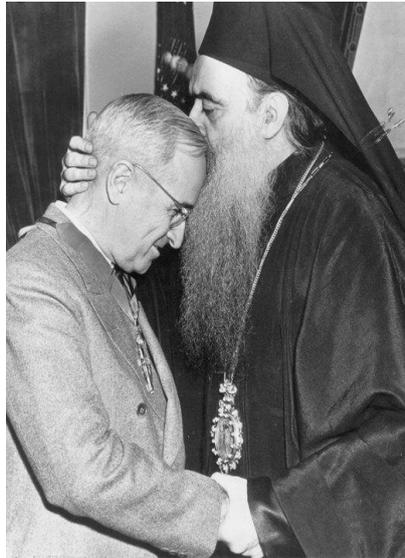


ORTHODOXY AND FREEMASONRY

This topic is more actual nowadays as many amongst our Orthodox brothers and sisters might suppose. The actuality is not due to some more recent Hollywood films, spreading the ideology of Freemasonry or using it's symbolism, but rather due to the developments in post-communist societies and the developing new political “elite” in search for a replacement for former Marxist ideology and, alas, due to developments within orthodoxy were some elements of free-masonic teachings and beliefs (for example ecumenism) seem to become steadily propagated and supported by persons in high responsibilities of whom we can not assume that they do this mainly out of some form of naivety. We detect this currents in most Orthodox Patriarchates but with prominence in the policies and statements of the Patriarchates of Constantinople and Bucharest and Antiochia. Since the Lodges do not inform about present hierarchs of the Orthodox Church, we only can show some exemplary pictures and names of past Freemasons (according to the information by the Freemasons themselves) that have occupied the thrones of orthodox patriarchates.

<http://www.grandlodge.gr/%CE%B1%CE%B8%CE%B7%CE%BD%CE%B1%CE%B3%CF%8C%CF%81%CE%B1%CF%82/>

According to the list of it's members the Grand Lodge of Greece :Athenagoras , patriarch of Constantinople 1948-1972



Two “brothers” in the Craft, Athenagoras and US President Truman

<http://www.grandlodge.gr/%CE%B2%CE%B5%CE%BD%CE%AD%CE%B4%CE%B9%CE%BA%CF%84%CE%BF%CF%82-%CF%80%CE%B1%CF%84%CF%81%CE%B9%CE%AC%CF%81%CF%87%CE%B7%CF%82-%CE%B9%CE%B5%CF%81%CE%BF%CF%83%CE%BF%CE%BB%CF%8D%CE%BC%CF%89%CE%BD/>



According to the list of it's members the Grand Lodge of Greece : Benedict , patriarch of Jerusalem. 1957-1980

Η ΕΝΟΧΟΣ ΣΙΩΠΗ ΤΟΥ «ΠΑΤΡΙΑΡΧΟΥ» ΔΗΜΗΤΡΙΟΥ

ΠΥΘΑΓΟΡΑΣ

ΤΕΚΤΟΝΙΚΟΝ ΔΕΛΤΙΟΝ



ΕΤΟΣ 33^ο ΙΑΝΟΥΑΡΙΟΣ - ΜΑΡΤΙΟΣ 1977 - ΤΕΥΧΟΣ 5

ΕΚΔΟΣΙΣ ΤΗΣ ΜΕΓΑΛΗΣ ΣΤΟΑΣ ΤΗΣ ΕΛΛΑΔΟΣ

According to the list of it's members the Lodge Pythagoras of Greece : Dimitrios, patriarch of Constantinople. 1972-1991

<http://www.grandlodge.gr/%CE%BC%CE%B5%CE%BB%CE%AD%CF%84%CE%B9%CE%BF%CF%82-%CE%B2%CE%84-%CE%BC%CE%B5%CF%84%CE%B1%CE%BE%CE%AC%CE%BA%CE%B7%CF%82/>



http://en.wikipedia.org/wiki/Freemasonry_in_Romania



Miron (Cristea) Patriarch of Romania 1925-1939

FREEMASONRY, RENOVATIONISM AND THE PSYCHOLOGY OF MODERNISM

By Priest Andrew Phillips (R.O.C.O.R.) with some additions.

Nowadays...secret societies of the various degrees of freemasonry are multiplying. They are striving to a greater or lesser degree to annihilate the Christian Faith and replace it first with a natural faith and then with no faith at all. Prince Sergei Shirinsky-Shikhmatov (later Hieromonk Anikita), 30 May 1818

(1). Introduction: Freemasonry

Freemasonry, also called regular Masonry, was in its modern form born of English Protestantism at the end of the seventeenth century. Here it became very strong in the government, in the military, in business and in Anglicanism, in all of which it remains firmly entrenched to this day. Essentially, freemasonry is a syncretistic movement which promotes the equality of all religious beliefs, world unification and a one-world government under the leadership of its ideology. For this reason it is opposed to the Spiritual Tradition of the Church and believes only in a 'Superior Force' in the Universe. Therefore it rejects the two teachings at the heart of Orthodox Christianity, faith in the Holy Trinity, Three Persons in One Essence, and faith in Jesus Christ, the Son of God become man, not to mention all the other teachings revealed to the Church by the Holy Spirit. Official freemasonry recruits its members, traditionally male only (recently some lodges opened up to females), to its 'lodges' (local branches) from the socially successful, especially from the wealthier professional classes, financiers, doctors, lawyers, priests, bishops, journalists, businessmen, military officers, the police, the judiciary and local and national politicians, who finance it generously.

(2). Freemasonry is said to be especially strong in the world's financial centres, Wall Street and the City of London, and in the world's media and Hollywood. Useful recruiting grounds are paramasonic professional clubs, such as Rotary Clubs and Lions Clubs, which operate under the front of charity, which most of their misled members sincerely believe in. It should be noted that freemasonry only recruits 'important' people, who can influence public opinion and decision-making and have power. It ignores 'the little man', in whom it has no interest. It is said that freemasonry has thirty-three orders or degrees of initiation. It is said that the first degrees are relatively easy to enter, but not the later ones. At each degree masonic teaching is gradually

revealed to the initiates. Beyond the thirty-three degrees, there are said to be another sixty-six degrees, which are open only to a chosen few. Beyond this there is the one hundredth degree, at which the 'Superior Force' in the Universe is fully revealed. This is Satan. Almost all freemasons at the early degrees see their lodges as mere social and charitable organisations, clubs, and would vigorously deny the ultimately satanic nature of the masonic cult. But that is because freemasonry exploits their naivety. Freemasonry in History Historically, freemasonry has aggressively promoted itself, particularly against Roman Catholicism and the Orthodox Church. This is because it sees them as traditions which frustrate its attempts to create conditions for world unification under its ideology. Thus, in the eighteenth century masons brought about the satanic French Revolution of 1789, which transferred power from the Roman Catholic aristocracy to the ever-greedy and masonically-led bourgeoisie. Many famous people in the France and the Western Europe of the time were freemasons, including Voltaire, Diderot and Mozart. Freemasonry first entered Russia during the wave of enforced Westernisation in the 18th century, under figures like Schwarz, Lopukhin and the journalist Novikov (1744-1818). It was firmly opposed and denounced by St Innocent, Bishop of Penza (1784-1819), who was exiled (and soon after died as a result) by the Minister of Religious Affairs and Oberprocurator of the Holy Synod at that time, a very worldly man called Prince Alexander Golitsyn.

(3). Prince Alexander Golitsyn- He was a keen supporter of freemasonry, though it is not clear whether he was actually a mason himself. However, this question is in fact irrelevant, since he certainly implemented whatever the masons wanted of him. Freemasonry then became instrumental in the Decembrist revolt of 1825 in Russia and it is said that a freemason assassinated the Russian writer Pushkin in 1837. In any case, freemasonry went on to become very influential among the Russian ruling class, many of whom lost their faith. Most Russian newspapers before 1917 were under its control, until it engendered the first satanic (and masonic) Russian 'Revolution' of 1917. Unfortunately for the freemasons, they lost control of their movement to a group of opportunists, the Bolsheviks, who brought about the second satanic 'October Revolution', which proved to be anti-masonic. The next masonic lodge in Russia was re-established there only in 1995, though one of the candidates for the recent Russian Presidential election was a freemason. Freemasonry on the Fringes of the Orthodox Church and Renovationism By the beginning of the 20th century, freemasonry was being promoted by the commercial conquests of the British Empire and masonic lodges were opened worldwide. This included in Orthodox areas like Cyprus and the Middle East. It was in Cyprus before the First World War that an Orthodox bishop became a freemason. This was the future Patriarch Meletios of Constantinople, who later, after a series of other scandals, introduced the new calendar into the Orthodox world by force in the 1920s.

(4). Patriarch Meletios (METAXAKIS) was notorious for his power-hungry imperialism, by dividing the Russian emigration in France and North America and actually taking over former Russian Orthodox territories in Finland, Estonia and trying to do the same in Poland and Czechoslovakia. In the 1920s he held a modernist congress in Istanbul and also supported the Communist-supported modernist "Living Church", also called renovationists, in Russia against His Holiness Patriarch Tikhon of Moscow and the Church. Thus, he supported those who martyred the martyrs. He found particularly easy prey in Paris among the many masonic Russian aristocrats and wealthier emigres who had emigrated there after 1917.

(5). Since freemasonry had become very popular in St Petersburg before the Revolution, together with other pseudo-mystical movements such as spiritualism, Hinduism, Buddhism etc, the emigres took their vain beliefs into the emigration with them. There, Patriarch Meletios' supporters managed to engineer a schism from the Church of the Russian Emigration, a schism that was to be repeated later in North America. It should be noted that the Church of Greece strongly opposed Patriarch Meletios and in the 1930s firmly condemned freemasonry, in the same way as the Russian Orthodox Church Outside Russia. The Contemporary Tasks of Freemasonry As we have said, having brought

about the collapse of the Russian Empire in 1917, which it had been infiltrating for some 200 years, freemasonry left Russia to Soviet and later Nazi satanists. It concentrated its attention on eating away at the fringes of Orthodoxy outside Russia, especially in the Middle East, in the Balkans (especially in Romania), in Finland and in the Russian emigration in France. Thus, in Paris, two churches under the Constantinople jurisdiction were, to my knowledge, being used for masonic initiations in the 1970s and 1980s. As for the Russian cemetery at St Genevieve des Bois, many gravestones are decorated with the compasses, the masonic emblem. In one church parishioners openly gave each other masonic handshakes. However, it should not be thought all male members of the Paris Jurisdiction were or are masons. It is simply that many of the key ones were at the time, and others simply went along with the movement.



(6). Elsewhere in the twentieth century freemasonry was very successful in undermining some of the remaining Orthodox vestiges in Protestantism. Then it organised the Neo-Protestant Vatican II Council, which successfully destroyed many of the remaining vestiges of Orthodoxy in Roman Catholicism, preparing Western Europe for the atheist European Union. Thus, the secularist movement which freemasonry promoted had huge success during the latter part of the twentieth century. Today its lobbies operate freely within the EU and has opposed recent moves to include any sort of mention of Christianity in official EU documents, notably in the EU Constitution. It can be safely assumed that most senior members of most EU governments are freemasons. Having laid low the relatively easy prey of Protestantism and later Roman Catholicism through infiltration, one of its greatest tasks now is to destroy the Orthodox Church, the unique bastion of uncompromised Christian Tradition. (*ed. This can be observed, for example, in Greece weakened by it's financial crises and subjected to the terms of the E.U. And international banksters .*) Therefore, the priority for freemasonry today must be to destroy those parts of the Orthodox Church on Mt Athos, Greece, in Jerusalem, Georgia, Serbia and, above all, in Russia, which have not yielded so far. Again, the technique used is to eat away at the edges of these countries. Thus, Serbia has fallen victim, losing parts of its territory in Bosnia, East Slavonia, Kosovo and Metochia. Montenegro and Macedonia have been split from it. In Russia, the technique is to take over Russian Orthodoxy in the Ukraine, Estonia and to send its renovationist (modernist) agents, clerical or lay, into parishes in Western Europe and North America. Therefore, it is of use to know how the renovationist or modernist mentality can be discerned and how it psychologically manipulates and conditions its naïve, and not so naïve, adepts.

Ten Signs of Modernism

1. **Anti-Church** Since modernism, the tool of freemasonry, is anti-Orthodox, it is therefore anti-Church. It sees Orthodoxy as just an exotic or primitive form of Roman Catholicism. In order to defuse the spiritual potential of the Orthodox Churches, it therefore attempts to water Orthodoxy down through the syncretistic ecumenical movement. An essential element here is to introduce new calendarism. This is not the same as the new calendar. There are many Orthodox who, in obedience to their bishops and in order to avoid sectarian schisms, accept the new calendar for the fixed feasts,

though they would much prefer to live according to the Orthodox, so-called 'old', calendar. On the other hand, new calendarism is a whole psychology, which actually believes that the new calendar is the correct calendar (!) and wishes to introduce the new non-canonical Paschalia also. So far this has only been introduced into a few parishes in Finland and Slovakia.

2. **Anti-Tradition** Modernism considers that all sense of the Tradition (Spiritual Truth) must be undermined. In their pride, its half-baked intellectual victims consider that they know better than 2,000 years of the collective spiritual wisdom of the Church. Orthodoxy for them can be reduced to the folklore of the 'ethnic' peasants of Eastern Europe, Greece and the Middle East. Modernism expresses the inherent arrogance and racist condescension towards 'primitive', 'ethnic' Orthodox in the Protestant, Pro-Jewish manner. Anti-Tradition modernism likes to isolate itself from the Local Orthodox Churches in disincarnate groupings, but casts itself as being in the mainstream, maintaining that it is in the vanguard of the Church and that the others, who are simply stupid, will eventually catch up!

3. **Anti-Saints** As we have said, modernism prefers half-baked intellectuals to others, including to the saints. Lives of the Saints are definitely out of fashion in modernism, although they can be suitably 'edited' and censored (that is dumbed down) for 'the simple-minded'. Having said this, selected passages of some very high-level saints are popular in modernism. These include St Isaac the Syrian, St Ephraim the Syrian, St Symeon the New Theologian, St Nicholas Kabasilas and even St Seraphim of Sarov. The life of the latter has been ecumenically edited among them and the actual Russian life censored. Modernism loves to talk about the heights of spiritual experience (St Seraphim), especially theosis, that is divinisation. This is because it is an abstract, impractical, intellectual movement, which does not show how we can learn to walk before we can run. Thus begin all sorts of spiritual illusions and the naïve victims of modernism are so manipulated, falling into the delusion, 'prelest', of thinking that they are 'spiritual'. The devil laughs at them and their phariseism.

4. **Anti-Monasticism** Since monasticism is the bastion of the Tradition of the Church, a source of holiness and the saints, modernism is fiercely opposed to monastic life. Thus, it is for the remarriage of widowed clergy and a married episcopate. For if the episcopate is married, then monasticism lose much of its influence and masonic married clergy can become bishops. In order to do this, modernism is always digging up stories to discredit monasticism and condemning our holy fathers as 'monkish obscurantists'.

5. **Anti-Heart** As an intellectual movement, modernism remains stuck in the head, it does not enter into the heart. Thus, its often academic adherents suffer from weak, shallow, superficial and limited faith and understanding of the faith. Their books are spiritually flat, empty. Its representatives are sometimes limited to a feeble and castrated pietistic sentimentalism, common in heterodoxy. For this reason modernists are prone to change their views, to adapt to the world, to swim with the tide of social fad and fashion, including political correctness. They lack conviction and spiritual authority and power (Lk. 4, 36), relying on personal 'charm' and 'charisma'. For this reason, modernism has many false smiles, but knowing itself to be weak inside, it is underneath in fact afflicted with aggressiveness, as are all bullies. For this reason it loves to slander and assassinate the characters of the faithful, dismissing them as 'extremists', 'unstable', 'ethnic', 'primitive', or simply 'stupid'.

6. **Anti-Prayer** Since modernism is intellectual and does not understand that the heart is the centre of humanity, the place of deep prayer, it is opposed to prayer life, which might influence the intellect. Thus, for example, it dislikes preparation before communion, the reading of canons and akathists. Under strong Protestant influence, it likes very frequent communion, but strongly dislikes confession and promotes the practice of 'general confession', completely unknown to the Orthodox

Tradition. In reality, although frequent communion is very praiseworthy, it must go hand in hand with adequate preparation, thus forming a virtuous circle. The modernist circle is a spiritually dangerous one.

7. **Anti-Fasting** Clearly, since modernism places the brain above the heart, thought above prayer, any process which may deepen prayer, for example fasting, is rejected by it. This contradicts the Gospel teaching that this sort can 'come forth by nothing, but by prayer and fasting' (Mk 9, 29). For this reason, modernism discredits fasting, mocking it as a purely alimentary phenomenon. So modernism reveals its disincarnateness, its lack of understanding that the human being is composed of body and soul, and is not just a walking brain.

8. **Anti-Services** Opposed to prayer, modernism abbreviates the Church services, in which is contained all the theology and teachings of the Church. It actually makes changes to the texts of the services, especially where they relate what some of the Jews did to Christ and the victories of those who triumphed over the heresies of Arianism and Origenism. It derides the use of the Menaia and akathists, with services to the saints, also services of supplication and memorial services. It loves to adopt Protestant customs, filling Orthodox churches with pews or chairs, sometimes even organs. It stresses sermons, not sacraments, preferring frequent meetings to services, stressing the social to the actively liturgical. It detests kneeling and prostrations, it does not wish to light candles, justifying itself by saying that the smoke from the candles will 'darken the icons and frescoes', it also dislikes incense, which frightens it. Rejecting most of the services, it falls back on eucharistic liturgies alone.

9. **Anti-Clericalism** Since modernism so strongly dislikes the Church services, it opposes also the instruments of the services, that is, the clergy. It dislikes clergy dress, preferring beardless, dog-collared clergy to Orthodox-looking clergy. Therefore, it does its utmost to infiltrate its modernist agents into the clergy and create a new style of clergy appearance, waiting for the people to accustom themselves to this.

