supreme Pontiff (Summus Pontifex) of the Ancient Catholic Church shall hold a seat on the Grand Mastery of the Templar Order, serving as Grand Canon of the Order, as chief advisor to the Grand Mastery on all canonical and ecclesiastical matters of the religious affairs of the Order.
7. Through the arrangement of the provisions of the present Article of the Constitution, the Ancient Catholic Church shall be vigilantly protected and supported by the Templar Order, as Guardians of the Church and Defenders of the Faith. The Order shall thus serve as an external framework of security and infrastructure for practical support of the Church, as a companion “Sister State”.

# Governance of the Principality

## Article 13 – The Sovereign Grand Master

1. The full title of the sovereign Head of State of the Order is the “Prince Grand Master”. The Head of State is a “Prince” under protocols of royalty and nobility by Magistral Succession from a royal line of King Fulk, under canonical protocols by Ecclesiastical Succession, and also by princely status inherent in the sovereignty of the Order as a Principality of statehood. The Head of State is also a “Grand Master” under protocols of chivalry as the highest position within the Order. The alternatives of “Sovereign Grand Master” or “Sovereign Head of State” may also be used. The traditional short form, embodying all of these titles, is otherwise simply “Grand Master”. The proper courtesy style of address, exclusive to the Grand Master, is the title “Most Eminent Highness” (“M.E.H.”).
2. The Grand Master holds Fons Honourum and Jus Honourum authority which constitutes the right to grant dynastic, sovereign and ecclesiastical Titles of Nobility, Chivalry, Office or Government of the Order, and to establish and grant Orders of Honour. This right is protected as a rule under historical and customary international law.
3. The Grand Master possesses the right to give Magistral Assent to all official actions, the right to make Magistral Proclamations compelling any official actions, and the right of veto power over any official decisions. In the sphere of sovereign jurisprudence, those rights include the powers of pardon and clemency. In the sphere of diplomacy, they include the right to personally ratify all treaties with other nations.
4. The Grand Master possesses the inalienable right to general governance over all sovereign, geopolitical, political, juridical and civil affairs of the Order and its Subjects.
5. The Grand Master has only one obligation, to conduct all Magistral acts and courses of general governance upon the advice and consultation of the Grand Mastery.
6. Election of the Grand Master – The position of Grand Master is held for life. Upon a vacancy of the Grand Master position, the Grand Commander shall immediately stand in to exercise full authority of that role, serving as Acting Grand Master until such time as election of the successor can be arranged (Temple Rule, Rule 204). The Grand Mastery consisting of all Grand Officers shall serve as the council of electors (Temple Rule, Rules 206, 207). The Grand Master shall be the qualified Candidate who has the most votes, and whose election is finally ratified by the simple majority (more than 50%) of the Grand Officers (Temple Rule, Rules 202, 216, 218, Omne Datum Optimum).
7. Candidates for Grand Master – Candidates for election as successor to the Grand Master shall be nominated by the Grand Officers (Temple Rule, Rule 216). Candidates must be a professed Knight or Dame of the Order, who has taken the Vow of Chivalry and sworn to live by the Temple Rule and the Templar Code (Omne Datum Optimum). Candidates must be qualified by a strong character fearless of adversity, a determination to uphold and preserve traditional principles, a passion for Justice, an unshakeable spiritual Faith, and academic skills to effectively navigate and apply historical and legal facts and theological doctrines.

8. Priority of Candidates – Priority of favourable consideration shall be given to qualified Candidates, in order of precedence, as follows: (a) any person nominated by the former Grand Master in a written instrument previously delivered to the Grand Mastery; (b) one who has served as a Grand Officer of the Order; (c) one who has sufficient seniority and demonstrated achievement as a Knight or Dame and Crown Officer of the Order; (d) one who has active leadership experience in a legitimate historical Order of Chivalry or Royal House.

9. Deferred Succession – In the event that a nominated Candidate is preferred by the majority of votes, but is not yet sufficiently available to fully assume the responsibilities of Grand Master, and such Candidate wishes to postpone but not decline succession, then the election may be completed, while active succession may be deferred. In such event, the Grand Commander shall serve as Acting Grand Master, in co-regency together with the elected Grand Master, until such time as succession may be completed.

## Article 14 – The Government

1. The Government is the national advisory body and secular lawmaking body of the Order, serving as its Parliament, responsible for guiding the policies of its internal and foreign affairs.

2. The Government consists of all Grand Officers plus all Ministers of Parliament, inclusively and collectively, all symbolically presided over by the Grand Master.

3. The Sovereign may appoint, or the Grand Officers may elect, one member to serve as Chairman, and that Chairman may appoint one member to serve as Vice Chairman, leading the Government on behalf of the Grand Master.

4. Qualification of Grand Officers – Grand Officers must be qualified by a significant level of studies and practice in a Priesthood or Clergy of an appropriate or relevant religion, as well as having professional skills, expertise and qualifications in one or more areas related to the functions and purposes of the Government, such that they are capable of the highest level of stewardship of many millennia of the heritage and future of the Order as a historical institution.

5. Qualification of Ministers – Ministers of Parliament must be qualified by previously holding Title of Nobility, Chivalry, Office, Government or Order of Honour of the Order, or being an initiate of the Templar Priesthood, as well as having professional skills, expertise and qualifications in one or more areas relevant to the functions and purposes of the Government.

6. Appointment to Government Office – Candidates for membership in the Government may be nominated by the Grand Master or any Grand Officer or Minister of Parliament. To be appointed to service of governmental office, a Grand Officer or Minister must be approved by a simple majority (more than 50%) vote of the Government, followed by official ratification and royal appointment by the Grand Master.

7. In the event of abeyance of any positions in the Government, the Grand Master may appoint any appropriate and capable Crown Officers of any Office of State to exercise the same powers and duties of a Grand Officer or Minister. In the event of abeyance of positions of Grand Officers or Ministers such that remaining occupied positions are insufficient to effectively operate the Order, any members of the family or trustees of the Grand Master may exercise the powers and duties of Grand Officer or Minister.

8. The exercise of powers and duties of a Grand Officer or Minister position in abeyance shall be by temporarily occupying the needed positions, indefinitely, for so long as may be needed to arrange appointment of new Grand Officers or Ministers of the normal qualifications, subject to the requirement that the Government must continually and periodically make good faith efforts to arrange for new qualified appointments of members of the Government.

