

Principled Irreconcilability: Either Freemasonry or Catholic Christianity

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Freemasonry and the Rise to Papacy of Joseph Ratzinger: An Introduction

Joseph Ratzinger's ascent to Papacy evoked many reactions, which may be either a beautiful music to many people or an unpleasant tune some would prefer unheard of. It is certainly a joyful melody to 1.1 billion Catholics whose faith is secured of perpetrating the Roman Catholic Church's leadership at least from a political perspective. Yet it is definitely bad news for a number of sectors like the Jews and Latinos, the homosexuals and some women's groups, whose disappointment was evident worldwide according to the media.¹ The Catholic gay community of San Francisco, California for one was disheartened by the news for fear of being isolated from the Catholic Church.² In addition, to those who knew that the former Prefect of the Congregation for the Doctrine of Faith, Joseph Cardinal Ratzinger authored the *Declaration on Masonic Associations* in November 26, 1983, the newly elected Pope Benedict XVI must have been bad news as well for the members of Freemasonry.

¹ "For some, disappointment" in *The Philippine Star*, vol. XIX No. 265, April 21, 2005, front page.

² Ibid.

This article aims to answer why and how from a specific philosophical perspective of Kant's transcendental question, the Catholic faith and Freemasonry will remain irreconcilable as it was upheld by the Congregation's *Declaration*. In this article, the author will try to argue that on the basis of the three central questions, namely, Freemasonry's religious nature, its notions of God and of Truth, the thought of Freemasonic Catholic Christian or a Christian Catholic Freemason is like conceiving a Christian non-Christian, an oxymoron from a philosophical perspective. It is like insisting that a circle can be a triangle, a thing can be no-thing or what is can be what is not at the same time and the same respect and so forth and so on. From a philosophical perspective and even from a commonsensical one, their reconcilability, when their ultimate philosophical principles are clearly unfolded, violates one of the hallmarks of intelligibility, that is, the principle of contradiction.

A Philosophical Tool

Why Kant? Considering the fact that Kant lived in the century when Freemasonry thrived, there is a strong suspicion on the part of the author that both were concrete embodiments of the philosophical atmosphere of Enlightenment of the Modern period as it will be shown later through some similarities of their positions. This Enlightenment-affinity between Kant and Freemasonry would however require another in-depth research and study. For now, from a Kantian perspective, the philosopher of Königsberg seems to provide enthusiasts with useful tools to assess the irreconcilability of Freemasonry with the Catholic faith.

Kant's central philosophical question of the possibility of synthetic *a priori* propositions may seem initially irrelevant to the question of irreconcilability of Catholic faith and Freemasonry. The making of, or more technically, the conditioning of the *a priori* possibility of his theoretical and practical philosophies and his practically founded *Religion Within the Boundaries of Mere Reason*³ has surely no relation to the main question here. And yet, how Kant's

³ Immanuel Kant, *Religion Within the Boundaries of Mere Reason*, Translated and edited by Allen Wood and George di Giovanni, with an Introduction by Robert M. Adams (UK: Cambridge University Press), 1998.

theory must be maintained as clearly distinct from praxis may appear as a model of understanding how Catholic Christianity must separate itself from Freemasonry. The way Kant carried out the question, from the beginning of his critical philosophy until its architectonic completion that clearly delineated the different theoretical, practical and aesthetic domains, may be useful to comprehend the separation of Roman Catholic Church from Freemasonry. Moreover, far more serious than the critical theory-praxis separation, the Kantian version of the absence of logical impossibility as a fundamental requirement for conditioning any *a priori* possibility may offer a rational explanation for the impossibility of Catholic Christian and Freemasonic merging.