10. **Anti-Woman** Modernism promotes the anti-woman ideology of what it so perversely calls 'feminism'. This demeans the femininity of woman, implying that women must at all costs become like men, even in appearance, through short hair, the wearing of male trousers and not wearing headscarves. Encouraging very frequent communion, it refuses to recognise the monthly problems of women and forces them to come to communion even at this time. It also deprives mothers of the Churching prayers after childbirth, which are intended to combat post-natal depression, dismissing them as 'relics of the Old Testament!' Conclusion The combat against 'liberal', modernist values can only be through the Confession of the Orthodox Faith, if need be, to the point of Martyrdom. Here it is important to identify all the subtle details and psychology of the modernist movement, which is opposed to the Orthodox Faith. It is also important to realise that most modernists and indeed most freemasons, are not conscious leaders of their apostasy, merely the naïve pawns of modernism and we must pray for their conversion to authentic Orthodoxy. The above Ten Signs of Modernism should alert us to the apostasy from the Church, which is heaven on earth. This apostasy is the aim of freemasonry, in its desire to destroy the Church on earth and enthrone Antichrist in Jerusalem, to create hell on earth. The events of the twentieth century show that hell on earth already exists in certain parts of the world, for modernism has brought the demons out of hell to roam freely over the earth. Our task is to hold back these developments, even sending back demons into hell and reconquering the world for Christ and His Church, until such time as the Lord Jesus Christ comes again in glory.

What About....Freemasonry, Knights Templaretc ?

By Fr. Alexey Young (R.O.C.O.R.), with some added notes .

Most Americans, as often as they see a dollar bill, are unaware that the strange pyramid on the reverse side is a Masonic symbol and that George Washington, the "Founding father of America" was a Mason. What is Masonry? Few people could give more than a vague (and not very accurate) answer. It is, in fact, the largest secretive society in the world, numbering nearly six million members, among whom are many men prominent in business, politics , arts and.....religion.



Until quite recently I had never known a Mason. In the first six years of my pastoral activity in the missions I had never met an Orthodox Christian who was a Mason, or catechized anyone who had ever been one. Evidently Freemasonry has rarely been attractive to the average American convert to Orthodoxy, who sees the Masonic Lodge as a silly collection of "mumbo-jumbo" and "high pooh-bahs." My own acquaintance with it was purely academic. Until this year, when my "book-knowledge" on the subject had cause to take on a definite form. Let me relate an exemplary case.

One day I received a call from an older man of Greek background who wished to join our parish. He made an appointment to come and talk to me. Although I noticed that he wore a distinctive ring, I failed to recognize the emblem until he casually mentioned that he belonged to the "Blue Lodge." When I asked what this was, he said, "It's a local Masonic Lodge." "Demetrios," I replied, "I can't admit you to the Sacraments if you area Freemason." "Why not?" he asked. "Because Masonry is anti-Christian and has been condemned by both the Greek and Russian Churches in this century." "That's funny," he said, "because I know many Orthodox who are my 'lodge brothers,' even a bishop!"

Shortly after this meeting with Demetrios (he refused to renounce Masonry, telling me that I simply didn't understand it), I had another encounter with a Mason. I then resolved that in future I would routinely ask all new parishioners or inquirers if they were involved with Masonry (or any of its related organizations--Odd Fellows, Shriners, Demolay, Job's Daughters, Rainbow Girls, Knights Templar -most of them are masonic-, Lions' Club, Rotary Club) in accordance with this decree from the Council of Bishops of the Russian Orthodox Church Abroad, dating from 1932 and still in force:

The (Holy Council recommends) to pastors the necessity of questioning every person presenting himself for confession with a view of finding out whether or not that person is a member of a Masonic organization and whether or not he shares its doctrine. If it appears that the person is a member explain to him that participation in these organizations is incompatible with the name of Christian, with being a member of the Church of Christ That he must take a firm decision to break with Masonry and with doctrines related to it; and if he does not do so, not to admit him m Holy Communion; and if he should refuse to repent, to excommunicate him from the Holy Church."

Strong words, to those of us raised with the benevolent image of Masonry as we see it in Shriners' hospitals for children, but not as strong as the official statement of the Church of Greece in 1933, one year after the Russian bishops spoke out:

Freemasonry constitutes a mystagogical system which reminds us of the ancient heathen mystery-religion and cults--from which it descends and is their continuation and regeneration. This is not only admitted by prominent teachers in the lodges, but they declare it with pride, affirming literally Freemasonry is the only survival of the ancient mysteries and can be called the guardian of them--the Masonic Lodge is nothing else than the caves and the darkness of the cedars of India and the unknown depths of the

pyramids and the crypts of the magnificent temple, of Isis, etc.

Thus the Greek bishops conclude:

"Freemasonry is a mystery religion quite different, separate, and alien to the Christian faith."

Similar pronouncements against Freemasonry have been made by the Roman Catholic Church (in 1738 and again in 1892). Likewise, some Protestant groups--as, for example, the Lutheran Church-Missouri Synod-teach that Freemasonry is an un-Christian cult. And even the theologically liberal Church of England, after an investigation of Masonry, recently issued a recommendation that Anglicans take no part in it. [1] But in spite of official censure, many Christians-including those belonging to various Orthodox jurisdictions and some of their bishops --see no conflict between their loyalty to the Lodge and their Faith. Most of these people would agree with Bishop Sven Lindegard of the Church of Sweden--where six of its 13 bishops are Masons--who responded to criticisms that Masonic membership is incompatible with Christian beliefs: "[That idea] does not deserve to be commented upon...It's absurd." What is it that makes the Orthodox Church so vigorously opposed to it?

Most Masons, certainly those that profess to be Christian, would claim that Freemasonry is not a religion but only a fraternal organization. Historically Masonry grew out of the medieval stone masons' guilds. When the guild system disintegrated, the desire for preserving a select, mutually supportive group inspired four lodges in London to band together, and in 1717 the first Grand Lodge was formed. Unlike the medieval guilds, however, the Lodge from its inception was composed of "speculative masons" who had nothing to do with stone work but who incorporated into their society many terms and symbols of the stone cutter's trade. This is the factual history of the Lodge, although Masonic sources claim that the society's origin is traceable to King Solomon and the building of the temple in Jerusalem, and extends even further back to "the very cradle of the human race." The Lodge claims to accept men of all creeds, and to lead them along the road of moral perfectibility to "Liberty, Equality, and Fraternity" (the very motto of the French Revolution),

There are, however, some Masonic authorities who openly admit that the purpose of the society is not purely fraternal. Albert Pike, in his exhaustive compendium, *Morals and Dogma* (a Masonic source, 1871), writes: "Every Masonic Lodge is a temple of religion and its teachings are instruction in religion" (p. 213). Requisite for membership in the Lodge is belief in a Supreme Being (who is referred to as the Great Architect of the Universe) and the immortality of the soul. Every meeting opens with a prayer addressed to this Supreme Being. Christians are assured that they can pray to their God, although discussion of particular religious creeds is forbidden, as well as any mention of Jesus Christ (ostensibly because Masonry seeks not to offend anyone's personal religious beliefs).

The mainly Latin (France,Greece,Portugal,Spain and the colonies) Lodge of The Great Orient and its creations are though Atheistic and Anti clerical .

Given a superficial acquaintance with Masonic teaching, one can understand how an unthinking Christian can be deceived into believing that there' s nothing wrong in his being a Mason· This deception is reinforced by parallels in expressions and symbols between Masonic dogma and Christianity from which it has taken many basic concepts. With the exception of the Person of Christ--lifting some directly, one can say deliberately, from the Scriptures. "The great commandment of Masonry is this: ' A new commandment give I unto you: that ye love one another' "(Pike, 18). St. Paul is frequently quoted: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" In "Christian" lodges, the Sacred Book (which together with the square and compass comprise the indispensable "furniture" of the lodge) is the Holy Bible. Masonry even claims to "reverentially enforce the sublime lessons of Him Who died upon the Cross" (Pike, 221). In non-Christian lodges any other "Holy Book" will be put on "the altar" but always as a support for the square and compass, which symbolical expresses the syncretic nature of Freemasonry were any "Holy Book" can serf well to support the believers activity in Freemasonry.

A Rival Religion

But even a cursory examination of Masonic doctrine will prove to anyone that the Mason's "Great Architect" is certainly not the God of the Christians, not Solomon's Jehovah. Pike makes this very clear when he writes that the Old Testament writings about God merely reflect "popular notions of the Deity But such were not the ideas of the intellectual and enlightened few among the Hebrews. It is certain that they possessed a knowledge of the true nature and attributes of God, as the same class of men did among the other nations-Zoroaster, Manu, Confucius, Socrates, Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only to a favored few...to the Initiates. The communication of this knowledge and other secrets ...constitutes, under other names, what we now call Masonry...

"The Supreme, Self-existent, Eternal, All-wise, All-powerful, Infinitely Good, Pitying, Beneficent, and Merciful Creator and Preserver of the Universe was the same, *by whatever name he was called*, to the intellectual and enlightened men of all nations" (pp. 207-208, our italics).

This teaching was precisely reflected in a troubling conversation Demetrios had had with one of my parishioners. When I learned he was a Mason, his meaning suddenly became clear. "The Greeks wouldn't say that Allah is God," he said, "only because they didn't know the word Allah; they only knew the Greek word for God, Theos--but they're both the same" When asked about the Greek Orthodox martyrs who died simply because they refused to utter the two syllables, Allah, he was silent. Here, then, was the chilling fruit of cabalistic Masonic "theology," an ecumenism so profound that thousands of martyrs could be dismissed as ignorant fools rather than glorified as Confessors of the Faith.

Indeed, Masonry reverences equally Moses, Confucius, Zoroaster, Jesus Christ and others, for ecumenism is its deepest truth: "Universality is its boast In its language citizens of every nation may converse; at its altars men of all religions may kneel; to its creed disciples of every faith may subscribe..., the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer..." As the Greek bishops said in 1933: "Masonry seeks to embrace in itself gradually all mankind and ... promises to give moral perfection and knowledge of truth...lifting itself to the position of a kind of super-religion, looking on all religions (not excepting Christianity) as inferior to itself." This philosophy is identical to that of modern ecumenism, and it is precisely this idea which has been anathematized by traditional Orthodox jurisdiction, as being the gathering place of all heresy, all error, all idolatry. "Therefore," declare the Greek bishops:

"All who have become involved in the initiations of masonic mysteries must from this moment sever all relations with masonic lodges and activities, being sure that they are thereby of a certainty renewing their links with our one Lord and Saviour which were weakened by ignorance and by a wrong sense of values.... For Christianity alone is the religion which teaches absolute truth and fulfills the religious and moral needs of men We must not fall from the grace of Christ by becoming partakers of other mysteries. It is not lawful to belong at the same time to Christ and to march for redemption and moral perfection outside Him."

Masonry promises to all its faithful members salvation and a place in the "Grand Lodge above" without need of Christ's redeeming Sacrifice on the Cross; it promises moral perfection without need of repentance; it claims to initiate man into a knowledge of God and truth through a revelation of mysteries, not through Christ Who said: "*I am the Way, the Truth and the Life; no man cometh unto the Father, but by Me*" (John 14:6). These facts alone should alert the Christian that his participation in the Lodge is nothing less than spiritual adultery. For our God is a jealous God, and we have been exhorted:

Be ye not unequally yoked together with unbelievers: for...what concord hath Christ with Belial or what part hath he that believeth an infidel! Wherefore come out from among them, and be ye separate, saith the Lord. (II Cor. 6:14-17) It is interesting here to note that all Freemasons address each other as brothers, since the Lord JHWH is not their father somebody else is. Freemasonry sees the snake in Paradise as the "father", since it was the snake that invited humankind to eat the fruits from the tree of knowledge. In this symbolism all religions are also as a Tree of knowledge about the Great Architect and Creation, and every branch is one religion separate. In a first step and in prominently Christian regions, the explanation will be that all Christianity is like a tree that brought forth branches, that is, all different Christian denominations.

Even were it not for the pagan, syncretic ecumenical nature of Masonic dogmas, the religious rites of the Lodge make it impossible for a conscious and informed Orthodox Christian to participate in any slightest way. Orthodox means not only "right belief," but also "right worship" (pravoslavny is the Russian for "orthodox" and means, literally, "true praising"). Therefore, since right belief and right worship are virtually synonymous in Orthodoxy, it is never permissible for an Orthodox Christian to participate in non-Orthodox religious rites (and "Masonry is worship"--Pike, 219). When Orthodox Christians join a Masonic Lodge (or for this participate in the prayers and rites of other Christian denominations or religions) they utterly compromise the purity of their witness, both theologically and liturgically. They betray the Faith as Judas betrayed Christ. They place Orthodoxy on the same level as non-Orthodox faiths or non-Christian movements, and even the ancient pagan mystery religions--all of which Christ came in order to overthrow and destroy, not to somehow elevate to the same level of Truth !

According to the Masons, the True God "rediscovered" is JAH-BUL-ON. "Jah" is the abbreviation for the Hebrew name of God - Jahweh or Jehovah; "Bul" or "Bal" is the Assyrian deity Baal; "On" is the Egyptian sun god.

(From L. James Rongstadt, *How to Respond to...the Lodge*; Concordia Publishing House, 1977)

Here we do not have the space to investigate in detail the doctrines and rites of Masonry, or the favouritism practised by Masons towards each other, the elitism, the barbarous oaths of secrecy, the deception practised on the members, etc. But we hope that even this brief explanation will serve to enlighten those who have been unwittingly attracted by Masonry's benign exterior and to steer others clear of its nets. Freemasonry is obviously and without doubt the mother of modern ecumenism, and the force behind the heretical exegetical interpretation of some Gospel-passages [2] without doubt the most subtle and dangerous heresy of our time. If we are to persevere faithful to Christ, we must be vigilant and "try the spirits whether they are of God, for many false prophets have gone into the world" (I John 4:1). How are we to do this? Herein lies our hope:

And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This, is the true God, and eternal life. (I John 5:20)

Amen !

[1] Some readers may be interested to know that Prince Charles is the first in a long line of English male' royalty to decline membership.

[2] For example, even 19th century Masonic manuals taught the "branch-theory" of Christianity, which has now been accepted by Roman Catholics, Anglicans, and, alas, some unfortunate Orthodox.

The First Reaction of the Orthodox Church Against Freemasonry



Ecumenical Patriarch Paisios II - A Forgotten Episode

By Protopresbyter Vasilios A. Georgopoulos,
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When referring generally to the attitude of the Orthodox Church against the syncretistic and occultic system of Freemasonry, normally there is reference to the positions of both the Inter-Orthodox level (1930) and to the unanimous decisions of the condemnation of Freemasonry by the Holy Synod of the Church of Greece in the years 1933, 1972, 1996.

But the negative attitude of the Orthodox Church against Freemasonry was expressed much earlier, during the dark years of the Turkish occupation, by Ecumenical Patriarch Paisios II, from Nikomedia, during his third Patriarchate (1744-1748).

In our article we want to remind our Orthodox brethren of this very important but sadly forgotten event.

The eminent historian of the Great Church of Christ, Manuel Gedeon, informs us that Ecumenical Patriarch Paisios II in 1744/45 was informed of the establishment of a Masonic Lodge in the Galata district of Constantinople: "Regarding this he issued a synodic letter on the establishment of this company." [1]

Speaking of the same event, one of the eminent hierarchs of the Ecumenical Throne in the 20th century, Gennadios Arabatzoglou of Heliopolis and Theira (1883-1956) states that the Ecumenical Patriarch was informed of the presence of Masons in Constantinople by Neophytos of Smyrna, when some Masons moved from Smyrna to the City. [2]

The condemnation of Freemasonry by Patriarch Paisios is not based on hearsay. There was an action, documented in a responsible manner, based on one of the first Masonic texts printed in those years. This event is confirmed by the Masonic space referring to the renunciation of Freemasonry by Paisios II, based on the fact that in his hands "he had received copies of a Greek Rite with the title *Freemason Apprentice*." [3]

This stance of the Ecumenical Patriarchate on this issue was the stance of a responsible and worthy Orthodox Hierarch, and he is added to the list of Ecumenical Patriarchs who in the wintry years of the nation were constantly vigilant to defend the Orthodox faith from the various dangers coming from everywhere.

Notes:

1. Μανουήλ Γεδεών, *Πατριαρχικοί Πίνακες, Εν Κων/πόλει 1885-1890*, σ. 641.
2. Ηλιουπόλεως Γενναδίου, "Εξέχουσαι Εκκλησιαστικά προσωπικότητες του Οικουμενικού Πατριαρχείου μετά την άλωση. Ο Οικουμενικός Πατριάρχης Παΐσιος ο Β'", στο Περ. *Ορθοδοξία*, 25, 7 (1950) σ. 258.
3. Ν. Λάσκαρι, *Εγκυκλοπαίδεια της Ελευθέρως Τεκτονικής*, εκδ. Στοάς Όμηρος, εν Αθήναις 1951, σ. 374.

[Source:](#) *Orthodoxos Typos*, 21 June 2013. Translated by John Sanidopoulos.

Freemasonry: Official Statement of the Church of Greece (1933)

It is clear from the following statement that Orthodox Christians must disavow the Masonic movement and resign from it if they have joined it in ignorance of its goals. Pike, in his *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* tells us that "Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion." (p. 213) "Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahim, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalism." (p. 226) "Masonry, like all religions, all the Mysteries, conceals its secrets from all except the Adepts and Sages or Elect and uses false explanations and interpretations of its symbols to mislead those who deserve only to be misled." (p. 105)

Patriarch Athenagoras of Constantinople and Archbishop Iakovos of North Amerika have frequently quoted or rephrased the following from Chapter 10 of the above work. ***"No human being can with certainty say, in the clash and conflict of hostile faiths and creeds, what is truth, or that he is surely in possession of it, so every one should feel that it is quite possible and another equally honest and sincere with himself, and yet holding a contrary opinion, may himself be in possession of the truth."*** One needs only to read the Christmas 1967, statement of Patriarch Athenagoras or Archbishop Iakovos' sermon at St. Patrick's Cathedral, January 19, 1969, to realize that they continually expound Masonic doctrine which is opposed to sound Orthodox teaching. The very ecumenical movement's founders and chief exponents are members of the Masonic order which inspires them and gives them their guidelines. Is it no wonder then that Orthodoxy becomes unimportant to these people?