9. Protocols of Voting by Government Officers – The Government shall collectively endeavour to seek unanimous consensus in determining matters of governance, at all times to the extent such may be possible. All Government Officers are required to maintain open channels of communications with sufficient responsiveness to actively facilitate effective governance of the Order through deliberations and voting. Any apparent refusal to respond, or any response apparently declining to vote, shall be deemed as abstaining from such vote on that matter (Canon 751). In any case when an Officer abstains, such abstention shall be deemed as delegating discretion to the Grand Justiciar to vote for that Officer by proxy as a coadjutor (Canon 404, §1; Canon 406, §1).

10. Governance by Voting Shall be Unimpeded – Matters of governance of the Order shall not be delayed nor impeded by any non-responsiveness, nor by any failures of timely response. Any proposal may be enacted, provided that the requisite quorum of Government Officers who may vote have all been summoned with meaningful notice of the subject matter for consideration (Canon 166). In the event that a majority do not respond, the measure must be confirmed by the Grand Justiciar or Grand Commander and ratified by the Grand Master (Canon 179, §1, §3), but cannot consist of any innovation in fundamental principles or governance of the Order (Canon 335).

11. Proxy Delegation of Voting is Permitted – Grand Officers and Ministers of the Government are permitted to delegate or instruct an authorized proxy trustee, who shall be legally empowered to vote or affix signatures on behalf of those officials who delegated or instructed the proxy trustee. Such authorized proxy trustees shall also be permitted to represent groups, categories of blocks of the Grand Mastery or the Government, or the Order as a whole, if and when so legally empowered by an authorizing instrument.

## Article 15 – Titles of Nobility, Chivalry & Office

1. The Grand Master holds the power of Fons Honorum, the source of authority and the right to grant official and sovereign Titles of Nobility, Chivalry, Office or Government of the Order, and to create, establish and grant special Orders of Honour.

2. Titles of Nobility of the Order include, in descending order of hierarchy:

- (a) Sovereign Prince, as Grand Master (inalienable by constitutional succession);
- (b) Prince or Princess (inalienable by hereditary succession, reserved for lawful heirs of the Sovereign Prince or Emeritus Grand Master);
- (c) Duke or Duchess (must be with territorial designation of an appropriate selected historical site or territory within the Principality of Antioch);
- (d) Marquis or Marquise (may optionally be with territorial designation of an appropriate selected historical site or territory within the Principality of Antioch);

- (e) Count or Countess;
- (f) Viscount or Viscountess;
- (g) Baron or Baroness;
- (h) Hereditary Knight or Dame of the Temple of Solomon (may use the post-nominal abbreviations HKTS or HDTS respectively).

The Nobility Titles of Duke, Marquis, Count, Vidame, Viscount and Baron are presumed by default to be designated by ("of") the surname, but may optionally be designated by an appropriate selected historical site or territory within the Principality of Antioch.

3. Titles of Nobility may be granted as either "hereditary" or "non-hereditary" (life without succession), as determined by the Grand Mastery and ratified by the Grand Master, and the nature of such grant shall be indicated on the Letters Patent issued by the Order.

4. Titles of Nobility granted as "hereditary" are intended to be held in perpetuity, and subsequently passed on through hereditary succession by qualified sanguine or legal heirs or successors legally appointed by the holder of the Title, and otherwise in accordance with traditional and historical protocols of royalty and nobility, provided that male heirs have priority, whereby female heirs hold valid title and pass to subsequent male heirs, and hereditary descendants have priority over heirs by marriage or adoption.

5. Title of Nobility granted as "hereditary" may not be revoked, except by reason of extreme dishonourable or adverse conduct such as Treason against the Order as a nation state, or Hostilities against Peace against any foreign nation, as determined by a special Court of Honour convened by the Grand Mastery. Any such revocation is presumed as intended to apply only to the current holder, but the title may pass to the next heir only subject to approval by the Grand Mastery and ratification by the Grand Master. A title may be permanently revoked and barred from all heirs, in the event of additional excommunication on the ground of aggravating circumstances, declared by the Magistral Decree of the Grand Master.

6. Titles of Nobility granted as "non-hereditary" are intended to be held "for life", without hereditary succession, but may be revoked for any dishonourable or adverse conduct as determined by a special Court of Honour convened by the Grand Mastery.

7. Titles of Chivalric Service consist of the following levels of active service in the chivalric aspect of the Order:

- (a) Knight or Dame of the Temple of Solomon, for professionals chosen by the Grand Mastery for demonstrated merits and accomplishments upholding and representing the traditions of the Order and collectively leading its humanitarian missions. The age for becoming a Knight or Dame is 21 years, with exceptions by special dispensation by the Grand Master. (Knights and Dames Templar may use the post-nominal abbreviations KTS or DTS respectively);

- (b) Knight or Dame of the Order of Saladin, for Muslims who are dedicated to the ancient Code of Chivalry in the tradition of General Saladin, admitted for participation in general membership activities and events as Brothers and Sisters among Templars, through parallel membership in the autonomous affiliate "Knights of the Order of Saladin" under Sovereign Patronage of the Templar Order, who may also hold various secular Titles of Office within the Templar Order. (Knights and Dames of Saladin may use the post-nominal abbreviations KOS or DOS respectively);
- (c) Donat of Devotion, for Patron sponsors contributing substantial financial donations to support the humanitarian missions of the Order, in full participation of membership as Templar Brothers and Sisters, but without any requirement of active service;
- (d) Temple Guardian, for prominent members of major achievements or capabilities which carry inherent benefits to the Order, engaged in active service supporting the missions of Knights and Dames, dedicated to infrastructure development and guardianship for preservation of Templar heritage;
- (e) Sergeant or Adjutante Templar, for primary general membership of the Order, in active service as skilled professionals directly assisting and supporting the missions of Knights and Dames. The age for becoming a Sergeant or Adjutante is 17 years, with exceptions by special dispensation by the Grand Master;
- (f) Squire or Lady in Waiting, for children not yet of age for full participation, who are considered to have chivalric character and are expected to thrive as titled Knights and Dames in the future, either children who embrace the chivalric culture of their parents, or who demonstrate an independent passion for history and noble pursuits. A Squire or Lady in Waiting must participate with a parent, legal guardian, or selected mentor approved by a parent, who must be a titled Knight or Dame. The age for becoming a Squire or Lady in Waiting is 13 years, with exceptions by special dispensation by the Grand Master.