Albeit an isolated historical account of the Catholic Bishops' Conference of the Philippines (CBCP)-Masons' dialogue that took place in 1974 may favor a possible union, it is not so much from the historical as it is from a philosophical perspective that the problem of irreconcilability is approached. Otherwise, the same confusion and misunderstanding that it is all right to be a Catholic and freemason at the same time will remain.⁴

In Kant's critical philosophy specifically covering the *Critique of Pure Reason* and the *Critique of Practical Reason*, a mental restraint of keeping the proper perspective is needed in order not to mix up theoretical with practical concerns.⁵ Viewed in the level of the subject's transcendental powers, Kant even schematically recalled their clear separation in the First Introduction to the *Critique of Judgment*⁶ and in one of his philosophical correspondence to K.L. Reinhold on December 28 and 31, 1787.⁷ Repeatedly

⁴ Mariano Gaviola, DD, "Masons and Catholics Today," *Boletín Eclesiástico de Filipinas*, Vol. XLVIII (1974): 239-242.

⁵ Cf. Eugenio J. Fabre, "On Type and Archetype, Toward a Recuperation of Imagination in Kant's Moral Philosophy and Religion" (Ph.D. dissertation, *Katholieke Universiteit Leuven*), 2002.

⁶ Immanuel Kant, *Critique of Judgment*, Translated, with an Introduction by Werner S. Pluhar, with a Foreword by Mary J. Gregor (USA: Hackett Publishing Company, 1987), pp. 391[201]-396[208]; 431[242]-436[247].

⁷ Idem, "To K.L. Reinhold, December 28 and 31, 1787," in *Philosophical Correspondence 1759-99*, Midway Reprint Edition, Edited and Translated by Arnulf Zweig (USA: The University of Chicago Press, 1986), pp. 127-128.

in other works, Kant talks of a double metaphysics of nature and freedom as clearly contained in and presupposed by the *Metaphysical Foundations of Natural Science*⁸ and the *Metaphysic of Morals*⁹ respectively, to emphasize the fundamental differences of speculation and theory on one hand, and practice plus morality on the other.¹⁰ They must be kept apart so that one may avoid careless vacillation from one realm to the other. No wonder, the categories of pure understanding, when theoretically used, explain how experience and its objects are constituted. This is the whole point of the transcendental deduction of the *First Critique*.¹¹ And yet, when the same categories are practically used, the categories of pure understanding become the categories of freedom that constitute good and evil.¹² Simultaneously, morality is constituted. The main point here, in relation to the main problem, is Kant tried his best to preserve a disciplined consistency in the whole of his critical philosophy. The same discipline, coherence and consistency are needed to succeed in interpreting the reasonable separation of Catholic faith and Freemasonry.

Nevertheless, the issue here is no simple case of separation. The question can never be relegated to simple division and must not be merely likened to two separate railroad tracks beginning from one point and getting to the same direction, as if, the Catholic faith and the Craft can readily go hand in hand. On the contrary, "...their principles have always been considered irreconcilable with the doctrine of the Church," the Congregation emphatically declares.¹³

⁸ Cf. Idem, *Metaphysical Foundations of Natural Science*, Translated by James Ellington (USA: Bobbs-Merrill Company, Inc.), 1970.

⁹ Cf. Idem, *The Metaphysic of Morals*, Translated and edited by Mary Gregor with an Introduction by Roger Sullivan (USA: Cambridge University Press), 1996.

¹⁰ Idem, *Groundwork of the Metaphysic of Morals*, Translated and analyzed by H.J. Paton, (USA: Harper and Row Publishers, 1964), pp. 55-6 [388] iii.

¹¹ Cf. Idem, *Critique of Pure Reason*, Translated by Werner S. Pluhar and Introduction by Patricia W. Kitcher (USA: Hackett Publishing Company, Inc., 1996), pp. 141 and ff. or A84/B116 and ff.

¹² Cf. Idem, *Critique of Practical Reason*, Third Edition, Translated by Lewis White Beck (USA: Macmillan Publishing Company, 1993), pp. [57]59-[68]70.

¹³ Congregation for the Doctrine of Faith, "Declaration on Masonic Associations," 26 November 1983, first published in *L'Osservatore Romano*, English weekly edition, 5 December 1984, p. 12, cited in CBCP, *A Primer on Freemasonry*, p. 13.