Read and reread this statement in order to understand the correct Orthodox opinion in this matter.

The Official Statement

The Bishops of the Church of Greece in their session of October 12, 1933, concerned themselves with the study and examination of the secret international organization, Freemasonry. They heard with attention the introductory exposition of the Commission of four Bishops appointed by the Holy Synod at its last session; also the opinion of the Theological Faculty of the University of Athens, and the particular opinion of Prof. Panag Bratsiotis which was appended thereto. They also took into consideration publications on this question in Greece and abroad. After a discussion they arrived at the following conclusions, accepted unanimously by all the Bishops.

"Freemasonry is not simply a philanthropic union or a philosophical school, but constitutes a mystagogical system which reminds us of the ancient heathen mystery-religions and cults—from which it descends and is their continuation and regeneration. This is not only admitted by prominent teachers in the lodges, but they declare it with pride, affirming literally: "Freemasonry is the only survival of the ancient mysteries and can be called the guardian of them;" Freemasonry is a direct offspring of the Egyptian mysteries; "the humble workshop of the Masonic Lodge is nothing else than the caves and the darkness of the cedars of India and the unknown depths of the Pyramids and the crypts of the magnificent temples of Isis; in the Greek mysteries of Freemasonry, having passed

along the luminous roads of knowledge under the mysteriarchs Prometheus, Dionysus and Orpheus, formulated the eternal laws of the Universe!

"Such a link between Freemasonry and the ancient idolatrous mysteries is also manifested by all that is enacted and performed at the initiations. As in the rites of the ancient idolatrous mysteries the drama of the labors and death of the mystery god was repeated, and in the imitative repetition of this drama the initiate dies together with the patron of the mystery religion, who was always a mythical person symbolizing the Sun of nature which dies in winter and is regenerated in spring, so it is also, in the initiation of the third degree, of the patron of Freemasonry Hiram and a kind of repetition of his death, in which the initiate suffers with him, struck by the same instruments and on the same parts of the body as Hiram. According to the confession of a prominent teacher of Freemasonry Hiram is "as Osiris, as Mithra, and as Bacchus, one of the personifications of the Sun."

"Thus Freemasonry is, as granted, a mystery-religion, quite different, separate, and alien to the Christian faith. This is shown without any doubt by the fact that it possesses its own temples with altars, which are characterized by prominent teachers as "workshops which cannot have less history and holiness than the Church" and as temples of virtue and wisdom where the Supreme Being is worshipped and the truth is taught. It possesses its own religious ceremonies, such as the ceremony of adoption or the masonic baptism, the ceremony of conjugal acknowledgement or the masonic marriage, the masonic memorial service, the consecration of the masonic temple, and so on. It possesses its own initiations, its own ceremonial ritual, its own hierarchical order and a definite discipline. As may be concluded from the masonic agapes and from the feasting of the winter and summer solstices with religious meals and general rejoicings, it is a physiolatric religion.

"It is true that it may seem at first that Freemasonry can be reconciled with every other religion, because it is not interested directly in the religion to which its initiates belong. This is, however, explained by its syncretistic character and proves that in this point also it is an offspring and a continuation of ancient idolatrous mysteries which accepted for initiation worshippers of all gods. But as the mystery religions, in spite of the apparent spirit of tolerance and acceptance of foreign gods, lead to a syncretism which undermined and gradually shook confidence in other religions, thus Freemasonry today, which seeks to embrace in itself gradually all mankind and which promises to give moral perfection and knowledge of truth, is lifting itself to the position of a kind of super-religion, looking on all religions (without excepting Christianity) as inferior to itself. Thus it develops in its initiates the idea that only in masonic lodges is performed the shaping and the smoothing of the unsmoothed and unhewn stone. And the fact alone that Freemasonry creates a brotherhood excluding all other brotherhoods outside it (which are considered by Freemasonry as "uninstructed", even when they are Christian) proves clearly its pretensions to be a super-religion. This means that by masonic initiation, a Christian becomes a brother of the Muslim, the Buddhist, or any kind of rationalist, while the Christian not initiated in Freemasonry becomes to him an outsider.

"On the other hand, Freemasonry is prominently exalting knowledge and in helping free research as "putting no limit in the search of truth" (according to its rituals and constitution), and more than this by adopting the so-called natural ethic, shows itself in this sense to be in sharp contradiction with the Christian religion. For the Christian religion exalts faith above all, confining human reason to the limits traced by Divine Revelation and leading to holiness through the supernatural action of grace. In other words, which Christianity, as a religion of Revelation, possessing its rational and superrational dogmas and truths, asks for faith first, and grounds its moral structure on the supernatural Divine Grace, Freemasonry has only natural truth and brings to the knowledge of its initiates free thinking and investigation through reason only. It bases its moral structure only on the natural forces of man, and has only natural aims.

"Thus, the incompatible contradiction between Christianity and Freemasonry is quite clear. It is natural that various Churches of other denominations have taken a stand against Freemasonry. Not

only has the Western Church branded for its own reasons the masonic movement by numerous Papal encyclicals, but Lutheran, Methodist and Presbyterian communities have also declared it to be incompatible with Christianity. Much more has the Orthodox Catholic Church, maintaining in its integrity the treasure of Christian faith proclaimed against it every time that the question of Freemasonry has been raised. Recently, the Inter-Orthodox Commission which met on Mount Athos and in which the representatives of all the Autocephalous Orthodox Churches took part, has characterized Freemasonry as a "false and anti-Christian system."

The assembly of the Bishops of the Church of Greece in the above mentioned session heard with relief and accepted the following conclusions which were drawn from the investigations and discussions by its President His Grace Archbishop Chrysostom of Athens:

"Freemasonry cannot be at all compatible with Christianity as far as it is a secret organization, acting and teaching in mystery and secret and deifying rationalism. Freemasonry accepts as its members not only Christians, but also Jews and Muslims. Consequently clergymen cannot be permitted to take part in this association. I consider as worthy of degradation every clergyman who does so. It is necessary to urge upon all who entered it without due thought and without examining what Freemasonry is, to sever all connections with it, for Christianity alone is the religion which teaches absolute truth and fulfills the religious and moral needs of men. Unanimously and with one voice all the Bishops of the Church of Greece have approved what was said, and we declare that all the faithful children of the Church must stand apart from Freemasonry. With unshaken faith in Our Lord Jesus Christ "in whom we have our redemption through His blood, the forgiveness of our sins, according to the riches of His Grace, whereby He abounds to us in all wisdom and prudence" (Ephes. 1, 7-9) possessing the truth revealed by Him and preached by the Apostles, "not in persuasive words of wisdom, but in the partaking in the Divine Sacraments through which we are sanctified and saved by eternal life, we must not fall from the grace of Christ by becoming partakers of other mysteries. It is not lawful to belong at the same time to Christ and to search for redemption and moral perfection outside Him. For these reasons true Christianity is incompatible with Freemasonry.

"Therefore, all who have become involved in the initiations of masonic mysteries must from this moment sever all relations with masonic lodges and activities, being sure that they are thereby of a certainty renewing their links with our one Lord and Savior which were weakened by ignorance and by a wrong sense of values. The Assembly of the Bishops of the Church of Greece expects this particularly and with love from the initiates of the lodges, being convinced that most of them have received masonic initiation not realizing that by it they were passing into another religion, but on the contrary from ignorance, thinking that they had done nothing contrary to the faith of their fathers. Recommending them to the sympathy, and in no wise to the hostility or hatred of the faithful children of the Church, the Assembly of the Bishops calls them to pray with her from the heart in Christian love, that the one Lord Jesus Christ "the way, the truth and the life" may illumine and return to the truth who *in ignorance* have gone astray."

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THE ORIGINS OF FREEMASONRY

Written by Vladimir Moss

THE ORIGINS OF FREEMASONRY

By the time of the death of Rousseau in 1774 all the essential elements of the antichristian system that was about to burst upon the world with unparalleled savagery in the French revolution had already appeared in embryonic form. And by the time the American revolution had triumphed in

1781 it was clear that the world could be turned upside down. However, the old despotic order still reigned in Europe; and with rulers such as Frederick the Great in Prussia and Catherine the Great in Russia turning in practice against the Enlightenment ideas they embraced in theory it was clear that the “mystery of iniquity” needed a new stimulus to recover its momentum and propel it towards its goal. That stimulus came in the form of an element that was already well known to European history, but which only now began to acquire a dominant position in politics - Jewish power. One major channel of Jewish influence was finance; a second was Freemasonry, which because of its close links with Jewry and Judaism is often called “Judaeo-Masonry”.

Now since belief in the existence of a Judaeo-Masonic conspiracy against civilisation is often taken as evidence of madness, or at any rate of political incorrectness, it is necessary to assert from the beginning that, as L.A. Tikhomirov rightly says, “it is strange to attribute to the Masons the whole complexity of the evolution of human societies. One must not have the idea that people lived happily and in a healthy state, but then the Masonic organisation appeared and corrupted them all. It is necessary to know the laws of the development of societies, which would be such as they are if the destruction of the temple in Jerusalem had never taken place. In general the study of Masonry can be fruitful only on condition that it is conducted scientifically. Only such a study is capable of clarifying the true level of influence of this or that secret society on the evolution of peoples and states.”^[1]

While Tikhomirov has no doubts about the existence of the Judaeo-Masonic conspiracy, he nevertheless insists that the blame for the destruction of modern society lies “most of all not on some premeditatedly evil influence of the Masons or whatever other organisation, but on the false direction of our own constructive activities.”^[2] And again: “There has never been a man or a society which has not been corrupted through his own free will.”^[3] In other words, the Masons would have no power over society if society had not voluntarily abandoned its own defensive principles and institutions.^[4]

In the late eighteenth century, these principles and institutions were: the hierarchical principle, respect for tradition and the institutions of the Church and the Monarchy. The Masons did not originate the attack on these principles, traditions and institutions – the roots of anti-authoritarianism in both Church and State go back at least to the eleventh-century Papacy. What they did was to use an already existing sceptical and rationalist climate of opinion to intensify and give direction to the revolutionary movement, “the mystery of iniquity”.

The Foundation of Freemasonry

Some have seen the origins of Freemasonry as far back as the Babylonian Exile, when the Pharisees were, it is said, forced to use what came to be called Masonic symbols, gestures and handshakes in order to communicate with each other. Since there is next to no hard evidence for this, we shall not discuss it, nor any of the other theories of the very early origins of Freemasonry.

According to Masonic theory, “Free”, “Speculative” or “Symbolic” Masonry began when the meeting-places, or lodges, of the “Operative” Masons, the stoneMasons who built the medieval cathedrals, gradually began to decline in importance with the decline in their craft, and they were joined by intellectuals who used the lodges for their own intellectual, and often heretical or occult, activities. One of the first modern “speculative” Masons was the English antiquarian and astrologer, Elias Ashmole, who was initiated in 1646 and died in 1692.^[5] Another early Mason was Sir Christopher Wren.

The Masonic writer Christopher Hodapp writes: “The Great London Fire had destroyed much of the city [of London] in 1666, and rebuilding it took decades. Freemason Christopher Wren had designed an astonishing number of the new buildings, and construction projects were everywhere. One of the biggest was the rebuilding of St. Paul’s Cathedral. It started in 1673 and took almost 40 years to complete. Operative Masons came from all over England to work on the project, and many

joined the Lodge of St. Paul. By 1710, the great cathedral was complete, and many lodges disbanded as Masons returned to their hometowns. By 1715, there were just four London city lodges left.”[6]

Even at this very early stage, Masonry aroused suspicion. Thus in 1698 a certain Mr. Winter circulated a leaflet in London warning “all godly people in the City of London of the Mischiefs and Evils practised in the Sight of God by those called Freed Masons... For this devilish Sect of Men are Meeters in secret which swear against all without their Following. They are the Anti Christ which was to come, leading Men from fear of God.”[7]

The traditional official birthday of Masonry is July 24, 1717, when the four remaining London lodges met in a pub in St. Paul’s churchyard and created a Great Lodge as their ruling centre.[8] The first grandmaster was a nobleman, and the leaders of English Masonry to the present day have tended to be members of the royal family. Consonant with this royal connection, there was nothing revolutionary in a political sense in early English Masonry. Thus when Dr. James Anderson, a Presbyterian minister and master of Lodge number 17 of London, drew up the *Constitutions of Masonry* in 1723, great emphasis was laid on the Masons’ loyalty to King and country: “A mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation. If a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of not other crime, though the brotherhood must and ought to dismiss his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the lodge, and his relation to it remains indefeasible.”[9]

The members of the order, writes O.F. Soloviev, called themselves “men of good will, peace-lovers, builders of the future just construction of society and at the same time patriots of their own fatherlands, law-abiding subjects and citizens, as is emphasized in all the constitutional documents. They went towards the highest ideals not through the preaching of abstract truths, but by serving their own peoples. They did not wall themselves off by an invisible wall from their compatriots, but completely shared their destiny with all their woes and sufferings. They were distinguished by a striving to help those around them, to draw a middle line between extremes and introduce at any rate a little humanism into the bonds of war that have been inevitable up to now.”[10]

That was the theory. But in the order’s secrecy, in the religiosity of its three degrees, and in its subversive political influence, a great danger to the powers that be was discerned; and in 1736 Pope Clement XII anathematized it. Moreover, “it was gradually revealed that the ritual humility of Symbolical Masonry had ceased to satisfy the leaders of the ‘obediences’, scions of the ruling dynasties and nobility, who strove to elaborate the inner decoration of the lodges and especially the rituals. The desired basis for reform was found in the specially transformed legend of the fate of the knightly order of the Templars, whose leader de Molay and his fellows had perished on the gallows in Paris in 1517 in accordance with the inquisitors’ false [?] accusations of terrible heresies. The Templars began to be portrayed as the immediate forerunners of the ‘free Masons’, which required the introduction of several higher degrees into their order, to signify the special merits and great knowledge of individually chosen adepts. One of the initiators of the reform, the Scottish nobleman A. Ramsay, declared in 1737: ‘Our forefathers the crusaders wanted to unite into one brotherhood the subjects of all states’, so as in time to create ‘a new people, which, representing many nations, would unite them in the bonds of virtue and science’. After the introduction of several higher degrees with luxurious rituals, a series of associations formed several systems, including the highly centralized system ‘of strict observance’ with rigorous discipline for its adepts, that was significantly developed in the German lands, in Russia and in Sweden.”[11]

And so, within twenty years of its official birthday, Masonry had developed from a talking-shop for liberal intellectuals into a new religion tracing its roots to the Templars and beyond. This reinforced suspicions about its antichristian nature. At this point, however, the noble membership of the order proved useful. The Masons were saved from persecution by their success in recruiting members

from the aristocracy, whose names were immediately published to show how “respectable” Masonry was. Moreover, a ban was placed on political discussions in the English lodges.

But if English Masonry by and large respected this ban, this was certainly not to be the case with its daughter lodges in Europe and America. Moreover, the *Constitutions* clearly witnessed both to Masonry’s revolutionary potential and to its religious nature. This is particularly obvious when in one and the same breath they both disclaim any interest in religion and then claim to profess “the best [religion] that ever was, or will or can be... the true primitive, catholic and universal religion agreed to be so in all times and ages.”^[12]

What was this religion? In some formulations it is like the Deism that was becoming fashionable in England, in which God, “the Great Architect of the Universe”, is seen as creating and activating the laws of nature, and then playing no further part in history. In others it is closer to Pantheism. Thus the *Constitutions* speak of “the law of Nature, which is the law of God, for God is Nature. It is to love God above all things, and our neighbour as ourself...”^[13]

Closer examination reveals Masonry in its developed form to be a kind of Manichaeism, in which two gods are recognized: Christ and Satan, of whom the one, Christ, is hated, and the other, Satan, is adored. As the famous American Mason, Albert Pike, wrote: “To the crowd we must say: we worship a God, but it is the God one adores without superstition. To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the brethren of the 32nd, 31st and 30th degrees: all of us initiates of the high degrees should maintain the Masonic religion in the purity of the Luciferian doctrine. If Lucifer were not God, would Adonai, the God of the Christians, whose deeds prove his cruelty, perfidy and hatred of man, his barbarism and repulsion for science, would Adonai and his priests calumniate him? Yes, Lucifer is God, and unfortunately Adonai is also God... religious philosophy in its purity and youth consists in the belief in Lucifer, the equal of Adonai.”^[14]

“We have the testimony of Copin Albancelli,” wrote Tikhomirov, “whom we can in no way suspect of making up things, when he declares positively that he had genuine documents about this in his hands. I, he says, had the opportunity several years ago to find a proof that there exist certain Masonic societies which are satanic societies, not in the sense that the devil used to come personally to preside at their meetings, as that charlatan Leo Taxil says, but in the sense that their members confess the cult of Satan. They adore Lucifer as being supposedly the true God and are inspired by an irreconcilable hatred against the Christian God.’ They even have a special formula casting ‘curses’ on Him and proclaiming the glory of and love for Lucifer...”^[15]

Freemasonry and Ecumenism

Another important feature of Masonry is ecumenism. As religious passions cooled round Europe after the end of the religious wars, the Masons took the lead in preaching religious tolerance. But they went further: they said that religious differences did not matter, and that underlying all religions there was a “true, primitive, universal religion”.

The origins of ecumenism go back to Asia Minor in the second century, to Apelles, a disciple of the heretic Marcion. As the Athonite Elder Augustine writes: “Apelles, the head of the numerous sect, venerable both for his life and for his age, wanted to undertake the pacification and unification of all the shoots of the heretic Marcion under a single rule and authority. With this aim he exerted all his powers to come into contact with all the leaders of the sects, but had to admit that it was impossible to persuade each sect to abandon its unreasonable dogmatic teaching and accept that of another. Having come away from his attempts at mediation with no fruit, he decided a bridge had to be built, a way of living together peaceably, or a mutual tolerance of each other, with a single variety of ‘faith’ ...