8. Titles of Chivalry are held only "for life" without hereditary succession (hereditary Knighthood falls under Titles of Nobility), but may be revoked for any dishonourable or adverse conduct as determined by a special Court of Honour convened by the Grand Mastery.

9. Offices of Chivalric Order include, in descending order of hierarchy:

- (a) Grand Master, as Commander in Chief of the Order as a chivalric institution, also serving as Pontifical Prince High Priest (Princeps Pontifex Magnus Sacerdotem) of its Ancient Priesthood of Solomon (inalienable by hereditary or constitutional succession);
- (b) Grand Prior(ess) ("Provincial Master"), supervising authority for a geographic region ("province") of the relevant Grand Priory, which can be designated for a regional, national or multinational territory, or named for its international non-territorial mission;
- (c) Prior(ess) ("Master"), supervising authority for a local area of the relevant Priory, which can be designated for a local or regional territory, or named for its non-territorial mission;

- (d) Chancellor, a special Crown Officer representing the Grand Mastery as a supervising governor and Judiciary administrator, overseeing assigned projects or missions of the Order, often heading a Chancery as a portfolio of one or more Ministries of the Government;
- (e) Justiciar, lawyer and legal advisor for the Order or any subdivision, also Judge in charge of resolving complaints or disputes involving members of the chivalric aspect of the Order, and administering disciplinary measures;
- (f) Commander, active mission director for a local Commandery as an autonomous outpost facility and base of operations under the Grand Mastery or the sponsorship of a Grand Priory;
- (g) Almoner ("Treasurer"), a treasurer and traditional "keeper of the vault", managing the financial operations and economic affairs of the Order or any subdivision;
- (h) Chaplain ("Priest"), ordained as a Priest (or Priestess) under the ecclesiastical authority of the Order, as an ecclesiastical scholar serving in ministry or priesthood, administering spiritual and religious rites and ceremonies, and mentoring members of the Order in spiritual pursuits;
- (i) Preceptor, supervising academic educator, as a leading instructor for traditional nobiliary knowledge and chivalric skills training, often heading a Preceptory as a local training facility, or overseeing a network of Preceptories in multiple territories;
- (j) Marshall of Court, in charge of organizing and administering the proceedings of activities and events of the Order on behalf of the Nobiliary Court of the Grand Mastery, and charged with conducting active public relations and membership recruiting for the Order or any subdivision;
- (k) Turcopolier, a native or ethnic Arab, in the role of a cultural advisor for Middle East affairs, and as an assistant supporting the Templars in general membership, traditionally serving under a Marshall, but with temporary command authority over Knights when acting as a scout, and over Sergeants when at arms;
- (l) Chamberlain of Court, in charge of management and administration of a residential, monastic, diplomatic or working facility of the Order or any subdivision, on behalf of the Nobiliary Court of the Grand Mastery;
- (m) Steward, a representative of the Grand Mastery, facilitating missions or operations of the Order, assisting and supporting other chivalric officers, serving as diplomatic caretaker of visitors, and as a trustee for custodial stewardship of archives, materials or artifacts of heritage of the Order;
- (n) Sentinel, a representative of the Grand Mastery, as a watch-keeper monitoring subjects, events or trends by open-source means, reporting on any adverse developments or strategic opportunities which can affect the interests or missions of the Order for humanitarian purposes, and supporting other chivalric officers to ensure the ethics, authenticity and integrity of the Order;
- (o) Herald, also Master of the College of Arms, a qualified expert in all rules and protocols of royalty, nobility, chivalry, heraldry and genealogy. This office is under the authority of the Marshall;



- (p) Armorer, in charge of procurement, management and distribution of all approved regalia, insignia, equipment and ceremonial tools for the officers and members of the Order or any subdivision, and all display items that represent the Order in any manner. This office is under the authority of the Marshall;
- (q) Registrar, in charge of registering and managing records and documents related to membership, policies and decisions of the Government, coordinating communications and records related to the Order or any subdivision;

10. Titles of Office are granted only to a qualified individual with sufficient expertise to serve in the relevant Magistral Office, as determined by the Government.

11. Titles of Office are intended to be held for life, without hereditary succession, for as long as the person is willing and able to perform the official functions of the Office, but may be revoked for any dishonourable or adverse conduct as determined by the Government.

12. Offices of Government include, in descending order of priority:

- (a) Prince Grand Master as Sovereign Head of State of the Order as a sovereign subject of international law, for all secular and operational governance (inalienable by constitutional succession);
- (b) Grand Regent, provides assistance and oversight on matters of policy, ethics and governance of the Order as a historical institution, guiding the policy considerations of the Grand Mastery; Traditionally, should be a person who is a source of supplemental Sovereign or Ecclesiastical Patronage or Protection of the Order; The title of Grand Regent may be distinguished by a designation of territorial heraldic patrimony, or of a related or supporting historical institution;
- (c) Grand Chancellor, senior special Crown Officer representing the Grand Mastery, as the Chief Minister of State, supervising governor and Judiciary administrator, overseeing the Chancery of all foreign affairs and diplomatic relations, and other assigned projects or missions of the Order as a portfolio of one or more Ministries of the Government;
- (d) Grand Justiciar, senior lawyer and legal advisor for the Government, managing legal strategies, overseeing, coordinating and supporting legal work by Justiciars of all subdivisions; Chief Judge in charge of resolving complaints or disputes involving members of the chivalric aspect of the Order, and administering disciplinary measures;
- (e) Grand Commander, second highest authority, chief advisor, chief administrator, chief of mission strategies, and acting substitute for the Grand Master as needed;
- (f) Grand Almoner, chief treasurer, managing all financial and tangible assets of the treasury of the Grand Mastery, including real estate properties, and upholding and enforcing contracts related to such assets or deeds and easements on such properties;