Irreconcilability or Incompatibility, as the German bishops put it,¹⁴ is the main question. It is the impossibility of being reconciled, which, even within the context of marriage, would mean the impossibility of conjugal union of two persons or of marriage itself. In terms of irreconcilability, reconciliation is non-negotiable.

Impossibility, as a Kantian category, falls under the heading of modality. Impossibility goes in pair with possibility.¹⁵ The necessary logical condition for the category of possibility is that it "must contain no contradiction."¹⁶ By inference, impossibility is that which cannot be even thought of due to a contradiction it necessarily contains. For Kant, anything is possible *a priori* and *a posteriori*, in theory, practice, morality, religion, in all levels of discourse whatsoever, if it is freed from and devoid of logical contradiction. A boy's dream of becoming a doctor someday is possible since its thought does not contradict itself. A boy dreaming to be a mother someday is impossible because even from the level of thought, a boy-mother is a contradiction. Logical possibility is the absence of logical contradiction. Logical impossibility does not only contain contradiction; as a category, it is itself a logical contradiction. Any possibility would presuppose think-ability or intelligibility in the first place. In like manner, anything impossible is so because it is first unthinkable and unintelligible due to its own contradiction. Part of the task of this essay is to expose the contradiction of upholding the reconcilability of Catholic Christianity and Freemasonry on questions of the latter's religious nature, God and Truth.

The following discussions will disclose the sources of confusion in thinking the possibility of reconciling Catholic Christianity with Freemasonry. Consequently, the more solid grounds for their irreconcilability, which means the logical contradiction of their possible reconciliation, will be unveiled as a form of Kantian logical impossibility.

¹⁴ "Declaration of the German Episcopal Conference on Membership of Catholics in Freemasonry," originally published in *Amtsblatt des Erzbistums Köln*, 1 Junii 1980, pp. 102-111. English translation from the text of *La Civiltà Cattolica*, (1980), pp. 487-495, quoted in CBCP, *A Primer on Freemasonry*, p. 24.

¹⁵ Immanuel Kant, *Critique of Pure Reason*, B106/A80.

¹⁶ *Ibid.*, A220/B268.

Some Sources of Confusion of a Possible Reconciliation

Attempts to fuse Catholic Christianity and Freemasonry can be traced back to some sources, which definitely appear perplexing to members themselves of the Brotherhood, to any baptized Catholic entertaining the thought of becoming a member of the Craft and even to an average outsider from both sides. These sources of confusion may be mainly divided into two, namely, those coming from the side of Freemasonry and those from the Catholic brethren.

1. *Freemasonry as Universal Brotherhood, Religion and Philosophy: A Confusing Nature*

In one of the latest books published on Freemasonry, Jeffers writes, "While its members must swear a belief in a Divine Being, Masonry is open to people of all religions and races."¹⁷ In the same line, one of the most renowned geniuses of Freemasonry, Albert Pike, asserted that Freemasonry offered a "synthesis, a concordat, for men of every race, of every creed, of every sect," with "foundation principles being common to them all."¹⁸ Having in mind a universal Brotherhood of mankind, Masonry is like a great portal open to everybody. As religions and races would not matter for its membership, it suggests that it is likewise wide open to those baptized to the Roman Catholic Christian faith or to any faith whatsoever. In fact, Dr. James Anderson, the framer of one of the oldest Masonic Constitutions,¹⁹ openly declared his being a Roman Catholic in the very Constitution he framed.²⁰ In other words, differences in faiths and religions do not matter. To be a Catholic, to belong to any Christian denomination and even not to be a Christian at all would not be a hindrance to Masonic membership. Belief in the Divine Being suffices. As long as one's religion has this belief,

¹⁷ H. Paul Jeffers, *Freemasons. Inside the World of Secret Societies* (New York: Kensington Publishing Corp., 2005), p. x.

¹⁸ *Ibid.*, p. 5.

¹⁹ Albert Mackey, *An Encyclopedia of Freemasonry and Its Kindred Sciences: Comprising the Range of Arts, Sciences and Literature as Connected with the Institution* (Philadelphia: 1904), s.v. "Anderson, James."