“Starting from this point of view, he established an atheist dogma of unity, which has been called, after him, ‘the atheist dogma of Apelles’, with the notorious slogan: ‘... We don’t have to examine

the matter thoroughly, everyone can remain in his faith; for those who hope on the Crucified One,' he declared, 'will be saved so long as they are found to have good works.' Or, to put it more simply: 'it is not at all necessary to examine the matter – the differences between us – but everyone should retain his convictions, because,' he declared, 'those who hope on the Crucified One will be saved so long as they are found to practise good works!... ' It would be superfluous to explain that this atheist dogma of Apelles was first formulated by the heretic Marcion himself (whom St. Polycarp, the disciple of the Apostle John, called 'the first-born of Satan') and is entirely alien to the Christians. We Christians love the heterodox and we long for a real and holy union with them – when they become sober and believe in an Orthodox manner in our Lord Jesus Christ, abandoning their heretical and mistaken beliefs and 'their distorted image of Christ' (see Eusebius, *History*, bk. 5, 13-15; Dositheus of Jerusalem, *Dodecabiblon*, bk. 2, chapter 13, para. 3).^[16]

Apelles' dogma was condemned at the Fifth Ecumenical Council, but, like all the early heresies, it reappeared at a later date. Thus in the year 384, Symmachus, the pagan leader of the Roman Senate, wrote to the Emperor Theodosius the Great, appealing to him to be tolerant towards the pagans because, as he said, many paths led to God... Again, the twelfth-century Arab philosopher and doctor Avveroes pleaded for a kind of union between Christians, Jews, Muslims and pagans that was avidly discussed in western scholastic circles.^[17]

The variant of Apelleanism known as uniatism – that is, the union between Roman Catholicism and other religions – appeared after the schism of 1054. As Elder Augustine explains: "After the canonical cutting off of the Latins from the Church as a whole in 1054, that is, after their definitive schism and anathematisation, there was also the acceptance, or rather the application, of the atheist dogma of Apelles. The Catholic (=Orthodox) Church of Christ condemned the heresies of the Nestorians, Monophysites and Monothelites in the (Third, Fourth and Sixth) Ecumenical Councils. It anathematised the heretics and their heretical teachings and declared those who remained in the above-mentioned heresies to be excommunicate. The apostate 'church' of Rome took no account of the decisions of these Ecumenical Councils, but received into communion the unrepentant and condemned Nestorian, Monophysite and Monothelite heretics without any formality, with only the recognition of the Pope as Monarch of the Church. And not only the heretics, but also many others after this, were received into communion with only the recognition of the Monarchy of the blood-stained beast that presided in it."^[18]

However, Apelleanism in its modern, ecumenist variety is a product of the Protestant Reformation. Thus the Anglican Settlement of the mid-sixteenth century was a kind of Protestant Unia, the Anglican Church being allowed to retain some of the outward trappings of Catholicism – but without its central pivot, the papacy, which was replaced by obedience to the secular monarch as head of the Church. Being a politically motivated compromise from the beginning, Anglicanism has always been partial to ever more comprehensive schemes of inter-Church and inter-faith union, and many leaders of the ecumenical movement in the twentieth century were Anglicans.^[19]

In 1614 there appeared the first modern ecumenist, George Kalixtos, a man famous, according to Elder Augustine, "for the breadth of his knowledge and his 'eirenic' spirit in tackling various questions, including ecclesiastical ones. Propelled by this spirit, he declared that there was no need of, nor did he even seek, the union of the various Churches... Nevertheless, he did demand their mutual recognition and the retaining of reciprocal 'love' through the reciprocal tolerance of the manifold differences of each 'Church'..."^[20]

The ecumenism of Masonry was linked to the crisis of faith in the Anglican church in the early eighteenth century, and in particular to the loss of faith in the unique truth and saving power of Christianity. Thus "in 1717," wrote William Palmer, "a controversy arose on occasion of the writings of Hoadly, bishop of Bangor, in which he maintained that it was needless to believe in any particular creed, or to be united to any particular Church; and that sincerity, or our own persuasion of the correctness of our opinions (whether well or ill founded) is sufficient. These doctrines were evidently calculated to subvert the necessity of believing the articles of the Christian faith, and to

justify all classes of schismatics or separatists from the Church. The convocation deemed these opinions so mischievous, that a committee was appointed to select propositions from Hoadly's books, and to procure their censure; but before his trial could take place, the convocation was prorogued by an arbitrary exercise of the royal authority..."[21]

Hardly coincidentally, 1717, the year in which Hoadly's heretical views were published, was the same year in which the Grand Lodge of England was founded. And we find a very similar doctrine enshrined in Dr. Anderson's *Constitutions*: "Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth." "A Mason is obliged, by his tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet, 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves; that is to be good Men and true, or Men of Honour and Honesty, but whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Centre of Union and the Means of Conciliating true Friendships among Persons that must have remained at a perpetual Distance." [22]

A new and extremely deceptive concept was here introduced into the bloodstream of European thought: "that Religion in which all men agree". There is no such thing. Even if we exclude the "stupid Atheists" and "irreligious Libertines" (of whom there are very many), we still find men disagreeing radically about the most fundamental doctrines: whether God is one, or one-in-three, or more than three, whether He is to be identified with nature or distinguished from it, whether He is evolving or unchanging, whether or not He became incarnate in Jesus Christ, whether or not He spoke to Mohammed, whether or not He is coming to judge the world, etc. Upon the answers to these questions depend our whole concept of right and wrong, of what it is "to be good Men and true". Far from there being unanimity among "religious" people about this, there is bound to be most radical disagreement...

The Grand Orient

Ecumenism may be described as religious egalitarianism, the doctrine that one religion is as good as any other. When combined, as it was in the lodges of Europe and America, with political and social egalitarianism, the doctrine that one *person* is as good as any other, it made for an explosive mixture – not just a philosophy, but a programme for revolutionary action. And this revolutionary potential of Masonry became evident very soon after it spread from England to the Continent...

Now 1717, the year of the foundation of the Great Lodge of England, was also important as being the date of an Anglo-French treaty by which the Catholic Stuart pretender to the English throne was expelled from France and the Protestant Hanoverian dynasty was recognized by the French government. This facilitated the spread of Freemasonry to France and the Continent.

As a result, writes Viscount Leon de Poncins, it "evolved in a distinctly revolutionary and anti-religious sense. The Grand Orient of France led this movement, followed, with some reserve, by the Grand Lodge of France, and became the guide of the Grand Orients of Europe and South America. Freemasonry in the United States, while maintaining its union and friendly relations with the Grand Lodge of England, occupies an intermediate position between English Freemasonry and the Grand Orients of Europe. Some of its branches are nearer the English conception, and others the European..."

"English Freemasonry in 1723 was in no way Christian; it was rationalist, vaguely deistic and secretly gnostic. The latter source of inspiration is still active, but it had encountered the conservative, traditional spirit of England. Most English FreeMasons were men who were scarcely concerned with philosophical or metaphysical preoccupations. The revolutionary and anti-Christian inspiration which constituted the essence of contemporary Freemasonry everywhere, encountered a

veiled and instinctive resistance in English Masons. The pact which Freemasonry tacitly concluded with the Protestant monarchy, to fight against Catholicism [and the Catholic Stuart pretenders to the English monarchy], which it considered its principal enemy, contributed to restrain the revolutionary tendencies of English Freemasonry, whereas they developed freely in Europe and South America, and rather more timidly in the United States. In short, the revolutionary virus in Freemasonry is more or less inactive in England, where Freemasonry is more an excuse for social reunion than an organisation claiming to remake the world.”[23]

This difference between English and Continental Masonry has been denied by some writers. And of course, from a religious point of view, at least until Grand Orient Masonry officially adopted atheism in 1877 and was “excommunicated” by the Grand Lodge of England, there was little significant difference between the two. Nevertheless, from a *political* point of view the distinction is both valid and important; for English Masonry, linked as it was with the nobility and the monarchy from the beginning, dissociated itself from the revolutionary activities of its brother lodges on the Continent, and as late as 1929 reaffirmed the ban on discussion of politics and religion within the lodge.

It was Continental Masonry, springing from the Grand Orient of France, that was the real revolutionary force in eighteenth- and nineteenth-century Europe and beyond, as we see especially in the 30th degree of the Scottish rite, the Kadosch degree. Here the myth that forms the core of the earlier degrees, the murder of Hiram or Adoniram, the supposed architect of Solomon’s Temple, is replaced by the myth of Jacques de Molay, the last great master of the order of the Templars, who was burned alive on the orders of King Philippe the Fair of France and Pope Clement V in 1314, and who was supposed to have founded four Masonic lodges on his deathbed. The initiates of the Kadosch degree avenge the death of the Templars’ leader by acting out the murder of the French king and the Pope.

“The Kadosch adept,” writes V.F. Ivanov, “tramples on a crown as a symbol of tyranny in general, and then tramples on the papal tiara as a symbol of violence over the free human conscience.

“The king and the pope are symbols, and by these symbols we are given to understand the struggle to the death against ‘civil and ecclesiastical despotism’.”[24]

This vengeful rite was not just theatre, but a prelude and preparation for real revolutionary action. Thus in 1784 in Wilhemsbad a pan-European congress of Masons in which the mysterious proto-communist sect of the “Illuminati” took a leading role, decided on the murder of Louis XVI of France and Gustavus Adolphus III of Sweden. Both sentences were carried out...

However, the Continental Masons managed to conceal their murderous intentions under a cover of good works and conviviality. This was enough to fool even those who should have been best informed. Thus Louis XVI’s queen, Marie Antoinette, wrote to her sister Maria Christina in 1781: “It seems to me that you attach too much significance to Masonry in France; it has by no means played the same role in France as in other countries, thanks to the fact that here everybody belongs to it and so we know everything that goes on there. What danger do you see in it? I understand that it would be possible to fear the spread of Masonry if it were a secret political society, but, you know, this society exists only for good works and for entertainments; there they do a lot of eating, drinking, discussing and singing, and the king says that people who drink and sing cannot be conspirators. Thus it is impossible to call Masonry a society of convinced atheists, for, as I have heard, they constantly speak about God there. And besides, they give a lot of alms, educate the children of the poor or dead members of the brotherhood, give their daughters in marriage – I truly see nothing in bad in all this. The other day the Princess de Lambal was elected great mistress of one lodge; she told me how nice they are to her there, but she said that more was drunk than sung; the other day they offered to give dowries to two girls. True, it seems to me that it would be possible to do good without all these ceremonies, but, you know, everyone has his own way of enjoying himself; as long as they do good, what has the rest to do with us?”[25] However, one year into the revolution she had discovered that Masonry had a great deal to do with them. On August 17, 1790

she wrote to her brother, the Austrian Emperor Leopold II: “Forgive me, dear brother, believe in the tender sentiments of your unhappy sister. The main thing is, keep away from every Masonic society. In this way all the horrors that are taking place here are striving to attain one and the same end in all countries.”[\[26\]](#)

Freemasonry and the Jews

To what extent is the term “Judaeo-Masonry” appropriate? The characteristics of Masonry that we have examined so far are purely western in origin. However, when we examine the rites and religious practices of Masonry, and especially of its higher degrees, a strongly Jewish element is immediately apparent. As an example, let us take the Masonic practice of wearing aprons. Michael Hoffman, following John L. Brooke, writes: “The Babylonian Talmud claims that the forbidden tree in the Garden, from which Adam ate was a fig: ‘Rabbi Nehemiah holds that the tree of which Adam ate was the fig tree ‘ (BT Berakoth 40a). The Kabbalah teaches that the leaves of this fig tree conveyed powers of sorcery and magic (Zohar 1:56b Bereshit). Consequently, in the rabbinic mind, the aprons worn by Adam and Eve, being made from the leaves of the fig tree, were garments that gave the wearers magic powers. These aprons made from fig leaves had the power to give the bearer to enjoy ‘the fruits of the world-to-come’ (BT Bava Metzia 114b). It is with this rabbinic understanding that FreeMasons and Mormons wear these aprons in their own rituals.”[\[27\]](#)

Moreover, there is a significant personal input of Jewry into Masonry, especially at the highest levels. For the three symbolical degrees of Masonry are supplemented by thirty higher levels, which in turn are crowned by what has been called “invisible Masonry”. And “all this impenetrably dark power is crowned, according to the conviction and affirmation of [the former Mason and investigator of Masonry] Copin Albancelli, by still another level: the Jewish centre, which pursues the aims of the universal lordship of Israel and holds in its hands both visible Masonry with its 33 degrees and the invisible degrees of invisible Masonry or ‘Illuminism’...”[\[28\]](#)

“It is true, of course,” writes Bernard Lazare, “that there were Jews connected with Freemasonry from its birth, students of the Kabbala, as is shown by certain rites which survive. It is very probable, too, that in the years preceding the outbreak of the French Revolution, they entered in greater numbers than ever into the councils of the secret societies, becoming indeed themselves the founders of secret associations. There were Jews in the circle around Weishaupt, and a Jew of Portugese origin, Martinez de Pasquales, established numerous groups of illuminati in France and gathered around him a large number of disciples whom he instructed in the doctrines of re-integration. The lodges which Martinez founded were mystic in character, whereas the other orders of Freemasonry were, on the whole, rationalistic in their teachings.... There would be little difficulty in showing how these two tendencies worked in harmony; how Cazotte, Cagliostro, Martinez, Saint-Martin, the Comte de Saint Germain and Eckartshausen were practically in alliance with the Encyclopaedists and Jacobins, and how both, in spite of their seeming hostility, succeeded in arriving at the same end, the undermining, namely, of Christianity.

“This, too, then, would tend to show that though the Jews might very well have been active participants in the agitation carried on by the secret societies, it was not because they were the founders of such associations, but merely because the doctrines of the secret societies agreed so well with their own.”[\[29\]](#)

Thus Freemasonry was not controlled by the Jews, according to Lazare, but Judaism and Masonry had a great deal in common: Anti-Christianity, a taste for a Kabbalistic type of mysticism, revolutionary politics and many members of Jewish blood.

But this is only the beginning. It is when one enters into the details of the rites, especially the rites of the higher degrees, that the resemblances become really striking. “The connections are more intimate,” wrote a Parisian Jewish review, “than one would imagine. Judaism should maintain a lively and profound sympathy for Freemasonry in general, and no matter concerning this powerful

institution should be a question of indifference to it...

“The spirit of Freemasonry is that of Judaism in its most fundamental beliefs; its ideas are Judaic, its language is Judaic, its very organisation, almost, is Judaic. Whenever I approach the sanctuary where the Masonic order accomplishes its works, I hear the name of Solomon ringing everywhere, and echoes of Israel. Those symbolic columns are the columns of the Temple where each Hiram’s workmen received their wages; they enshrine his revered name. The whole Masonic tradition takes me back to that great epoch when the Jewish monarch, fulfilling David’s promises, raised up to the God of Abraham, Isaac and Jacob, a religious monument worthy of the creator of Heaven and earth – a tradition symbolised by powerful images which have spread outside the limits of Palestine to the whole world, but which still bear the indelible imprint of their origin.

“That Temple which must be built, since the sanctuary in Jerusalem has perished, the secret edifice at which all Masons on earth labour with one mind, with a word of command and secret rallying-points – it is the moral sanctuary, the divine asylum wherein all men who have been reconciled will re-unite one day in holy and fraternal Agapes; it is the social order which shall no longer know fratricidal wars, nor castes, nor pariahs, and where the human race will recognise and proclaim anew its original oneness. That is the work on which every initiate pledges his devotion and undertakes to lay his stone, a sublime work which has been carried on for centuries.”[\[30\]](#)

This talk of universal fraternity in the rebuilding of the Temple is deception. “As for the final result of the messianic revolution,” writes Batault, “it will always be the same: God will overthrow the nations and the kings and will cause Israel and her king to triumph; the nations will be converted to Judaism and will obey the Law or else they will be destroyed and the Jews will be the masters of the world. The Jews’ international dream is to unite the world with the Jewish law, under the direction and domination of the priestly people – a general form... of imperialism...”[\[31\]](#)

However, it remains true that the main aim of Freemasonry, as of Judaism, is to rebuild the Temple of Solomon. And this alone should be enough to warn us of its Antichristianity, insofar the Lord decreed that “not one stone [of it] shall be left upon another that shall not be thrown down” (Matthew 24.2). Moreover, every attempt to rebuild it has been destroyed by the Lord, as happened when Julian the Apostate tried to rebuild it in the fourth century.

The rites of Freemasonry themselves declare that the secret aim of the rebuilding of the Temple is to undo the work of Christ on the Cross. Thus the 18th or Rosicrucian Degree[\[32\]](#) speaks of the ninth hour of the day as “the hour when the Veil of the Temple was rent in twain and darkness overspread the earth, when the true Light departed from us, the Altar was thrown down, the Blazing Star was eclipsed, the Cubic Stone poured forth Blood and Water, the Word was lost, and despair and tribulation sat heavily upon us. It goes on to exhort the Masons: “Since Masonry has experienced such dire calamities it is our duty, Princes, by renewed labours, to retrieve our loss.”

The Reverend Walter Hannah, an Anglican clergyman, has justly commented on this: “For any Christian to declare that Masonry experienced ‘a dire calamity’ at the Crucifixion, or that Masons suffered a ‘loss’ at the triumphant death of our Saviour on the Cross which the Excellent and Perfect Princes of the Rose Croix of Heredom can by their own labour ‘retrieve’ seems not only heretical but actually blasphemous. The only interpretation which makes sense of this passage would appear to be that it is not the death of our Lord which is mourned, but the defeat of Satan.”[\[33\]](#) Indeed, for “the eclipse of the Blazing Star” can only mean the defeat of Satan, while the Cubic Stone pouring forth Blood and Water can only mean the triumph of Christ on the Cross - Christ, Who is “the Stone that the builders rejected” which became “the chief Corner-Stone” of the New Testament Church (Matthew 21.42), having been rejected as “the wrong shape” by the leaders of Old Israel. As the Apostle Peter said to the Sanhedrin: “This [Christ] is the Stone which was rejected by you builders [Jews, Masons], which has become the chief Corner-Stone” (Acts 4.11). Any Temple which does not have Christ as the chief Corner-Stone is an abomination to God and will be destroyed by Him just as the Old Testament Temple was destroyed; for “whoever falls on this Stone will be broken; but on whomever it falls, it will grind him to power” (Matthew 21.44). It is in the same Rosicrucian

Degree that initiates are told to walk over the Cross of Christ...[34]

And so Masonry is revealed as a web of deceit whose outer layers are liberalism, scientism, and rationalism; whose inner layers are the overthrow of the existing world order in both Church and State; and whose innermost sanctum is the most explicit Antichristianity.