- (g) Grand Seneschal, senior advisor and project manager for both Grand Master and Grand Commander, coordinating general internal operations for effective functioning of the Order, providing strategic and operational development of the Order for its public relations and contributions to society;
- (h) Grand Marshall, chief administrator supporting the Nobiliary Court of the Grand Mastery, directing and coordinating projects and missions of the Order, overseeing the Marshalls of all subdivisions, serving as the chief of protocol administering the proceedings of ceremonial events, generally in charge of public relations and membership recruiting campaigns to support humanitarian missions of the Order;
- (i) Grand Canon, chief advisor to the Grand Mastery on all canonical and ecclesiastical matters, exercising the ecclesiastical authority vested in the Grand Mastery as its Coajutoris Pontifex, serving as the Pontifical Prelate and Head of the Curia of the Ancient Catholic Church; Must be a canonical Bishop of Apostolic lineage from a classical Church;
- (j) Grand Chaplain, senior Priest for internal ecclesiastical affairs of the Order, overseeing its appointed Chaplains of all subdivisions, supporting spiritual and religious activities within the Ancient Priesthood of Solomon, representing the Order's religious denomination of Ancient Catholicism;
- (k) Grand Preceptor, senior academic and educational director for all historical, theological and cultural research, publications, teaching materials and training programs of the Order, developing strategies and policies for its internal educational functions
- (l) Member of Parliament, an alternative title for all Grand Officers and Ministers of an Office of State, describing their role on the parliamentary Government (may use the post-nominal abbreviation "MP");
- (m) Minister with Portfolio, a Magistral Secretary of any sphere of governance, including of any related Ministry, as may be necessary or appropriate from time to time;
- (n) Minister without Portfolio, a Magistral Secretary not assigned a portfolio of any sphere of governance, permitted to sit on the parliamentary Government as a voting Minister of Parliament;
- (o) Ambassador, either "at large" for general international relations, or assigned to lead a diplomatic mission for a designated territory;
- (p) Diplomatic or Consular Officer, either as a direct diplomatic appointment as a diplomatic agent or consular official, or as support staff for any diplomatic mission of the Order;
- (q) Crown Officer (Magistral Officer), appointed, assigned or delegated by the Prince Grand Master to perform any function of secular governance or administration of the Order as a sovereign subject of international law, as may be necessary or appropriate from time to time, whether holding a Title of Office or as a general Magistral Officer performing specific official functions.

13. Grand Officer positions in the Government are traditionally intended to be held “for life” (without hereditary succession), but may be revoked for any dishonourable or adverse conduct as determined by a special Court of Honour convened by the Grand Mastery. Otherwise, a Grand Officer position may be vacated in the event of a prolonged period or pattern of inactivity or insufficiency of meaningful contributions to operations of the Order, upon a unanimous (100%) vote of the remaining Grand Officers ratified by the Grand Master.
14. While the status of Grand Officer is generally held “for life”, the Grand Master may reassign the portfolio of any Grand Officers, thereby modifying the descriptive Title of Grand Officers, in accordance with operational needs of the Order (Temple Rule, Rule 35), upon the advice and counsel of the Grand Mastery.
15. Orders of Honour are granted at the will and pleasure of the Grand Master.
16. All holders of a Title of Nobility, Chivalry, Office or Government of the Order, or Order of Honour, are expected to serve as “good will ambassadors” and representatives to any and all other organizations within their purview (Temple Rule, Rule 37).
17. Award of any Title of Nobility, Chivalry, Office or Government of the Order, or Order of Honour, may be granted by the Government, with the assent and ratification by the Grand Master.
18. Revocation of any Title of Nobility, Chivalry, Office or Government of the Order, or Order of Honour may only be performed by the Grand Master or his designated Crown Officer.
19. In the event that any foreign law prohibits, purports to invalidate, or requires a Subject to renounce any Title of Nobility, Chivalry or Order of Honour of the Order, such requirement or renunciation may be valid only within the boundaries of jurisdiction of that country, but shall not be recognized by the Order, and through the Order as a sovereign nation state the Title or Order shall continue to be fully valid in all nations whose laws do not prohibit such honours. Citizens of countries which prohibit accepting “chivalric knighthood titles” may be able to accept a Title of Office, in accordance with the foreign law.

## Article 16 – Secular & Religious Affairs

1. The Order, as a historical institution, incorporates and embodies secular governance and chivalric heritage as a Principality, in addition to its Ecclesiastical authority, and traditionally maintains a degree of separation between secular or chivalric matters and religious affairs.
2. Application of Principles of Divine Law – Notwithstanding the distinction between secular and religious affairs, the Grand Master, the Government and all other Crown Officers are empowered to apply customary doctrines of Canon law and established principles of Divine law in the interpretation of any laws, and in the making of any official policies, acts or decisions of the Order.
3. Cultural Character of Christianity – The Order retains its original cultural character as a historical institution of predominantly Christian traditions, and thus may practice or promote general expressions of Christian Faith in the conduct of its activities of Royalty, Nobility and Chivalry, or any and all related ceremonial practices by traditional protocols.

4. Freedom of Religion for all Subjects – Notwithstanding the traditional spiritual and religious affiliations of the Order as a sovereign historical institution, all Subjects of the Order retain the inalienable right and absolute freedom to practice any religion of their choosing, which shall never be infringed by its secular or chivalric governance, and thus participation in its traditional religious affairs shall be purely optional and voluntary (Temple Rule, Rules 65, 66, 67, 279, 630).

5. Non-Discrimination in Secular Affairs – The Order as a sovereign Principality shall not discriminate against any religious Faith of genuine spirituality, nor against any denomination of any religion, in any aspect of its secular or chivalric affairs or governance, including in the granting any secular Offices of Government or secular Orders of Honour.

## Sovereign Laws & Acts

### Article 17 – Purpose & Scope of Laws & Acts

1. All Juridical Laws and Regulatory Acts of the Order shall be made only for the primary purpose to protect and defend the rights of its Subjects, and to assert and uphold their civil rights and human rights under international law throughout the world community.

2. Any enacted legislation of the Order may include either the word “Law” or “Act” in its title, alternatively and interchangeably, as may be considered appropriate in the grammatical, stylistic and political context of each title. Whether a particular legislation is legally classified as a Juridical Law or a Regulatory Act is determined by whether its substance is juridical or regulatory in nature, in accordance with the descriptions of this Constitution.

### Article 18 – Juridical Laws

1. Juridical Laws may be made for the purpose of establishing the terms and conditions defining rights, obligations, prohibitions or liabilities in any sphere of conduct or activities subject to sovereign secular governance.