Freemasonry and the American Revolution

The first major historical event in which the hand of Masonry is clearly discernible is the American revolution. The first lodges had been established in Boston and Philadelphia by 1730[35], and several of the leaders of the American revolution were Freemasons, including Benjamin Franklin, George Washington, John Hancock, James Madison, James Monroe, Paul Revere, John Paul Jones and La Fayette.[36] However, many of the leaders of the British forces were also Freemasons, and “of the 7 Provincial Grand Masters [of American Masonry], 5 supported George III, and condemned revolutionary agitation against the established authority.”[37]

This confirms the point made above, namely that English, as opposed to Continental Masonry, was not revolutionary (or not so revolutionary) in character; while American Masonry, being a mixture of the two (Lafayette represented French Masonry, and Franklin was also influenced by the French), had leading representatives on both sides of the conflict. But it was not simply a question of English versus Continental Masonry: the movement in general had the unexpected property of spawning, as well as most of the leaders of the revolution, several of the leaders of the counter-revolution. Hence the paradox that Tom Paine, one of the leading apologists of the revolution, was not a Freemason, while his reactionary opponent, Edmund Burke, was; that the anti-revolutionary Comte d’Artois and King Gustavus Adolphus III of Sweden were Freemasons, while the ultra-revolutionary Danton and Robespierre were not; that Napoleon, the exporter of the ideals of the revolution, was not a Freemason (although he protected it), while the reactionary generals who defeated him – Wellington, Blücher and Kutuzov - were.

One reason for this paradoxical phenomenon was a distinction discussed in a famous essay by Sir Isaiah Berlin between two concepts of freedom prevailing in eighteenth-century thought: freedom as a *negative* concept, freedom *from* restrictions of various kinds, and freedom as a *positive* concept, freedom *to* do certain things. [38] English liberalism and the English Enlightenment, following Locke, understood freedom in the negative sense; whereas the French Enlightenment, as well as Counter-Enlightenment writers such as Rousseau, tended to understand it in the positive sense – which was also the more revolutionary idea. Those who joined the ranks of the Masons were lovers of freedom in a general sense; but when some of them saw how the Rousseauist, positive concept of freedom led to Jacobinism and all the horrors of the French revolution, they turned sharply against it. Some still remained members of the lodge, but others broke all links with it.[39]

Another reason had to do with the decentralised, diffuse organisation of Masonry, and its very broad criteria of membership. This meant that a very wide range of people could enter its ranks, and precluded the degree of control and discipline that was essential for the attainment and, still more important, the retention of supreme political power. Masonry was therefore the ideal kind of organization for the first stage in the revolutionary process, the dissemination of revolutionary ideas as quickly as possible through as large a proportion of the population as possible. But if “the mystery of iniquity” was to achieve real political power, this first stage has to be succeeded by a second in which a more highly disciplined and ruthless, Communist-style party took over the leadership. Such a take-over is discernible in both the French and the Russian revolutions. In France the Masonic constitutionalists, such as Mirabeau and Lafayette, were pushed aside by the anti-democratic, anti-constitutionalist Jacobins or “Illuminati”, while in Russia the Masonic constitutionalists, such as Kerensky and Lvov, were pushed aside by Lenin and Stalin...

The American revolution was unique in that the first stage has not been succeeded by the second – yet...

The first power in the West clearly to see the threat of Masonry to both Church and State was the Vatican – which, of course, had little influence in America. Catholicism made no radical distinction between English and French Masonry. In 1738 Masonry of all kinds was condemned by Pope Clement XII, in 1751 - by Benedict XIV, in 1821 – by Pius VII, in 1825 – by Leo XII, in 1829 – by Pius VIII, in 1832 and 1839 – by Gregory XVI, in 1846, 1864, 1865, 1873 and 1876 – by Pius IX, and in 1884 – by Leo XIII. The latter’s bull, Humanum Genus declared of the Freemasons: “Their ultimate aim is to uproot completely the whole religious and political order of the world... This will mean that the foundation and the laws of the new structure of society will be drawn from pure Naturalism.”^[40]

The Popes were right. And yet the papacy was powerless to stem the tide of naturalism and unbelief that was sweeping Europe on the eve of the French Revolution. Nor could the revolution planned by the Grand Orient of Paris be prevented by the intrigues of the Great Whore of Babylon, for the simple reason that she had started the whole long process of apostasy herself: from Papism to Humanism to Protestantism, from Deism to the Enlightenment and Freemasonry, and on into the still more bloody and blasphemous future – it had all begun in Rome, when the first heretical Popes broke away from the Orthodox Church and the Byzantine Autocracy. The Papacy was therefore compromised; and if deliverance from the rapid growth of Masonry was to come it could only come from the Orthodox Church and that Autocracy that now stood in the place of Byzantium – the Third Rome of Russia...

Russian Masonry

However, Russia, too, became infiltrated by Freemasonry in the eighteenth century. It began in the reign of Peter the Great, who undertook a programme of westernization that was supported and propelled by the spread of Masonic ideas among the aristocracy, in whose hands the real power rested after the death of Peter. So before examining Peter’s reforms, it will be useful to examine the beginnings of Masonry in Russia.

“There is no doubt,” writes Ivanov, “that the seeds of Masonry were sown in Russian by the ‘Jacobites’, supporters of the English King James II, who had been cast out of their country by the revolution and found a hospitable reception at the court of Tsar Alexis Mikhailovich.

“Independently of the Masonic propaganda of the Jacobite Masons, the Russians had learned of the existence of the mysterious union of free stoneMasons during their journeys abroad. Thus, for example, Boris Petrovich Sheremetev had got to know Masonry during his travels. Sheremetev had been given a most triumphant meeting on Malta. He took part in the great feast of the Maltese order in memory of John the Forerunner, and they had given him a triumphant banquet there. The grand-master had bestowed on him the valuable Maltese cross made of gold and diamonds. On returning to Moscow on February 10, 1699, Sheremetev was presented to the Tsar at a banquet on February 12 at Lefort’s, dressed in German clothes and wearing the Maltese cross. He received ‘great mercy’ from the Tsar, who congratulated him on becoming a Maltese cavalier and gave him permission to wear this cross at all times. Then a decree was issued that Sheremetev should be accorded the title of ‘accredited Maltese cavalier’.

“‘The early shoots of Russian Masonry,’ writes Vernadsky, ‘were particularly possible in the fleet, since the fleet had been created entirely on western models and under western influence.

“In one manuscript of the Public library the story is told that Peter was received into the Scottish degree of St. Andrew, and ‘made an undertaking that he would establish this order in Russia, a promise which he carried out (in the form of the order of St. Andrew the First-Called, which was established in 1698)...

“‘Among the manuscripts of the Mason Lansky, there is a piece of grey paper on which this fact is recorded: ‘The Emperor Peter I and Lefort were received into the Templars in Holland.’

“In the Public library manuscript ‘A View on the Philosophers and the French Revolution’ (1816), it is indicated that Masonry ‘existed during the time of Tsar Alexis Mikhailovich. Bruce was its great master, while Tsar Peter was its first inspector.’”[\[41\]](#)

Why did Russians join the lodges? According to Sir Geoffrey Hosking, it was because they “became a channel by which young men aspiring to high office or good social standing could find acquaintances and protectors among their superiors; in the Russian milieu this meant an easier and pleasanter way of rising up the Table of Ranks... ”[\[42\]](#) There were deeper reasons, however. “Freemasonry,” as Walicki points out, “had a dual function: on the one hand, it could draw people away from the official Church and, by rationalizing religious experience, could contribute to the gradual secularisation of their world view; on the other hand, it could attract people back to religion and draw them away from the secular and rationalistic philosophy of the Enlightenment. The first function was fulfilled most effectively by the rationalistic and deistic wing of the movement, which set the authority of reason against that of the Church and stood for tolerance and the freedom of the individual. The deistic variety of Freemasonry flourished above all in England, where it had links with the liberal movement, and in France, where it was often in alliance with the encyclopedists. The second function was most often fulfilled by the mystical trend, although this too could represent a modernization of religious faith, since the model of belief it put forward was fundamentally anti-ecclesiastical and postulated a far-reaching internalisation of faith founded on the soul’s immediate contact with God.”[\[43\]](#)

Russian aristocrats, though not uninfluenced by the rationalist side of Masonry, were especially drawn by its mystical side. For while their faith in Orthodoxy was weak, they were by no means prepared to live without religion altogether. “Finding myself at the crossroads between Voltairianism and religion”, wrote Novikov, “I had no basis on which to work, no cornerstone on which to build spiritual tranquillity, and therefore I fell into the society.”[\[44\]](#)

The conversion of Tsar Peter to Masonry, if it is a fact, was the fulfilment of the fervent hopes of western Masons such as the philosopher Leibnitz, who in 1696 had written to Ludolph: “If only the Muscovite kingdom inclined to the enlightened laws of Europe, Christianity [sic] would acquire the greatest fruits. There is, however, hope that the Muscovites will arise from their slumbers. There is no doubt that Tsar Peter is conscious of the faults of his subjects and desires to root out their ignorance little by little.”[\[45\]](#) According to K.F. Valishevsky, Leibnitz “had worked out a grandiose plan of scientific undertakings, which could be achieved with the help of the Muscovite monarch and in which the greatest German philosopher marked out a role for himself. Leibnitz studied the history and language of Russia.”[\[46\]](#) And it was Leibnitz, together with his pupil Wolf, who played the leading role in the foundation of the Russian Academy of Sciences.[\[47\]](#)

Masonry continued to grow until the reign of Elizabeth, when “...German influence began to be replaced by French,” an investigator of this question tells us. ‘At this time the West European intelligentsia was beginning to be interested in so-called French philosophy; even governments were beginning to be ruled by its ideas... In Russia, as in Western Europe, a fashion for this philosophy appeared. In the reign of Elizabeth Petrovna a whole generation of its venerated was already being reared. They included such highly placed people as Count M. Vorontsov and Shuvalov, Princess Dashkova and the wife of the heir to the throne, Catherine Alexeyevna. But neither Elizabeth nor Peter III sympathised with it.

“Individual Masons from Peter’s time were organising themselves. Masonry was developing strongly...”[\[48\]](#)

Nevertheless, “in society people began to be suspicious of Masonry. Masons in society acquired the reputation of being heretics and apostates... Most of Elizabethan society considered Masonry to be an atheistic and criminal matter...

“The Orthodox clergy had also been hostile to Masonry for a long time already. Preachers at the court began to reprove ‘animal-like and godless atheists’ and people ‘of Epicurean and Freemasonic

morals and mentality' in their sermons. The sermons of Gideon Antonsky, Cyril Florinsky, Arsenius Matseyevich, Cyril Lyashevetsky, Gideon Krinovsky and others reflected the struggle that was taking place between the defenders of Orthodoxy and their enemies, the Masons.”[\[49\]](#)

It was in Elizabeth's reign that the Secret Chancellery made an inquiry into the nature and membership of the Masonic lodges. The inquiry found that Masonry was defined by its members as “nothing else than the key of friendship and eternal brotherhood”. It was found not to be dangerous and was allowed to continue, “although under police protection”.[\[50\]](#)

Masonry was particularly strong in the university and among the cadets. “The cadet corps was the laboratory of the future revolution. From the cadet corps there came the representatives of Russian progressive literature, which was penetrated with Masonic ideals....

“Towards the end of the reign of Elizabeth Petrovna Masonry openly revealed its real nature. At this time a bitter struggle was developing in the West between Austria and Prussia for the Austrian succession. In 1756 there began the Seven-Year war, in which Russia took an active part.

“The Mason Frederick II was again striving to subject Russia to his influence.

“This aim was to be attained completely by means of the defeat of the Russian army and her capitulation before the ‘genius’ commander.

“And one has to say that everything promised victory for Frederick II over the Russian army.

“He had a very well trained, armed and provisioned army with talented officers.

“Frederick was undoubtedly helped by the Masons – Germans who had taken high administrative and military posts in Russia.

“The noted James Cate, the great provincial master for the whole of Russia, was a field-marshal of the Russian army, but in fact carried out the role of Frederick's spy; in 1747 he fled [Russia] to serve him and was killed in battle for his adored and lofty brother.

“In general the Russian army was teeming with Prussian spies and Russian Mason-traitors.

“The Russian army was deliberately not prepared...

“And at the head of the Russian army the Masons placed Apraxin, who gave no orders, displayed an unforgivable slowness and finally entered upon the path of open betrayal.

“The victory at Gross-Egersford was won exclusively thanks to the courage and bravery of the Russian soldiers, and was not used as it should have been by the Russian commander-in-chief. Apraxin had every opportunity to cross conquered Prussia, extend a hand to the Swedes in Pomerania and appear before the walls of Berlin. But instead of moving forward he stopped at Tilsit and refused to use the position that was favourable for the Russian army... Apraxin was only fulfilling his duty of a Mason, which obliged him to deliver his lofty brother, Frederick II, from his woes...

“But this was not the only help extended to Prussia by the Russian Masons. In 1758, instead of Apraxin, who was placed on trial, Fermor was appointed as commander-in-chief. He was an active Mason and a supporter of Frederick II. Fermor acted just like Apraxin. He displayed stunning inactivity and slowness. At the battle of Tsrndof the commander-in-chief Fermor hid from the field of battle. Deserted and betrayed by their commander-in-chief the Russian army did not panic...

“With the greatest equanimity the soldiers did not think of fleeing or surrendering...

“Frederick II had everything on his side: complete gun crews, discipline, superior weapons, the treachery of the Russian commander-in-chief. But he did not have enough faith and honour, which constituted the strength and glory of the Christ-loving Russian Army.

“The help of the dark powers was again required: and the Russian Masons for the third time gave help to Frederick II.

“At first it was suggested that Fermor be replaced by Buturlin, whom Esterhazy quite justly called ‘an idiot’, but when this did not happen, they appointed Peter Saltykov to the post of commander-in-chief. The soldiers called him ‘moor-hen’ and openly accused him of treachery. At Könnersdorf the Russian commanders displayed complete incompetence. The left wing of the Russian army under the command of Golitsyn was crushed. At two o’clock Frederick was the master of Mulberg, one of the three heights where Saltykov had dug in. By three o’clock the victory was Frederick’s. And once again the situation was saved by the Russian soldiers. The king led his army onto the attack three times, and three times he retreated, ravaged by the Russian batteries. ‘Scoundrels’, ‘swine’, ‘rascals’ was what Frederick called his soldiers, unable to conquer the Russian soldiers who died kissing their weapons.

“One can overcome all of them (the Russian soldiers) to the last man, but not conquer them,” Frederick II had to admit after his defeat.

“The victory remained with the Russian soldiers, strong in the Orthodox faith and devotion to the autocracy....”[\[51\]](#)

Frederick was saved because Elizabeth died unexpectedly in 1761 and was succeeded by Peter III, a grandson of Peter the Great who nevertheless preferred the Germany he had been brought up in to Russia. As Nicholas Riasanovsky writes: “Having lost his mother in infancy and his father when a boy, Peter was brought up first with the view of succeeding to the Swedish throne, for his father was a son of Charles XII’s sister. After Elizabeth’s decision, he was educated to succeed to the throne of the Romanovs. Although he lived in Russia from the age of fourteen, Peter III never adjusted to the new country. Extremely limited mentally, as well as crude and violent in his behaviour, he continued to fear and despise Russia and the Russians while he held up Prussia and in particular Frederick II as his ideal. His reign of several months, best remembered in the long run for the law abolishing the compulsory state service of the gentry, impressed many of his contemporaries as a violent attack on everything Russian and a deliberate sacrifice of Russian interests to those of Prussia. While not given to political persecution and in fact willing to sign a law abolishing the security police, the new emperor threatened to disband the guards, and even demanded that icons be withdrawn from the churches and that Russian priests dress like Lutheran pastors, both of which orders the Holy Synod did not dare execute. In foreign policy Peter III’s admiration for Frederick the Great led to the withdrawal of Russia from the Seven Years’ War, an act which probably saved Prussia from a crushing defeat and deprived Russia of great potential gains. Indeed, the Russian emperor refused to accept even what Frederick the Great was willing to give him for withdrawing and proceeded to make an alliance with the Prussian king.”[\[52\]](#)

Peter III was succeeded (or murdered) by his wife, the German princess Catherine the Great. Catherine not only tried to emancipate the Jews: she also allowed the Masons to reach the peak of their influence in Russia. In her reign there were about 2500 Masons in about 100 lodges in St. Petersburg, Moscow and some provincial towns.[\[53\]](#)“By the middle of the 1780s,” writes Dobroklonsky, “it had even penetrated as far as Tobolsk and Irkutsk; Masonic lodges existed in all the more or less important towns. Many of those who were not satisfied by the fashionable scepticism of French philosophy or, after being drawn by it, became disillusioned by it, sought satisfaction for their heart and mind in Masonry”.[\[54\]](#)

Fr. Georges Florovsky writes: “The freeMasons of Catherine’s reign maintained an ambivalent relationship with the Church. In any event, the formal piety of freemasonry was not openly disruptive. Many freeMasons fulfilled all church ‘obligations’ and rituals. Others emphatically insisted on the complete immutability and sacredness of the rites and orders ‘particularly of the Greek religion’. However, the Orthodox service, with its wealth and plasticity of images and symbols, greatly attracted them. FreeMasons highly valued Orthodoxy’s tradition of symbols whose roots reach back deeply into classical antiquity. But every symbol was for them only a transparent sign or guidepost. One must ascend to that which is being signified, that is, from the visible to the invisible, from ‘historical’ Christianity to spiritual or ‘true’ Christianity, from the outer church to the

‘inner’ church. The freeMasons considered their Order to be the ‘inner’ church, containing its own rites and ‘sacraments’. This is once again the Alexandrian [Gnostic] dream of an esoteric circle of chosen ones who are dedicated to preserving sacred traditions: a truth revealed only to a few chosen for extraordinary illumination.”[\[55\]](#)

Hartley writes: “Freemasonry only became popular amongst the nobility in the reign of Catherine II. This was partly because freemasonry was one of many manifestations of the cultural influence of western and central Europe on the nobility at the time, and partly because, after their freedom from compulsory service in 1762, they had the leisure and opportunity to become involved in private social activities of this nature, both in the capitals and in the provinces.

“Russian lodges were based on English, German or Swedish systems. Ivan Elagin, an influential figure at court in the early years of Catherine II, founded the Russian Grand Provincial Lodge in 1771, modelled on the English system, which involved progression through three degrees within the lodge. Some 14 lodges were opened in St. Petersburg, Moscow and the provinces based on this model. Many Russians, however, were attracted to lodges which had more complex degrees and mystical elements. Baron P.B. Reichel established the Apollo lodge in 1771, which depended on the Grand Lodge of Zinnendorf in Berlin, and soon controlled 8 lodges in German-speaking Riga and Reval. In 1776 the Reichel and Elagin lodges merged and accepted the leadership of the Berlin lodge, and Elagin became the grand master of the new united Grand Provincial lodge. Almost immediately, members of this new lodge became influenced by the Swedish Order of the Temple, a lodge which comprised ten degrees, and whose elaborate robes and knightly degrees particularly appealed to a Russian nobility which lacked knightly orders and traditions of medieval chivalry. In 1778 the first Swedish-style lodge, the Phoenix, was set up in St. Petersburg, followed in 1780 by the Swedish Grand National lodge under the direction of Prince G.P. Gagarin. In the early 1780s there were 14 Swedish lodges in St. Petersburg and Moscow and a few more in the provinces. Most of the Elagin lodges, however, did not join the Swedish system, partly because a direct association with Sweden at a time of diplomatic tension between Russia and Sweden seemed inappropriate.

“Adherents of freemasonry continued to seek new models to help them in their search for further illumination or for more satisfying rituals and structures. I.G. Schwartz, a member of the Harmonia lodge in Moscow, founded by Nikolai Novikov in 1781, brought Russian freemasonry into close association with the strict observance lodge of the grand master Duke Ferdinand of Brunswick. The lodge became the VIIIth province of the Brunswick lodge, under the acting head of Prince N. Trubestkoi. It is not known how many of the Elagin lodges joined the VIIIth province. Within the VIIIth province there emerged a small esoteric group of Masons who were heavily influenced by the Rosicrucian movement, knowledge of whose charters and seven degrees had been brought back to Russia from Berlin by Schwartz. Masonic and Rosicrucian literature spread through Russia, largely as a result of the activity of the private printing press set up by Novikov (until the 1790s when Masonic publications were censored and banned). Lodges were also set up in the provinces, particularly when provincial governors were Masons. Governor-General A.P. Mel’gunov, for example, opened a lodge in Iaroslavl’. Vigel’ founded a lodge in remote Penza in the late eighteenth century. Even where there was no lodge, provincial nobles could become acquainted with masonry through subscriptions to publications such as Novikov’s Morning Light.

“Who became Freemasons? The Russian historian Vernadsky estimated that in 1777 4 of the 11-member Council of State, 11 of the 31 gentlemen of the bedchamber, 2 of the 5 senators of the first department of the Senate, 2 of the 5 members of the College of Foreign Affairs and the vice-president of the Admiralty College were Masons (there were none known at this date in the War College). A large number of the noble deputies in the Legislative Commission were Masons. Members of the high aristocracy and prominent figures at court were attracted to freemasonry, including the Repnins, Trubetskoi, Vorontsovs and Panins. Special lodges attracted army officers (like the Mars lodge, founded at Iasi in Bessarabia in 1774) and naval officers (like the Neptune lodge, founded in 1781 in Kronstadt). There were Masons amongst the governors of provinces established after 1775 (including A.P. Mel’gunov in Yaroslavl’ and J.E. Sievers in Tver’), and

amongst senior officials in central and provincial institutions. Almost all Russian poets, playwrights, authors and academics were Masons. Other lodges had a predominantly foreign membership, which included academics, members of professions, bankers and merchants....

“Catherine II had little sympathy for the mystical elements of freemasonry and their educational work and feared that lodges could become venues for conspiracies against the throne. In the 1790s, at a time of international tension following the French Revolution, Catherine became more suspicious of freemasonry, following rumours that Grand Duke Paul... was being induced to join a Moscow lodge. In 1792 (shortly after the assassination of Gustavus III of Sweden), Novikov’s house was searched and Masonic books were found which had been banned as harmful in 1786. Novikov was arrested and sentenced, without any formal trial, to fifteen years imprisonment, though he was freed when Paul came to the throne in 1796. In 1794, Catherine ordered the closure of all lodges.”[\[56\]](#)

Catherine was not wrong in her suspicion that the Masons were aiming at the Russian throne. Already in 1781, at their convention in Frankfurt, the Illuminati “had decided to create in Russia two capitularies ‘of the theoretical degree’ under the general direction of Schwartz. One of the capitularies was ruled by Tatischev, and the other by Prince Trubetskoj. At a convention of the Mason-Illuminati in 1782 Russia was declared to be ‘the Eighth Province of the Strict Observance’. It was here that the Masons swore to murder Louis XVI and his wife and the Swedish King Gustavus III, which sentences were later carried out. In those 80s of the 18th century Masonry had decreed that it should strive to destroy the monarchy and the Church, beginning with France and continuing with Russia. But openly, ‘for the public’, and those accepted into the lower degrees, the Masons said that they were striving to end enmity between people and nations because of religious and national quarrels, that they believed in God, that they carried out charitable work and wanted to educate humanity in the principles of morality and goodness, that they were the faithful citizens of their countries and kings...”[\[57\]](#)

However, Russia did not follow the path of France at this time because eighteenth-century Russian Masonry, unlike its contemporary French counterpart, was not very radical in its politics. And Masonry remained in the formative stage until the French revolution in 1789. But then it exploded upon the world in a way that nobody, least of all the Russian tsars, could ignore; and it would be up to Russia to crush the Masonic revolution as it forced its way into the capital of the Third Rome in 1812...

December 4/17. 2010.

Vladimir Moss.

[\[1\]](#) Tikhomirov, “K voprosu o masonakh” (“Towards the Question on the Masons”), *Khristianstvo i Politika* (Christianity and Politics), in *Kritika Demokratii* (A Criticism of Democracy), Moscow, 1997 pp. 330-331 (in Russian).

[\[2\]](#) Tikhomirov, “V chem nasha opasnost?” (“In What does the Danger to Us Consist?”), *Khristianstvo i Politika* (Christianity and Politics), *op. cit.*, p. 333.

[\[3\]](#) Tikhomirov, “Bor’ba s Masonstvom” (“The Struggle with Masonry”), *Khristianstvo i Politika* (Christianity and Politics), *op. cit.*, p. 336.

[\[4\]](#) Cf. Archpriest Lev Lebedev: “In evaluating the role of the Jewish core of World Masonry, two extremes are possible: the complete denial of any Judaeo-Masonic secret plot and secret leadership of world processes, and the extreme exaggeration of the degree and size of this leadership (when it seems that ‘they’ are everywhere and everything is ruled by ‘them’)... In fact, it is all not like that. The life of the world, even the development of its scientific-technical and industrial civilization is a very weird and changeable **combination** of elemental, ungovernable processes and planned,

governable processes. In the final analysis everything is truly ruled by the Providence of God, but in such a way that *the free will of man* is not abolished. For that reason in their successful moments it can seem, and seems, to the Judaeo-Masons, who really are *striving* for ever greater subjection of the processes of global life to themselves, that to an ever greater degree it is by their own, *human* powers that everything is achieved..." (*Velikorossia* (Great Russia), St. Petersburg, 1999, p. 407 (in Russian))

[5] Jasper Ridley, *The Freemasons*, London: Constable, 1999, p. 22; G. Toppin, "Starred First", *Oxford Today*, vol. 12, № 1, Michaelmas term, 1999, pp. 32-34.

[6] Hodapp, *FreeMasons for Dummies*, Indianapolis: Wiley, 2005, pp. 30-31.

[7] Ridley, *op. cit.*, p. 32.

[8] The original lodges were numbers 1 to 4. However, in Scotland, the Kilwinning Lodge, which called itself "the Mother Lodge of Scotland" and claimed to go back to 1140, rejected the claims of the English Grand Lodge and called itself Lodge no. 0 (Hodapp, *op. cit.*, p. 26).

[9] Ridley, *op. cit.*, p. 40.

[10] O.F. Soloviev, *Masonstvo v Mirovoj Politike XX Veka* (Masonry in World Politics in the 20th Century), Moscow, 1998, p. 15 (in Russian).

[11] Soloviev, *op. cit.*, p. 17. Thus Piers Paul Read writes: "Andrew Ramsay, a Scottish Jacobite exiled in France who was Chancellor of the French Grand Lodge in the 1730s, claimed that the first Freemasons had been stoneMasons in the crusader states who had learned the secret rituals and gained the special wisdom of the ancient world. Ramsay made no specific claim for the Templars, probably because he did not wish to antagonise his host, the King of France; but in Germany another Scottish exile, George Frederick Johnson, concocted a myth that transformed 'the Templars... from their ostensible status of unlearned and fanatical soldier-monks to that of enlightened and wise knightly seers, who had used their sojourn in the East to recover its profoundest secrets, and to emancipate themselves from medieval Catholic credulity'.

"According to the German Freemasons, the Grand Masters of the Order had learned the secrets and acquired the treasure of the Jewish Essenes which were handed down from one to the other. James of Molay [the last Grand Master of the Order], on the night of his execution, had sent the Count of Beaulieu to the crypt of the Temple Church in Paris to recover this treasure which included the seven-branched candelabra seized by the Emperor Titus, the crown of the Kingdom of Jerusalem and a shroud. It is undisputed that in evidence given at the trial of the Templars, a sergeant, John of Châlons, maintained that Gérard of Villiers, the Preceptor of France, had been tipped off about his imminent arrest and so had escaped on eighteen galleys with the Templars' treasure. If this were so, what happened to this treasure? George Frederick Johnson said that it had been taken to Scotland, one of his followers specifying the Isle of Mull." (*The Templars*, London: Phoenix Press, 2001, pp. 303-304)

[12] Ridley, *op. cit.*, p. 41.

[13] Ridley, *op. cit.*, p. 41.

[14] Pike, in A.C. de la Rive, *La Femme et l'Enfant dans la Franc-Maçonnerie Universelle* (The Woman and the Child in Universal Freemasonry), p. 588 (in French).

[15] Tikhomirov, *Religiozno-Filosofskie Osnovy Istorii* (The Religious-Philosophical Foundations of History), Moscow, 1997, p. 448 (in Russian).

[16] Monk Augustine, "To atheon dogma tou Oikoumenismou Prodromou tou Antikhristou", *Agios Agathangelos Esphigmenites*, 120, July-August, 1990, pp. 21-21 (in Greek).

[17] Monk Augustine, "To atheon dogma tou Oikoumenismou Prodromou tou Antikhristou", *Agios Agathangelos Esphigmenites*, 121, September-October, 1990, pp. 33-34 (in Greek).

- [18] Monk Augustine, “To atheon dogma tou Oikoumenismou Prodromou tou Antikhristou”, *Agios Agathangelos Esphigmenites*, 120, July-August, 1990, pp. 21-22 (in Greek).
- [19] V. Moss, “Ecucommunism”, *Living Orthodoxy*, September-October, 1989, vol. XI, № 5, pp. 13-18.
- [20] Monk Augustine, “To atheon dogma tou Oikoumenismou Prodromou tou Antikhristou”, *Agios Agathangelos Esphigmenites*, 121, September-October, 1990, pp. 33-34 (in Greek).
- [21] Palmer, *A Compendious Ecclesiastical History*, New York: Stanford & Swords, 1850, p. 165.
- [22] In accordance with this principle, Jews were admitted to the Masonic lodges as early as 1724 (Ridley, *op. cit.*, p. 40).
- [23] Vicomte Léon de Poncins, *Freemasonry and the Vatican*, London: Britons Publishing Company, 1968, p. 116.
- [24] Ivanov, *Russkaia Intelligentsia i Masonstvo: ot Petra I do nashikh dnei* (The Russian Intelligentsia and Masonry: from Peter I to our Days), Harbin, 1934, Moscow, 1997, p. 64 (in Russian).
- [25] Ivanov, *op. cit.*, p. 82.
- [26] Ivanov, *op. cit.*, p. 83.
- [27] Michael Hoffman, *Judaism Discovered*, Independent History and Research, 2008, p. 198.
- [28] Tikhomirov, *op. cit.*, p. 443.
- [29] Lazare, *Antisemitisme* (Antisemitism), pp. 308-309; De Poncins, *op. cit.*, pp. 71-72.
- [30] *La Vérité Israélite* (The Israelite Truth), 1861, vol. 5, p. 74; De Poncins, *op. cit.*, pp. 75-76.
- [31] G. Batault, *Le Problème Juif* (The Jewish Problem); De Poncins, *op. cit.*, pp. 77-78.
- [32] Rosicrucianism was founded as a separate order in Masonry in 1757 in Frankfurt-on-Main, and counted among its leading adepts the charlatans Johann Welner, Saint-Germain and Calioistro.
- [33] Hannah, *Darkness Visible*, London: Augustine Press, 1952, p. 203.
- [34] H.T. F. Rhodes, *The Satanic Mass*, London: Jarrolds, 1968, p. 219-220.
- [35] Ridley, *op. cit.*, p. 91.
- [36] Ridley, *op. cit.*, pp. 108-109.
- [37] Ridley, *op. cit.*, p. 100.
- [38] Berlin, *Two Concepts of Liberty*, Oxford: Clarendon Press, 1958.
- [39] Thus Wellington never entered a lodge after his membership lapsed in 1795, and in 1851 wrote that he “had no recollection of having been admitted a Freemason...” (Ridley, *op. cit.*, p. 161)
- [40] De Poncins, *op. cit.*, p. 31. The bull went on: “In the sphere of politics, the Naturalists lay down that all men have the same rights and that all are equal and alike in every respect; that everyone is by nature free and independent; that no one has the right to exercise authority over another; that it is an act of violence to demand of men obedience to any authority not emanating from themselves. All power is, therefore, in the free people. Those who exercise authority do so either by the mandate or the permission of the people, so that, when the popular will changes, rulers of States may lawfully be deposed even against their will. The source of all rights and civic duties is held to reside either in the multitude or in the ruling power in the State, provided that it has been constituted according to the new principles. They hold also that the State should not acknowledge God and that, out of the various forms of religion, there is no reason why one should be preferred to another. According to them, all should be on the same level...”

- [41] Ivanov, op. cit., pp. 95-96. Keith founded his Russian lodge in 1741-1742, and left Russia in 1747. One contemporary Masonic source writes: "One Russian tradition has it that Peter became a Mason on trip to England and brought it back to Russia. There is no hard evidence of this..." (Richard I. Rhoda, "Russian Freemasonry: A New Dawn", paper delivered at Orient Lodge no. 15 on June 29, 1996, <http://members.aol.com/houltonme/rus.htm>)
- [42] Hosking, *Russia: People & Empire*, London: HarperCollins, 1997, pp. 164-165.
- [43] Andrezev Walicki, *A History of Russian Thought*, Oxford: Clarendon, 1988, p. 19.
- [44] Novikov, in Janet M. Hartley, *A Social History of the Russian Empire, 1650-1825*, Oxford University Press, 1999, p. 232.
- [45] Ivanov, op. cit., p. 110.
- [46] Valishevsky, *Petr Velikij* (Peter the Great), in Ivanov, op. cit., p. 120.
- [47] Ivanov, op. cit., p. 137.
- [48] Ivanov, op. cit., pp. 160, 161, 162-163.
- [49] Ivanov, op. cit., pp. 165, 166.
- [50] Rhoda, "Russian Freemasonry: A New Dawn", op. cit.
- [51] Ivanov, op. cit., pp. 169, 170, 171-172.
- [52] Riasanovsky, *A History of Russia*, Oxford University Press, 2000, p. 248.
- [53] Nicholas V. Riasanovsky, *A History of Russia*.
- [54] Dobroklonsky, op. cit., p. 664.
- [55] Florovsky, op. cit., pp. 155-156.
- [56] Hartley, op. cit., pp. 233-235. "I made a mistake," said Catherine, "let us close our high-brow books and set to the ABC" (quoted in Dobroklonsky, op. cit., p. 662).
- [57] Lebedev, op. cit., p. 243.

Masonry or Christ?

(Including the position of Orthodox Christianity regarding Freemasonry)

By

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And

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3rd Edition

INTRODUCTION

The Masonic Fraternity had its origins in the Middle Ages, about the year 800 A.D. It began with the builders of the Middle Ages and was called "Operative Masonry". The workers formed guilds or

associations of their own, which had laws, rules, regulations, and officers. Certain religious and philosophical symbols and principles, which had formerly belonged to the ancient secret sun-worshippers, were adopted by some of the guilds. Eventually, the industrial feature of true Masonry was lost, and since then, it has become speculative Freemasonry with emphasis placed exclusively upon the religious aspect.

The claims of Masonry being ancient -- going back to Solomon's Temple or even to an earlier period, have no basis in historical fact. The claims that Jesus, John the Baptist, and John the Evangelist, were Masons, deserve no attention and are nothing short of being blasphemous.

Masonry has become highly spiritualistic and as such, has always been competitive to the Church. Teaching religiously, with the aim of becoming *The Sole Religion of the Human Race*, Masonry is in direct opposition to Christ and His Church.