2. No Law of the Order shall serve nor be applied to in any way restrict or inhibit the conduct or activities of Subjects in their personal or economic lives, nor to unreasonably or otherwise unduly interfere with their commercial or professional activities.

### Article 19 – Regulatory Acts

1. Regulatory Acts of the Order may be made for the sole purpose to provide Licenses granting rights to conduct activities that affect the public welfare, of the type which are customarily regulated by license or permit by most nations.

2. The types of Licenses provided by a Regulatory Act may include, but are not limited to, sovereign and international driving permits for motor vehicles, registration of property such as motor vehicles, boats or ships that can be used or operated in other countries based upon the foreign sovereign registration, sovereign legalization of marriage or divorce, license to practice a specialized profession, establishment of an educational institution, and sovereign charter and registration of a corporation or organization.

3. Regulatory Acts may require only fundamental standards of qualification, safety or quality control, only to the extent necessary for the Licenses to hold sufficient weight to be accepted in the international community. Acts may require a reasonable degree of non-intrusive oversight, a venue for complaints, and sanctions or revocation of Licenses for proven violations.

4. Regulatory Acts shall not serve to limit individuals in the exercise of their rights or practice of their professions, but must reasonably serve to empower them and enhance the value of their contributions to the common good. No Act shall serve nor be applied to hinder or interfere with authorized activities, nor to unduly influence the exercise of independent discretionary judgment in the course of practice of a specialized profession.

5. Licenses provided under Regulatory Acts may be granted to external individuals or entities as well as to Subjects of the Order.

6. Sovereign Charter and registration of a corporation or organization, having the character of an incorporation document of a legal entity issued by a state authority, may be issued by the Order, with or without a related Regulatory Act.

## Article 20 – Enactment of Sovereign Laws & Acts

1. Drafting of a proposed new Law or Act of the Order may be made upon the initiative of a qualified Grand Officer or Minister of Parliament of the Government, by a committee formed from the Government, by a contracting institution or qualified group of experts appointed by the Grand Master or the Government, or by any of the above in combination.

2. For the effective enactment of any new Juridical Law or Regulatory Act of the Order, the Government must approve the proposed legislation by a two thirds (66%) vote. Such enactment is subject to mandatory ratification by the Grand Master, who may either exercise veto power, or ratify the legislation as duly enacted and having full and binding legal force and effect.

## Article 21 – Sovereign Revenues with No Taxation

A. As a constitutional framework for the enactment and interpretation of sovereign Juridical Laws and Regulatory Acts of the Order, insofar as such may be related to matters of sovereign revenues and taxation, the following principles shall apply:

1. No Taxes and No Tax Reporting – In accordance with the founding principle of the Order to uphold, expand, promote, assert and protect the rights and freedoms of its Subjects, no Law nor Act of the Order shall levy any taxes on income or property, nor on transfer or inheritance of wealth or property, nor on personal, professional or commercial activities of Subjects. Furthermore, no Subject shall be required to file any reports on any income or property, neither annually nor otherwise.

2. Granting of Tax Exempt Status – Charters issued by the Order for incorporation of organizations designated as “non-profit” or “not for profit” shall have the absolute effect of granting the legal entity Tax Exempt status, such that any and all philanthropic gifts, grants or donations to such organizations should be treated as universally Tax Deductible by international standards.

3. Royalties Only for Sovereign Privileges – The Order may levy customary Royalties only in connection with the use of sovereign property, resources or privileges of, or patronage or endorsement by, the Order, subject to private sovereign contractual agreements, or as may be established by its Regulatory Acts.

4. Non-Profit Revenues of the Order – Revenues for the charitable and humanitarian operations of the Order are primarily generated through non-profit fundraising. All such funds shall be managed and administered through a non-profit Foundation of the Order, or through an independent third-party non-profit organization authorized by the Grand Master.

5. Non-Profit Use of Funds – All revenues generated or received by or for the Order shall be used for the types of non-profit activities and humanitarian operations which are customarily treated as universally Tax Deductible by international standards.

## Article 22 – Treason & Hostilities against Peace

A. As a constitutional framework for the enactment and interpretation of sovereign Juridical Laws and Regulatory Acts of the Order, insofar as such may be related to matters involving offenses affecting constitutional rights, the following principles shall apply:

1. Treason Against the Principality – Treason is committed when a Subject takes any hostile or destructive action intended to undermine the lawful rights and interests of the Order as a sovereign Principality. Such hostile actions include any conspiracy, incitement, advocating or promoting, or any threat or action towards:

(a) information warfare, economic warfare, sabotage of infrastructure, seeking to undermine the sovereign status or diplomatic relations of the Order under international law, (b) violating civil or human rights of, or causing physical harm to, the Grand Master, any member of the Government, or any Crown Officer of the Order, or any member of their families, (c) espionage relating to any sovereign state secrets or potentially affecting the personal security of any Grand Officers, Ministers of Parliament or Crown Officers, (d) dissemination of false misrepresentations of fact to mislead public opinion for the purpose of advocating or promoting any unlawful acts, or for the purpose of subversion or destabilization of peace or public order, or (e) otherwise aiding or protecting any foreign nation or non-nationals in committing such hostile actions.

2. Hostilities Against Peace – The Order recognizes that its true history is authentically rooted in: nation building and promoting peace, not hostilities against foreign peoples; defending and upholding individual rights, not violating the rights of others; chivalric service as defenders, peace-keeping forces, and developers of infrastructure in foreign lands, not as aggressors. In keeping with this tradition, and to preserve the peaceful role and standing of the Order in the international community, it shall not be permitted for any Subject of the Order to commit hostilities against any Nation-State. The offence of Hostilities against Peace is committed when a Subject:

(a) performs, advocates or promotes any act against any foreign Nation-State that would be Treason if committed against the Order, or (b) engages in any illegitimate military, paramilitary, governmental or quasi-governmental hostilities against any Nation-State which would contravene or undermine established principles of international law.

## Administration of Justice

### Article 23 – Sovereign Authority for Magistral Courts

1. Magistral Courts – The Grand Master or the Government of the Order, by inalienable right as a sovereign Principality of statehood, may establish Magistral Courts for the administration of justice, in both civil and criminal matters, on both common law and statutory claims. Such Magistral Courts shall have official authority to conduct investigations, issue and enforce subpoenas and summons, issue and enforce judgments, and to exercise all other official powers traditionally and customarily within the authority of Courts of Law of a Nation-State, in all matters within the jurisdiction of the Order under its sovereign Laws. Such Magistral Courts may be established under sovereign authority of the Order as a Principality, to operate in any location on any territory.