Adopted by the upper classes, Masonry became a key to personal promotion and to the satisfaction of vanity. More important are the appeals to the love of mystery in its myths, symbols, ceremonies, and oaths; its secrecy and the obscurity of its phraseology. Speculative Masonry arose with the beginnings of rationalism and free thought, when deism and 'natural' as opposed to revealed religion were winning adherents.

Because of these various religious implications within Freemasonry and the fact that many Christians are Masons, we feel it necessary to make a study of the issue.

May the power and Glory of God be made known through our humble efforts.

CHAPTER I

Can a True Christian Become a Mason?

The Orthodox Catholic Church is convinced and has always taught that Masonry is an unchristian, indeed an Antichristian organization, and as such, cannot be tolerated within the Orthodox Catholic Church.

It has become increasingly evident, that there are Orthodox Christians who have joined, are joining, or are about to join, the organization of Freemasonry. Most of these Christians have not studied the organization of Freemasonry, and in their innocence, are not aware that Freemasonry is incompatible with the Orthodox Catholic Faith. A true Christian will not join Masonry, or having joined it, but afterwards learning of its true nature, will leave it.

We must warn all good Christians that Masonry in reality is a religion. It is a false religion which is both pagan and antichristian. This can very easily be verified if one but studies some of the statements and writings of authoritative Masons. Masonry claims to reveal to its initiates a spiritual and esoteric light. Masonry believes in immortality, but not immortality in Christ. The True God in Masonry is rejected for the lowest-common denominator god -- so as not to be offensive to Jew, Christian, Mohammedan, Hindu, etc. Masonry accepts men of any religion as long as the person believes in a deity. However, even the devil believes in God and trembles before Him.

The Christian Faith is an exclusive Faith. Christianity was revealed by God to man and is not a system worked out by man himself. God came into the world in Christ Jesus in order to lift man up to Him. For a true Christian, Christ means everything! A true Christian will never deny Christ! A Christian is saved through the Blood of Christ, There is no salvation except in the name of Christ. Any worship which excludes Christ is unchristian.

These are some of the differences of the Masonic religion and the Christian Faith.

Some claim that Masonry is not a religion but the ethical and charitable handmaid to the Church. Masonry itself accepts no such subordinate position. Masonry teaches salvation by works and not through the Blood of Christ. This is false salvation and will only lead to perdition. Salvation is within the Church and not in Masonry.

The Church does not worship the god that is worshipped in the Masonic temples. A Christian who worships in a Masonic temple defies the authority of the Church and does it in secret. How can a true believer in the Holy Trinity claim to have found a true worship of God in Masonry? The god of Masonry excludes Christ, our Divine Redeemer. A Christian has "put on Christ" in Holy Baptism. How can he become a Mason where he must deny and take off Christ, his Redeemer?

In the first degree, God is referred to as a "Great Architect". This is derogatory to the True Gods creative omnipotence. An architect only puts together from materials already at hand. God creates from nothing! This Masonic conception is frankly deistic, that is-based upon reason only, disbelieving in revelation and the supernatural Truths of Christianity. "Grand Geometrician" is even worse, because it implies some of the outmoded symbolical mathematics of the Kabbala, the mystic theosophy of the Hebrews. But it is in the Royal Arch degree that very grave difficulties arise. The word Jah-bul-on is made up of the Hebrew Jahweh coupled with the Assyrian Baal and the Egyptian On or Osiris. This is the name that Masons claim to be the "sacred and mysterious name of the true and living God. Most High". It is a most terrible mixture which certainly does not spell God. Masonry is a prechristian religion, a mystery religion quite different, separate and alien to the Christian Faith. The Christian religion exalts faith above all and is dependent on Supernatural Grace. Masonry has only natural truths and does not depend upon faith. It brings knowledge to its initiates through reason alone.

Although Masonry does in a sense represent religion at a pre-Christian level, it also claims to impart a light, spiritual and moral, which shines nowhere else. It claims to have secrets which add to a man's sense of spiritual value and improve his character. It claims the exclusive possession of certain truths, one of which is the sacred and mysterious name of God. It claims to have found the worship of God!

In other words, Masonry claims to be a "super-religion" and its great mission is to embrace within itself all religions. To do this, the unique message of Christ the Redeemer and his Church must be neutralized in order to be compatible with Masonic teachings.

Freemasonry is not compatible with Christianity inasmuch as it is a secret organization, acting and teaching in secret and deifying rationalism. It is not lawful to belong to Christ and at the same time, to search for redemption and moral perfection outside of Him.

Masonry has been condemned by the Orthodox Catholic Church. Indeed, no Christian church which has seriously investigated the religious teachings of Freemasonry has failed to condemn it.

It is shameful and illogical for a Christian to admit that he is in a state of darkness and is seeking light through Masonry. To bind oneself by oath to secrets which will not be revealed until afterwards, is also foolish and dangerous, and it is contrary to moral law, The Orthodox Christian who is a Mason must consider the sin that he commits when he denies Christ. He must come to realize that Masonry is in opposition to the Christian Faith even though superficially it may seem to be a Christian organization.

Some join the ranks of Masonry because of its religiousness. Others join for the advantages it offers in business and certain professions, or for the fellowship it offers. Still others join for the secrecy with which Masonry clouds its true self.

None of these reasons can justify a Christian becoming a Mason. In fact, they are reasons for not joining!

Masonry is a syncretic religion which tries to unite within itself the conflicting beliefs of many religions. It is a natural religion which has no authority except natural theology in which man is a law to himself. This, in addition to the indifferentism within Freemasonry, are the deadly enemies of the Church today, just as they were in the Early Church.

Every clergyman should study Masonry in order that he might understand the effects it has upon the souls of those contaminated with this disastrous cancer, It must be fought arid destroyed within the

Church.

Masonry is a spiritual disease and is a rival of the Church as a moral guide. It declares that it is not a religion and yet it claims to be religious. If church members are receiving moral instruction and precepts from an outside source, the Church has both the right and duty to investigate.

"But even if we, or an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed." (Gal. 1,8).

CHAPTER II

Masonry Speaks for Itself

In our past chapter, we discussed the idea of Freemasonry as a religion. In order to clarify the position of Masonry to religion in general, let us examine a few statements by Masons of authority.

Mackey says: "As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution." (Masonic Ritualist, p. 44)

"Masonry is a religious institution, its ceremonies are part of a really religious worship." (Encyclopedia, p. 60)

Pierson says: "The system of Masonry, as in its original inception, still claims to be a system of religion in which all men can unite." (Pierson: Traditions, p. 372)

Albert Pike says Masonry is a religion, for every man before becoming a Mason, must express his belief in deity, and in the continued existence of the intellectual portion after death. The trouble with ministers of religion is that they want us to believe too much, while the Ingersolls want us to believe too little". (Address at Harpers Ferry, Sept. 11, 1879)

Grand Inspector Cunningham says: "Masonry is a pure religion".

Clymer says: "Masonry is the universal religion only because and only so long, as it embraces all religions. For this reason, and this alone, it is universal and eternal". (Ancient Mystic Oriental Masonry, p. 59)- "Masonry is not only a universal science, but a *World Wide Religion*, and owes allegiance to no one creed, and can adopt no sectarian dogma, as such without ceasing thereby to be Masonic Many degrees have been Christianized only to perish: as every degree eventually will if circumscribed by narrow creeds, and dwarfed. to the apprehension, so as to exclude good men of any other communion". (p. 58)-"Without any reference to forms and modes of faith, it furnishes a series of indirect evidences which silently operate to establish the great and general principles of religion, and points to that triumphant system which was the object of all preceding dispensations, and must ultimately *Be The Sole Religion of the Human Race*". (p. 118).

Albert G. Mackey is considered by many to be the greatest authority in America. In his Encyclopedia, (p. 617 - 1916 ed.) he writes: "There has been a needless expenditure of ingenuity and talent by a large number of Masonic orators and essayists in the needless endeavor to prove that Masonry is not a religion." Further on he writes: "But the religion of Masonry is not sectarian. It admits men of every religious creed within its hospitable bosom, rejecting none and approving none for his particular faith. It is not Judaism, though there is nothing in it to offend a Jew. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian. (p.619)

One of the most authoritative publications of the order is the Quarterly Bulletin of the Masonic Library at Cedar Rapids, Iowa. In an article which protests against "Christianizing" the order, we read "When a man becomes a Mason and takes upon himself the solemn vow that binds us all in bonds of fraternal love, it does not in any way interfere with his belief in God or his religion, no matter what his belief may be. He need not cease to be Mohammedan, Buddhist, Hindu, Jew, Christian, or (a member) of any other denomination. If he will but earnestly study the esoteric teachings of ancient Masonry as taught in our beloved fraternity, he will gain a far deeper insight into his own faith and a far clearer conception of his own creed which will enable him better to

understand its sublime teachings and spiritual truths. He will recognize the fact that all religions must have emanated from a common source; that everyone originated from the same great fountain, whose eternal verities are to be found in all teachings in all religions". (January, 1917 issue)

These are the fundamental teachings of Masonry on religion. Every distinction between true and false religion is wiped out. The claim of Christianity, that it is the only true Faith possessing the Saving Truth is denied. But Jesus says He is the only Way and Truth and Life!. Freemasonry says that all religions have that Truth, and all have the same origin. Its position is plainly opposed to that of Christianity.

There is little wonder that an Orthodox Christian is told by a Mason that one will learn of true Orthodoxy through Masonry. To say this is to show one's total ignorance of Orthodoxy or to be deliberately false. The True Faith is to be found in its fullness only in the Orthodox Catholic Faith. Only the Orthodox Catholic Church is ordained to teach the Truth in all purity and fullness. The Holy Scripture declares that the Church is the pillar and ground of truth". The Church, the Mystical Body of Christ, is the only institution free from error for in it the Holy Ghost abides and witnesses to the Truth. Outside the Church there is darkness. It is only in the Church that we can find the fellowship necessary for true happiness. It is only through the Passion, Suffering, Death and the Glorious Resurrection of Jesus Christ that we can be saved. It is only through Christ and in His Church that we can find the Truth.

Does Holy Scripture teach the Masonic idea of placing all religions on an equal basis?

Listen to Our Lord Jesus Christ Who says: "I am the door. By me if any man enter in, he shall be saved." (John, 10:9) "I am the Way and the Truth and the Life. No one cometh unto the Father, but by me." (John, 14:6) "He that hath not the Son of God hath not Life." (I John, 5:12) "He that believeth not the Son shall not see Life". (John, 3:36)

Without Christ we have no God! We have no salvation! For a Christian there can be no agreement or compromise between Christ and Masonry.

Masonry ignores the Truth that Christ suffered for all. It was not in vain that St. Paul said, "The word of the Cross is to them that perish foolishness; but unto us who are saved it is the power of God." (I Cor. 1:18)

The Christian makes a total sacrifice of the True Faith when he becomes a Mason. When he puts on his little Masonic apron, he abandons Christ implicitly and explicitly.

Since Masonry rejects the Divinity of Jesus Christ and places Him on an equal level with founders of other religions, every Christian should stop and realize the implications of Masonry to his Christian Faith. Masonry eliminates the name of Christ from Bible passages read in the lodge and omits His Name in the prayers of the lodge. This should make a Christian realize that he is guilty of participation in heretical proceedings. The Christian has but one alternative. If he has already joined a lodge he is to "come out and be separate". (2 Cor. 6:17)

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things which are done of them in secret." (Ephesians 5:11-12)

CHAPTER III

The Masonic Oath

If someone were to ask you to sign a document without first permitting you to read it, you would object. And no one would say that you acted unwisely. When joining a Masonic organization this is precisely what you are asked to do. For example, the first oath, the Entered Apprentice Obligation, reads as follows:

"I (name), of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear: that I will always hail, ever conceal and never reveal any of the

secret arts, parts, or points of the hidden mysteries of Ancient Freemasonry which have been heretofore, may at this time or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted lodge of Masons: and neither unto him nor them until by strict trial due examination or legal information, I shall have found him or them as lawfully entitled to the same as I myself."

The italicized words indicate clearly that one swears to keep secret not only that which has been revealed, but -even that which is yet to be revealed. No person in his right mind would agree to this in any other phase of life, yet this is the normal procedure in all Masonic ritual. Jesus, however, said: "I have spoken openly to the world - I have said nothing secretly." (John 18:20) He expects all who follow Him in Truth to do likewise.

Further more, a Mason solemnly swears to allow the Masonic Order to punish and even destroy him if he reveals any of its secrets. This is what he swears:

"To all of this, I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever, "binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I even knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

Here a Mason asks the help of God to violate God's own commandment, "Thou shalt not kill." This is not Christian ethics! Indeed there are many pagan religions whose ethical standards are far superior. Some will say that this is but a meaningless ritual or symbolism; but in the oath we read that this promise is made solemnly and without any "mental reservation or secret evasion of mind whatever." In short, a Mason signs away his judgement and free will by taking this oath. He promises to take it literally and seriously. And for what reason?

Now let us consider what some of the Presidents of the United States had to say about this blasphemous and unethical oath.

The sixth President of the United States, John Quincy Adams, said, "I am prepared to complete the demonstration before God and man that the Masonic oath, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

President Ulysses S. Grant said, "All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

We would remind those who say that the oaths and obligations of a Mason are not taken seriously or literally, of one incident in the history of American Masonry which reveals its ever-present danger. After Captain William Morgan abandoned Masonry and exposed the first three degrees he was abducted and murdered by Masons who took their oaths literally and seriously to the sorrow and regret of those who did not. When this occurred in 1826, 1500 lodges surrendered their charters and 45,000 out of 50,000 Masons in the northern jurisdiction seceded from the order. The circumstances which were then present in Masonry have not changed in substance, and are present today with all their potential danger.

Many Masons will deny, that they ever took the oath which we have quoted in part, but the reason for their denial is self evident-the oath itself forbids. The authenticity of the oath which we have quoted has never been disproven. There are undoubtedly many Masons who were and are unaware of the full impact and implications of this oath and their Masonic, obligations. But when they are exposed to the Light and Truth of Christ, their evil becomes clearly visible to all but the spiritually blind or callously indifferent.

Masonic oath is, in fact, an extra-judicial oath! The lodges have no authority from God or the State

to administer oaths. Since this oath cannot be binding upon a Christian, it should be rejected and repented of, if it has been taken. No Christian can take an oath which obligates him to break the Law of God. Either the oath means exactly what it says or it does not! Either the initiate is consenting to murder or he is blaspheming God and using His Name in vain!

The Bible tells us what to do if we have unwittingly committed this sin: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, *and it be hid from him*; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing and the priest shall make an atonement for him concerning his sin." (Leviticus 5:4-6)

It is evident from even this brief analysis of the Masonic oath of the first degree-and this is even more true of the other degrees - that Masonry cannot be a handmaid of the Church as some claim. The ethical ideals of Freemasonry are directly opposed to those of Christianity.

It is also clear that no one can be a *true* Mason and at the same time a *true* Christian. We would remind those who say that Masonry is a charitable and good organization, that good actions are truly good only if they spring from good intent and a good heart. As Christians, we are required to be charitable to all people and to be impartial in all things. Masonic oaths require partial benevolence. Strictly speaking, Masonic charity is not Christian charity.

"If you love those who love you, what credit is that to you? For even sinners love those who love them And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies and do good, and lend, *expecting nothing in return*; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful even as your Father is merciful." (Luke 6:-32-36.) In Christian charity everything is given "in the name of Christ."

In the words of St. John, the Church calls to all Christians, "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. By this you know the Spirit of God; every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming and now it is in the world already. Little children, you are of God, and have overcome them; for He Who is in you is greater than he who is in the world, and the world listens to them. We are of God. Whoever knows God listens to us and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error." (1 John 4:1-6)

CHAPTER IV

Why Join a Secret Society?

Is there a good reason in the world for joining a secret society? Why must there be secretive organizations? Do secret societies benefit or hinder the Christian Church?

These are questions which should interest every God-loving person.

In John 3:19-21 we read, "And this is the condemnation that light is come into the world and *men loved darkness rather than light, because their deeds were evil*. For everyone that doeth evil hateth the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light that his deeds may be made manifest that they were wrought in God.

We believe sincerely that there is no reason under the name of God that would justify the membership of a true Christian in any secret society.

Secretism is an enemy of liberty and was the most unpopular thing in America between the years 1826-1840.

There is no need for secret organizations in a country blessed with liberty and justice for all. A secret society will always be tempted toward evil and to become lawless and disrespectful towards the rights of other people.

A secret organization can be useful and commendable while it is engaged in necessary work of a temporary nature. An example of this is the Early Church which was persecuted under despotic and tyrannical governments and for its salvation and continuance a certain secrecy was required. However, in a free and democratic land, a secret organization is not only unnecessary, but harmful.

Notwithstanding, we live in an age of secret organizations. Secretism is the chain that binds these organizations into a unity. Masonry is the root of secretism. Secret Societies are certainly not the work of Our Living Truth, the Light and the Life. On the other hand, secret societies acknowledge the god of falsehood, darkness and death.

That Masonry is a threat to the Christian Church is evident beyond doubt. If Masonry should ever become universal, as it claims it will, Christ The Son of God will no longer be heard of. Masonry is indeed the Antichrist in sheep's clothing and can have no place in the Church of Christ. "Let God arise and let His enemies be scattered."

Jesus spoke out against organized secrecy and also commanded His disciples to speak openly.

He said: "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach. ye upon the housetops." (Mart. 10:27)

It is clear that a Christian should reveal whatever is good and profitable for the human race and should not keep his light under a bushel, but on a candlestick so that it "may give light unto all that are in the house." (Matt. 5:15)

Any organization that claims to have secrets that could benefit mankind and does not reveal them to the world is certainly immoral and cannot be classified as a good institution. If it has no secrets, it should not pretend!

All the secrets of Masonry have been revealed and they have not benefited mankind. *The only secret in Masonry is that there is no secret!*

Masonry is nothing but a counterfeit of the Church. It antagonizes Christian life and growth. Men are fooled by the camouflage of Christianity permitted to a certain extent in this un-Christian society. These Christians are doing Satan's work and don't know it! Once they are caught in the snares of the wicked one they become weak Christians and will bear no fruit.

If all Christians within the lodge would "come out and be separate", the lodges would cease to exist! Isn't this a pitiful situation?

CHAPTER V

Pronouncements of the Orthodox Catholic Church Against Masonry

The Orthodox Catholic Church has made clear Her attitude towards Masonry on many occasions, and every time She has declared that it is incompatible with the Christian Faith.

In recent times, the late and prominent Metropolitan Anthony of Kiev and Galicia, warned all Orthodox Catholics in no uncertain, terms of the dangers of Masonry to the Christian Faith.

He said in his stand against Masonry, ". . . It is forbidden to all Orthodox Christians to become Freemasons. All Clergy are duty bound to question those who come to Confession whether they are members of Masonic Orders, and in case it will appear that they are Masons and believe and share Masonic teachings, they should be informed that membership in the Masonic organization is incompatible with Orthodox Christianity, and that such should immediately resign from Masonry, other wise they will be deemed unworthy to receive the Holy Communion and their further impenitency will bring them excommunication from the Orthodox Church.

The Russian Orthodox Greek Catholic Church in North America, during a Great Council of Bishops held from the 19th to the 27th of October, 1949, in New York City, passed a resolution condemning Masonry in response to a special report made by the then Archbishop of Chicago, Leonty. The resolution reads:

"After a lengthy discussion of the question of Masonry, the Sobor of Bishops decreed: (a) To warn the members of the Russian Orthodox Church of America, in particular Her pastors concerning the incompatibility of being in the bosom of the Saving Church of Christ, and simultaneously continuing within the falsehoods of Masonry. Masonry is in fact a mixture of paganism and other religions containing certain secret "initiations" as established in the ritual of the order; (b) To explain to the Faithful that our Church agrees with the teachings of the Greek Orthodox Church. She accepts the testament as expressed by Chrysostom, the Metropolitan of Athens, and the 66 members of the Hellenic Church which was formulated during a Council in Athens, on the 12th of October, 1933, in the following declarations:

First: That the Faithful Sons of the Church must avoid Masonry, staunchly believing in the Lord Jesus Christ. Possessing the Truth which was revealed through Him and His Apostles, and in the partaking of Holy Communion by which we are sanctified, they must not fall away from the Grace of Christ by becoming participants in strange mysteries. It is absolutely impossible for one to belong to Christ and at the same time and seek salvation and moral perfection outside of Him;

Secondly; Whoever has perchance become involved in the initiations of the Masonic mysteries, must immediately leave this organization. In the future he must refrain from all association with the Masonic lodges and their workings. In this way he may have full assurance that he will renew his bond with the Lord and Saviour, which was broken either through ignorance or an incorrect understanding of the things involved.

(c) To explain the undeniable fact, that Divine judgment has touched those who have broken their bond with Christ, especially in the case of the priesthood--for they have already been punished from On High with their dismissal by higher authority from performing their priestly functions in our churches. They have lost integrity of life and in the midst of disease they have inherited death.

(d) To repeat the call of the entire Eastern Greek Catholic Church to those who have thoughtlessly joined the Masonic Fraternity not realizing that they passed into another religion similar to the ancient Gnostic sects of Egypt, Syria, Asia Minor, Persia, and Greece; To assure them that the Church awaits with great love their repentance in their unwillful abandonment of Christ. She calls all the Faithful to pray, that our Lord Jesus Christ -"The Way, The Truth, and The Life"---will enlighten them, returning them to the Truth of the Gospel and will re-establish them in faithfulness to the Holy Catholic Apostolic Faith and Church.

(e) To give warning to all the Faithful and especially to the growing youth to take to heart the instructions of our Episcopate concerning Masonry, in order that the Blessings of God may constantly abide with their parents, their relations and all their church organizations, which are now benefiting from the mercies from above for their faithfulness to the Orthodox Faith of their forefathers.

Finally: To bring this decision immediately to the attention of all individuals involved and, in general, to inform and give guidance to all the Faithful by publishing it in the official organ of the Metropolitanate and, if possible, in separate brochures."

Humble Theophilus, Metropolitan of All America and Canada.
Leonty, Archbishop of Chicago and Minneapolis.
John, Bishop of Sitka and All Alaska.
John, Bishop of Detroit and Cleveland.
Dionisy, Bishop of Pittsburgh and West Virginia.
John, Bishop of Brooklyn.
Bishop Dimitry.

(Translated from The Russian American Orthodox Messenger, March, 1950, pages 33-34.) ffl

The conclusions of the Council of the Greek Orthodox Church to which these resolutions refer, is given here in full for the edification of all. It is clear from what is said in this statement that not only the Greek Church, but indeed all the autocephalous Orthodox Churches are in agreement concerning Masonry. *The Statement*-pp. 70-74, "*Darkness Visible*"

The Bishops of the Church of Greece in their session, concerned themselves with the study and examination of the secret international organization, Freemasonry. They heard with attention the introductory exposition of the Commission of four Bishops appointed by the Holy Synod at its last session; also the opinion of the Theological Faculty of the University of Athens, and the particular opinion of Prof. Panag Bratsiotis which was appended thereto. They also took into consideration publications on this question in Greece and abroad. After a discussion they arrived at the following conclusions, accepted unanimously by all the Bishops.

"Freemasonry is not simply a philanthropic union or a philosophical school, but constitutes a mystagogical system which reminds us of the *ancient heathen mystery-religions* and cults - from which it descends and is their continuation and regeneration. This is not only admitted by prominent teachers in the lodges, but they declare it with pride, affirming literally: '-Freemasonry is the only survival of the ancient mysteries and can be called the guardian of them' Freemasonry is a direct offspring of the Egyptian mysteries; 'the humble workshop of the Masonic Lodge is nothing else than the eaves and the darkness of the cedars of India and the unknown depths of the Pyramids and the crypts of the magnificent temples of Isis'; 'the Greek mysteries of Freemasonry, having passed along the luminous roads of knowledge under the mysteriarchs Prometheus, Dionysus and Orpheus, formulated the eternal laws of the Universe!

"Such a link between Freemasonry and the ancient idolatrous mysteries is also manifested by all that is enacted and performed at the initiations. As in the rites of the ancient idolatrous mysteries the drama of the labours and death of the mystery god was repeated, and in the imitative repetition of this drama the initiate dies together with the patron of the mystery religion, who was always a mythical person symbolising the Sun of nature which dies in winter and is regenerated in spring, so it is also, in the initiation of the third degree of the patron of Freemasonry Hiram and a kind of repetition of his death, in which the initiate suffers with him, struck by the same instruments and on the same parts of the body as Hiram. According to the confession of a prominent teacher of Freemasonry Hiram is 'as Osiris, as Mithra and as Bacchus, one of the personifications of the Sun'.

"Thus Freemasonry is, as granted, a mystery religion, quite different, separate, and alien to the Christian faith. This is shown without any doubt by the fact that it possesses its own temples with altars, which are characterised by prominent teachers as 'workshops which cannot have less history and holiness than the Church' and as temples of virtue and wisdom where the Supreme Being is worshipped and the truth is taught. It possesses its own religious ceremonies, such as the ceremony of adoption or the masonic baptism, the ceremony of conjugal acknowledgement or the masonic marriage, the masonic memorial service, the consecration Of the masonic temple, and so on. It possesses its own initiations, its own ceremonial ritual, its own hierarchical order and a definite discipline. As may be concluded from the masonic agapes and from the feasting of the winter and summer solstices with religious meals and general rejoicings, it is a physiolatric religion.

"It is true that it may seem at first that Freemasonry can be reconciled with every other religion, because it is not interested directly in the religion to which its initiates belong. This is, however, explained by its syncretistic character and proves that in this point also it is an offspring and a continuation of ancient idolatrous mysteries which accepted for initiation worshippers of all gods. But as the mystery religions, in spite of the apparent spirit of tolerance and acceptance of foreign gods, lead to a syncretism which undermined and gradually shook confidence in other religions, thus Freemasonry today, which seeks to embrace in itself gradually all mankind and which promises to give moral perfection and knowledge of truth, is, lifting itself to the position of a kind of super-religion, looking on all religions (without excepting Christianity) as inferior to itself. Thus it

develops in its initiates the idea that only in masonic lodges is performed the shaping and the smoothing of the unsmoothed and unhewn stone. And the fact alone that Freemasonry creates a brotherhood excluding all other brotherhoods outside it (which are considered by Freemasonry as 'uninstructed' even when they are Christian) proves clearly its pretensions to be a super-religion. This means that by masonic initiation a Christian becomes a brother of the Muslim, the Buddhist, or any kind of rationalist, while the Christian not initiated in Freemasonry becomes to him an outsider.

"On the other hand, Freemasonry is prominently exalting knowledge and in helping free research as 'putting no limit in the search of truth' (according to its rituals and constitution), and more than this by adopting the so-called natural ethic, shows itself in this sense to be in sharp contradiction with the Christian religion. For the Christian religion exalts faith above all, confining human reason to the limits traced by Divine Revelation and leading to holiness through the supernatural action of grace. In other words, while Christianity, as a religion of Revelation, possessing its rational and superrational dogmas and truths, asks for faith first, and grounds its moral structure on the supernatural Divine Grace, Freemasonry has only natural truth and brings to the knowledge of its initiates free thinking and investigation through reason only. It bases its moral structure only on the natural forces of man, and has only natural aims.

"Thus, the incompatible contradiction between Christianity and Freemasonry is quite clear. It is natural that various Churches of other denominations have taken a stand against Freemasonry. Not only has the Western Church branded for its own reasons the masonic movement by numerous Papal encyclicals, but Lutheran, Methodist and Presbyterian communities have also declared it to be incompatible with Christianity. Much more has the Orthodox Catholic Church, maintaining in its integrity the treasure of Christian faith proclaimed against it every time that the question of Freemasonry has been raised. Recently, the Interorthodox Commission which met on Mount Athos and in which the representatives of all the Autocephalous Orthodox Churches took part, has characterised Freemasonry as a 'false and anti-Christian system'."

The assembly of the Bishops of the Church of Greece in the above mentioned session heard with relief and accepted the following conclusions which were drawn from the investigations and discussions by its President His Grace Archbishop Chrysostom of Athens:

"Freemasonry cannot be at all compatible with Christianity as far as it is a secret organization, acting and teaching in mystery and secret and deifying rationalism. Freemasonry accepts as its members not only Christians, but also Jews and Muslims. Consequently clergymen cannot be permitted to take part in this association. I consider as worthy of degradation every clergyman who does so. It is necessary to urge upon all who entered it without due thought and without examining what Freemasonry is, to sever all connections with it, for Christianity alone is the religion which teaches absolute truth and fulfils the religious and moral needs of men. Unanimously and with one voice all the Bishops of the Church of Greece have approved what was said, and we declare that all the faithful children of the Church must stand apart from Freemasonry. With unshaken faith in Our Lord Jesus Christ 'in whom we have our redemption through His blood, the forgiveness of our sins, according to the riches of His Grace, whereby He abounds to us in all wisdom and prudence' (Ephes. 1, 7-9) possessing the truth revealed by Him and preached by the Apostles, 'not in persuasive words of wisdom, but in the manifestation of the Spirit of power' (1 Cor. 2, 4); partaking in the Divine Sacraments through which we are sanctified and saved by eternal life, we must not fall from the grace of Christ by becoming partakers of other mysteries. It is not lawful to belong at the same time to Christ and to search for redemption and moral perfection outside Him. For these reasons true Christianity is incompatible with Freemasonry.

"Therefore, all who have become involved in the initiations of masonic mysteries must from this moment sever all relations with masonic lodges and activities, being sure that they are thereby of a certainty renewing their links with our one Lord and Saviour which were weakened by ignorance and by a wrong sense of values. The Assembly of the Bishops of the Church of Greece expects this particularly and with love from the initiates of the lodges, being convinced that most of them have

received masonic initiation not realizing that by it they were passing into another religion, but on the contrary from ignorance, thinking that they had done nothing contrary to the faith of their fathers. Recommending them to the sympathy, and in no wise to the hostility or hatred of the faithful children of the Church, the Assembly of the Bishops calls them to pray with her from the heart in Christian love, that the one Lord Jesus Christ 'the way, the truth and the life' may illumine and return to the truth those who in ignorance have gone astray".

(We are indebted to Father Krivoshein, an Orthodox priest at Oxford and also Walton Hannah, the author of "Darkness Visible" for this statement of the Greek Orthodox Church).

CHAPTER VI

Resolution Regarding Freemasonry to be Presented to the Ninth All-American Church Sobor on Behalf of the Chicago Deanery

PREFACE

The Great Sobor of Bishops held in October of 1949 after hearing a report by Archbishop Leonty, resolved that Freemasonry cannot be tolerated in any of its many forms within the Body of Christ, His Church. In times past, Freemasonry has been rejected and condemned by the Holy Orthodox Catholic and Apostolic Church as an esoteric, syncretic, and secretive organization or cult. Such cults claim for themselves the right to impart and teach to their initiates spiritual, dogmatic, and moral "truths" which contradict, annul, or supersede the Truths of the "Faith which was once for all delivered to the saints." (Jude 3.) The Holy Orthodox Catholic and Apostolic Church affirms that She alone "is the Church of the Living God, the pillar and bulwark of the Truth." (Timothy iii, 14.)

NOW THEREFORE BE IT RESOLVED

(1) That this, the Ninth All-American Sobor of the Russian Orthodox Greek Catholic Church of North America, gathered under the guidance and protection of the Holy Saint in the Pro-Cathedral of the Holy Protection of the Most Holy Mother of God in the city of New York on this the 10th day of November in the Year of our Lord 1955, accepts, approves, and fully supports the. Resolutions on Freemasonry of the Great Sobor of Bishops of October 1949.

(2) That these resolutions shall be effected with the greatest possible vigor and zeal in the Church by all its true members whether they be Bishops, Clergy, or Laity; each according to the rights, duties, and responsibilities of his office at all levels and in all phases of the life of the Church.

(3) That all Orthodox Catholic Christians are reminded that loyalty to Christ and unity with the Life of His Body, the Church, obligates each and every one of them to avoid all esoteric, syncretic, or secretive cults which like Freemasonry claim that they are custodians of certain esoteric, spiritual, dogmatic, and ethical "truths" which they alone possess and impart to their initiates. When an Orthodox Catholic Christian becomes a member of such an organization knowingly or unknowingly, through ignorance or indifference, he in fact acknowledges that the Truth and the Light of Christ the Son of God is not sufficient for salvation. Thus he denies the Savior who said, "All things have been de-livered to me by My Father," (Luke x, 22) for "I am the Way, and the Truth, and the Life; no one can come to the Father, but by me." (John xiv, 6.) The Church has always affirmed that the Fullness of the Truth is . only within the Body of Christ The Church alone teaches and imparts spiritual, dogmatic, and ethical Truths to her members under the guidance of the Holy - Spirit. She neither concedes, nor shares, nor gives this Her God-given right and duty to any organization, institution, or individual outside the Lifegiving Body of Christ.

(4) That any Orthodox Catholic Christian who because of ignorance of the facts or for any other reason, may have joined any esoteric, syncretic, or secretive organization must repent of his sin before the Church. He must immediately break all ties that bind him to that organization if he is to be reconciled to the Fullness of the Truth that is within the Lifegiving Body of Christ.

(5) That any Orthodox Catholic Christian whether he be a Bishop, Priest, Deacon, or Layman loses all the rights, honors, and privileges of his membership and of his office in the Church when he

joins any esoteric, syncretic, or secretive organization. If he keeps his membership secret, the simple fact of such membership whether it is known to the Church or not, is sufficient to cut him off from the Lifegiving Vine of Christ. If he partakes of the Mystery of the Body and Blood of Christ while keeping secret in his heart the fact of this membership, he “eats and drinks without discerning the Body and eats and drinks judgement upon himself” (1 Cor. xi, 29 .) not unto salvation but unto condemnation.

(6) That it is the duty and obligation of every member of the Holy Orthodox Catholic and Apostolic Church to expose and combat the evil darkness and the secret “truths” of all esoteric, syncretic, and secretive cults with the Light and Truth of Christ. Our Lord said, “I have spoken openly to the world . . . I have said nothing secretly.” (John xviii, 20.) The Church of Christ demands and expects from each and every member full and unqualified love, loyalty, and devotion to Jesus Christ the Son of God, the Savior and Redeemer of the World. Therefore, no man can swear secret love, loyalty, and devotion to the false god of Masonry, and at the same time confess and serve the “Father, and the Son and Holy Spirit, the Trinity, One in Essence and Undivided.” (From the Divine Liturgy of St. John Chrysostom).

Glory be to Jesus Christ! Glory forever!

RESOLUTION ON MASONRY

The Ninth all-American Church Sobor of the Russian Orthodox Church of North America held in New York City, New York from the 8th to the 11th of November 1955 heard with great interest the decision of the Great Sobor of Bishops~ held in October of 1949. It contained the following statements:

“Freemasonry, in any of its forms, can not be tolerated within the Body of Christ, His Church. In times past, Freemasonry. has been rejected and condemned by the Holy Orthodox Catholic and Apostolic Church as an esoteric, syncretic and secretive organization or cult.

Such cults claim for themselves the right to impart and teach to their initiates spiritual, dogmatic and moral “truths” which contradict, annul or supersede the Truths of the Faith which was once for all delivered to the saints. (Jude 1,9)

The Holy Orthodox Catholic and Apostolic Church affirms that She alone “is the Church of the Living God, the pillar and bulwark of the Truth.” (Tim. 3, 14)

“After hearing this decision of the Great Sobor of Bishops, the All-American Sober resolved: To consider this action of the Bishops’ Sobor obligatory for the Metropolia and to accept It into practice with unfailing fulfillment”.

The above statements have been reprinted from the Russian text as it appeared in the official organ of the Church, “The Russian American Orthodox Messenger,” in December, 1955.