2. The Government shall enact Rules of Judicial Procedure as a Juridical Law governing any Magistral Courts which may be established by the Government.

3. Court of Honour – A Court of Honour shall be a formal adjudication by customary practices of Chivalry, for matters relating to the honour and integrity of any Subject who is challenged or accused on ethical or moral issues, to determine worthiness for entitlement to holding chivalric or nobiliary honours. The standards of conduct used for such determination shall be the Code of Chivalry of 1066 AD, Temple Rule of 1129 AD, Templar Code of 1150 AD, and Code of Canon Law.

4. A Court of Honour shall be administered by the Grand Justiciar, or by another Crown Officer delegated by the Grand Justiciar or appointed by the Grand Master, serving in the role of a Marshall presiding over the hearing. The presiding Marshall shall assemble an ad hoc tribunal consisting of titled Knights or Dames or other Nobility, and shall provide an opportunity for the Subject to be heard, and to submit written statements and evidence in one's defense. The Marshall shall issue a written Disposition citing the findings of fact, reasons and conclusions of the tribunal. The Disposition of a Court of Honour is subject to appeal to the Grand Mastery.

## Article 24 – Authority for International Courts

1. Appointment of Court of Record – As an alternative to directly exercising sovereignty by a Magistral Court, for more independent and indirect exercise of such authority of the Principality, the Grand Master may appoint any independent, non-profit, international organization, operated by the independent Judiciary profession, to serve as the authorized official Court of Record for the administration of Justice. Such appointment may be on a case-by-case basis, or related to any particular Juridical Law or Regulatory Act, or for all matters arising under the Acts and Laws of the Order collectively.
2. Delegated Administration of Justice – An appointed Court of Record shall administer Justice on the basis of delegation of state functions to such Court as an independent government contractor, conducting binding arbitration. Such Court shall be solely responsible for the interpretation, application, adjudication and enforcement of the sovereign Laws and Acts of the Order. All petitions, motions, responses and evidence are filed directly with the independent Court. All findings, orders and judgments issued by an appointed Court of Record shall be enforceable as private binding arbitration awards under international law.
3. Acceptance of Rules of Court – When appointing an authorized Court of Record, the Government shall approve and accept the established Rules of Procedure and other Rules of Court of the independent Court of Record as the basis for its appointment and authorization to interpret and enforce the Acts and Laws of the Order.
4. Adoption of Independent Judgments – Whenever arbitration awards are independently issued by any appointed Court of Record for any claim or dispute, the Order shall automatically adopt the independent judgments as official sovereign judgments of the Order itself as a Principality. Such adoption shall serve to supplement the independent judgments, giving them additional weight of sovereign authority as official governmental determinations under international law. Notwithstanding the supporting sovereign endorsement, independent judgments issued by the Court of Record shall be enforced autonomously by the issuing Court under established mechanisms of international law.
5. Ratification of Sovereign Judgments – When judgments are issued by a Magistral Court of the Order, the Grand Justiciar may submit such judgment for review and ratification by an independent appointed Court of Record, which may adopt the order as an arbitration award, to be enforced autonomously by the Court of Record under established mechanisms of international law.
6. Separation of Criminal Judgments – Elements of judgments by a Court of Record involving penal criminal liabilities, which are distinct from monetary arbitration awards, shall be issued as separate Court Orders. Orders ruling on penal criminal convictions and sentences may be additionally enforced by the Order through diplomatic channels and by the exercise of its sovereign rights as a Principality of statehood under international law.



## Article 25 – Bases of Sovereign Jurisdiction

1. Jurisdiction for Sovereign Territories – The Order has subject matter jurisdiction over all things involving or occurring on any legal Territories or sovereign Territories of the Order as defined in this Constitution, and has personal jurisdiction over any persons who engaged in conduct or actions on the premises of such Territories.
2. Jurisdiction for Sovereign Subjects – The Order has personal jurisdiction over all Subjects, and subject matter jurisdiction over all things affecting the rights and interests of its Subjects.
3. Jurisdiction for Sovereign Privileges – The Order has personal jurisdiction over any non-nationals or non-Subjects applying for or receiving any rights, advantages or Licenses under any Regulatory Acts of the Order for the purpose of benefitting from the sovereign status of the Order. It also has subject matter jurisdiction over all things involving or arising from such rights under its Acts.
4. Jurisdiction for Hostile Engagement – The Order has personal and subject matter jurisdiction over any non-nationals who take any hostile action intended to cause any harm or damage to, or otherwise undermine, the lawful rights and interests of the Order as a sovereign institution or any of its Nationals or Subjects as individuals. Such hostile actions include, but are not limited to, unlawful interference, espionage, information warfare, economic warfare, sabotage, violation of due process rights, civil rights or human rights, and disregard or violation of diplomatic privileges and immunities, that are committed in any jurisdiction on any territory.
5. Jurisdiction for Constructive Consent – Any appointed Court of Record has full jurisdiction over any person or entity whose actions give the Order jurisdiction, and over any subject matter arising therefrom, by legal effect of this Constitution being a public law, thus constituting a binding public contract and covenant issued and accepted by constructive public notice to all persons. Therefore, by committing any act in violation of the rights provided by this Constitution or of the Laws and Acts of the Order enacted under this Constitution, a person or entity thereby contractually manifests constructive consent to both jurisdiction of adjudication and also enforceability of any resulting binding arbitration awards by an independent Court by the means provided under international law.

## Article 26 – Fundamental Principles of Justice

1. All Judges, whether of a Magistral Court or Court of Honour of the Order, or of an appointed independent Court of Record authorized by the Order, shall have the full status and protection as a Crown Officer exercising his capacity as a government official. All Judges, whether or not they may also be Subjects of the Order, are guaranteed full privilege and immunity in the free exercise of their independent professional discretion in adjudicating cases and issuing judgments, and shall be strictly protected from any type of undue influence, political or other pressure in any form.
2. It the fundamental and essential function of any Magistral Court of the Order, or any appointed Court of Record authorized by the Order, to uphold the rule of law, by strict adherence to the mandatory principle and core responsibility of applying the relevant provisions of enacted or customary law to the facts of a case as demonstrated by the evidence, in the context of due process of law honouring relevant constitutional rights.

## Article 27 – Appellate Principles for Administration of Justice

1. Appeals on judgments of an appointed Court of Record must first follow any process for appeals provided by the independent Court of Record in accordance with its established rules and procedures under the applicable Rules of Court used to adjudicate the case. Under international principles of binding arbitration judgments, appeal rulings by an independent Court shall be presumed final. Notwithstanding, after an appeal ruling by the Court of Record, a petition for higher appeal may be made to the Grand Mastery of the Order, which may accept or decline to consider the petition, at its sole discretion.
2. Appeals on any judgments from a Magistral Court of the Order are made by petition to the Grand Mastery, which shall fully and duly consider and rule upon appeals from the Magistral Court, in accordance with its enacted or customary rules for administration of Justice.
3. In the event of rejection by the Grand Mastery of a petition to appeal a binding arbitration award or analogous judgment of an appointed Court of Record, or on any adverse ruling by the Grand Mastery after considering a petition to appeal a judgment of either a Magistral Court or independent Court of Record, one final highest appeal may be made by petition to the Grand Master, who may accept or decline to consider such petition, at the sole and independent discretion of the Grand Master.

# Fundamental Rights of Subjects & Nationals

## Article 28 – Constitutional Bill of Rights

A. The Sovereign Magistral Order of the Temple of Solomon recognizes and holds sacred the principle that all rights of individuals are God-given fundamental rights, which are inherently part of the necessary balance of life under natural law, subject only to God's Law as the laws of the Universe which apply to our worldly lives. Therefore, such rights are held to fully exist, and held to require that they be upheld as mandatory before God, regardless of whether they purport to be granted by any nation as enacted law, and regardless of whether they are recognized by being enumerated in any Constitution, convention or declaration of international law.

B. In accordance with the timeless principle of God-given fundamental rights, the present Constitution enumerates only certain rights which are commonly and traditionally referred to by Nation-States, and shall not be construed nor applied to preclude nor abrogate any other rights of individuals which are recognized under Canon law or customary international law.

C. The Order, by its Laws, Acts and all royal and official policies, activities and actions, shall serve as a conduit, steward and guardian under God, to respect, promote, uphold, defend, protect and enforce the personal rights of its Subjects as individuals.

D. The Order, to the extent practically possible, in particular by and through its sovereign Laws and Acts under the present Constitution and its diplomatic relations in foreign affairs, shall vindicate the individual rights of its Subjects against unjust attack or infringement, and in the case of injustice done, shall vindicate the rights of dignity, reputation, freedom and all other rights of its Subjects, to the extent possible by exercise of its sovereign powers and authorities.

E. Wherefore, in accordance with the above principles of moral law and doctrines of juridical law, the Order as a Principality of statehood specifies the following rights which most benefit from Constitutional clarification, without excluding any other rights not described in the present Constitution:

1. Equality Under the Law – All individuals, as human natural persons, shall be held equal before the law, while giving due regard and consideration of any disabilities, differences of physical or mental capacity, and social function.

2. Freedom to Travel – The basic human right of freedom of travel shall not be infringed. All persons have the right of freedom of movement to, from, between and among nations and states, subject only to reasonable visa requirements on the sovereign territories of respective nations, without discrimination as to any political, religious or national affiliation of travelers.

3. Freedom of Transportation – The basic human right of freedom of transportation shall not be infringed. All persons have the right of freedom to transport themselves and others from place to place upon and throughout God's Earth, by all means of transport including animals and motor vehicles, on all territories in all jurisdictions of all nations, subject only to reasonable public safety requirements on the sovereign territories of respective nations.

4. Freedom of Multinationality – The fundamental right of freedom to hold multiple residences, citizenships and nationalities shall not be infringed. All persons have the right to hold official status from multiple countries or nations, voluntarily by personal choice and individual preference of lifestyle, according to cultural affinities. All persons have the right to choose in which national jurisdictions to establish personal and family life, and in which jurisdictions to establish business or professional activities, in accordance with the ambitions, desires, life and professional strategies of each individual.

5. Freedom of Speech – The fundamental right of freedom of speech, the ability to freely express the opinions and ideas of one's conscience, shall not be infringed. All persons have the right to express themselves verbally, in writing, and in audio, visual and printed media, regarding all manner of political opinions, religious persuasions, social or cultural affiliations, and for all other lawful purposes. Provided, however, that protected "speech" shall not include the communication of any ideas consisting of the following: (a) hate speech inciting adversity against any cultural, ethnic, religious or national group, (b) unlawful false defamation of any person or group, (c) any form of incitement towards violence, (d) advocating or promoting any act of Treason, or (e) advocating or promoting any act of Hostilities against Peace.

6. Freedom of Religion – The basic human right of freedom of choice, affiliation and expression of religion shall not be infringed. All persons have the right to believe in, fully practice, and profess their faith in any religion of their personal preference, having full freedom of conscience, subject only to reasonable and non-intrusive requirements of public order to avoid infringing the lawful rights of others.

7. Right to Live in Peace – The basic human right of freedom to live in peace and conduct one's private and professional life in the pursuit of happiness, without undue state interference, shall not be infringed. All persons have the right to be left to lead their lives freely and independently, without any intrusion, hindrance, harassment or interference by any government or state-sponsored actor, subject only to reasonable and non-intrusive requirements in the public interest for the common good.

8. Right to Make a Living – The basic human right of freedom to work, to make a living, to receive and enjoy full and unhindered access to and benefits from the economic fruits of one's labour, and to provide for one's family shall not be infringed. All persons have the right to practice their chosen trade or profession, on the basis of qualifying education and experience, subject only to reasonable and non-intrusive standards of conduct for respecting the rights of others in the public interest.

9. Right to Ownership of Property – The basic human right to freely acquire, own, protect, keep, access and use one's property, through one's own efforts or merits, shall not be infringed. All persons have the natural right of private ownership and full and unhindered use of one's tangible property, and the inalienable right to transfer, bequeath and inherit property over many generations, and no government shall usurp, deprive, undermine nor interfere with those rights.

10. Right to Inviolability of Personal Space – Any residential dwelling or place of abode, and also any private workshop or facility used for practicing one's trade or profession, as well as all personal effects and belongings on or around the person, his place of dwelling, private workshop or means of transport, shall be inviolable. All persons have the basic human right of privacy and inviolability of their personal space and effects. Accordingly, no such places, spaces nor property shall be forcibly nor unreasonably entered or searched, nor any items seized, except in accordance with enacted Law or Act. Provided, however, that any lawful search or seizure must be strictly upon the basis of demonstrable probable cause to believe the involvement of a serious crime likely to cause severe harm or damage to individuals or the public interest, and upon the basis of a warrant issued by a qualified objective Crown Officer for the administration of Justice.

11. Right to Integrity of Institution of Family – The institution of Family is the natural primary and essential unit and the core foundation of society, which embodies and uniquely provides for the most fundamental human needs for emotional and social support, comfort and companionship in home life, and the meaningful conduct of one's private life. The institution of Family is therefore held sacred as the necessary basis of social order that is indispensable to the welfare and prosperity of the Order as a Nation-State, without which the common good cannot be achieved. The Order recognizes the most ancient God's Truth, that the succession of generations, social and moral education, individual private traditions, and inheritance over generations, all primarily provided by the institution of Family, is the core foundation for longevity of the Order, preservation of its contributions to the collective heritage of humanity, and continuation of the historical missions of its ancestors. Therefore, all persons have the basic human right for the institution of Family to be sacrosanct, inalienable and inviolable. Accordingly, the Order as a Principality shall exercise all its sovereign powers and authorities to its fullest abilities, to protect the integrity and authority of the institution of Family, and defend those rights against any attack, obstruction, infringement or subversion.

12. Right to Due Process of Law – No person shall be deprived of any right, freedom, liberty or property, without due process of law. The fundamental right of due process of law shall not be infringed. Due process consists of (a) substantive disclosure of all accusations, witnesses and evidence against the person, (b) full and fair hearing by competent adjudicators, (c) meaningful opportunity for rebuttal on disputed facts and to present evidence in defense against all accusations, (d) due weight, and full and proper consideration, given to all exculpatory facts and evidence, and (e) objective application of law to the relevant facts as established by all available evidence.

13. Right to Presumption of Innocence – Every person shall be presumed innocent until proven guilty by means of due process of law. The fundamental right to presumption of innocence, by a Magistral Court, an appointed Court of Record, or equally in the forum of public opinion, shall not be infringed. The burden of proof must be upon the complainant in a civil matter and upon the prosecutor in a criminal matter, and no person shall be held liable unless that burden of proof has been met by the merits of facts established by the substance of evidence.

14. Rights of Foreign Non-Subjects – All non-nationals and non-Subjects shall generally be given equal protection of the Laws and Acts of the Order, and afforded the same rights as provided to Subjects of the Order under the present Constitution. Notwithstanding, based upon the established traditional principle of reciprocity under international law, any non-subject who has violated the rights of a Subject thereby waives and cannot claim those same rights which he has violated, and any non-subject who is a citizen of any foreign nation which violates or does not recognize such rights cannot claim the benefit or protection of those rights which his country violates.

# Amendment of the Constitution

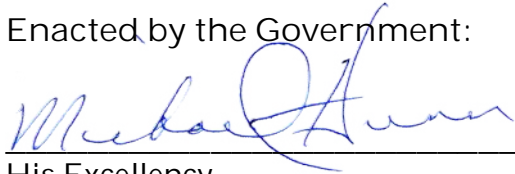
## Article 29 – Enactment of Constitutional Amendments

1. Amendments to the present Constitution, whether in the form of a variation, addition or repeal of any provision, may be made only in accordance with this Article.
2. The Grand Mastery conveys this reminder from the founding ancestors of the Order to our future generations, that the present Constitution embodies the collective experience of approximately 900 years of protocols and traditions of royalty, nobility and chivalry, incorporating a balance of customary international law, common law, Canon law, ancient and medieval history, modern jurisprudence and governance, and must always be maintained in accordance with the highest expertise in those combined bodies of knowledge.
3. Drafting of a proposed Amendment to the Constitution may be made upon the initiative of a qualified Grand Officer, by a committee formed from the Government, by a contracting institution or qualified group of experts appointed by the Sovereign Government or Grand Master, or by any of the above in combination.
4. For any Amendments to the present Constitution which are purely technical in nature, either (1) reflecting advances in legal or historical scholarship resulting in updates, which are limited to improved or clarified descriptions, without affecting any substantive rule or policy, or (2) codifying de facto practices or procedures already unanimously approved by the Grand Mastery, which were fully adopted and implemented in practice, and which do not change any underlying substantive principles, such Amendments may be enacted by approval of the Grand Justiciar with ratification by the Grand Master.
5. For any Amendment to the present Constitution affecting a substantive rule or policy or any underlying constitutional principle, the Grand Mastery must approve the proposed Amendment by a unanimous (100%) vote, which is subject to mandatory ratification by the Grand Master, who may either exercise veto power, or ratify the Amendment into effect.

# Enactment & Ratification

The present Constitution of 2016 is hereby fully enacted and ratified, in accordance with Article 29 herein, by the following legal acts of the Government and Grand Mastery:

Enacted by the Government:



His Excellency  
Viscount Michael Henry Dunn  
Grand Commander as Chairman of the Government



03 March 2016

Approved by the Grand Justiciar:

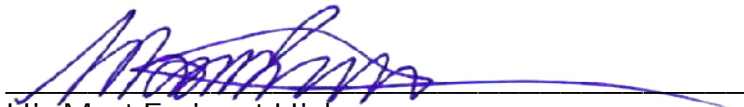


The Right Honourable  
Count Judge Mario Farquharson  
Grand Justiciar as Vice-Chairman of the Government



03 March 2016

Ratified by Magistral Assent of the Grand Master:



His Most Eminent Highness  
Prince Matthew of Thebes  
Sovereign Grand Master as Head of State  
Sovereign Magistral Order of the Temple of Solomon

03 March 2016



Endorsed by the Ecclesiastical Protector:



His Holiness Pontiff  
Cardinal Khern S. Oliver  
Grand Canon of the Temple of Solomon  
Supreme Pontiff of the Ancient Catholic Church

03 March 2016