²⁰ Dr. James Anderson, "The Anderson's Constitution," in Jeffers, *Freemasons*, p. 204.

which is normally present anyway in every religion, there would be no problem! Every believer in God is welcome to join. Belief in God is necessary for Freemasonry.²¹ The Anderson's Constitution clearly states, if a member "...rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine."²² Atheism is folly's twin for Masons. Without this belief, it would be a "culture shock" for Masons as it already happened when "the Grand Orient of France began admitting atheists."²³ Though it would surely make a fuss on the part of the Masons, its invitation may be plugged as, "Hear Ye! Hear Ye! To all believers in God, you are all welcome to join Freemasonry!" Why not?

In the light of this non-sectarian invitation, it is not surprising that in the dialogue that took place between the representatives of the Catholic Bishops' Conference of the Philippines and the Masonic panel in 1974, the latter came out with a proposal,

...to delete any word or phrase that may be offensive to Catholics or, for that matter, to Christians in general. They have even agreed that such an admission be preceded, for the benefit of Catholics and Christian believers, with the instruction that as such they are bound to observe and practice their faiths.²⁴

What is confusing here? In the name of Universal Brotherhood, each religion is represented as equally important or unimportant as the others. This is what Jeffers calls, "religious tolerance" or "tenet of nondenominationalism," which "had been the rule of the Craft."²⁵ It began on December 27, 1721, when Anderson, the "father of Masonic history,"²⁶ was ordered to draft a Constitution based on

²¹ Albert Mackey, *An Encyclopedia of Freemasonry*, s.v., "God."

²² Cited in H. Paul Jeffers, *Freemasons*, 200-201.

²³ *Ibid.*, 66.

²⁴ Mariano Gaviola, DD, "Masons and Catholics Today," in *Boletín Eclesiástico de Filipinas*, Vol. XLVIII (1974): 240, bold supplied.

²⁵ H. Paul Jeffers, *Freemasons*, p. 26.

²⁶ Arthur Edward Waite, *A New Encyclopedia of Freemasonry (Ars Magna Latomorum) and of Cognate Instituted Mysteries: Their Rites Literature and History*, Combined Edition (New York: Weathervane Books, 1970), s.v. "James Anderson."

the Old Gothic Constitutions. In this Constitution, he "...did away with the old invocation of the Christian Trinity and whatever else may have been of statements of religious and Christian belief in the practice of the lodges by a vague statement on a Masonic obligation to 'that religion in which all men agree.'"²⁷ Was this not echoed in the Masonic proposal just quoted above?

Does not Masonic Brotherhood help the world to be a better place? In Freemasonry, the Crusades could not have happened. In such a fraternity, Moslems could not have waged Holy Wars. How can Freemasonry be anti-religion if it welcomes all religions? Does it really respect religions? Would Christians easily concede that after all what they believe in; they would be one and the same with non-Christians? Would Moslems readily admit that in the end, they are just like infidels? Is not this a form of religious totalitarianism²⁸ in the guise of Universal Brotherhood? Is there real religious respect in Freemasonry? What is confusing is that **openness** to all religions *may mean* **respect** for all religions,²⁹ perhaps as a bait may be open and yet without respect to all its preys. In like manner, the universality of Masonic fraternity is often times confused with the Catholicity/Universality of the Roman Catholic Church.³⁰

As a Brotherhood, why can't Masonry be open to all religions? And yet in the first place, is it merely a Universal Brotherhood? Jeffers calls it a "fraternity," a "broader society of gentlemen from all walks of life,"³¹ striving to bring about "a universal league of

²⁷ H. Paul Jeffers, *Freemasons*, p. 26. Cf. Albert Mackey, *An Encyclopedia of Freemasonry*, s.v. "Religion of Freemasonry."

²⁸ "Totalitarianism" is here broadly understood as "a regime where the powerful has more rights than those who are not." *Conspiracy Against Life, Evangelium Vitae's Conclusice Evidence*, (Philippines: Two Hearts Media Organization, 1996), p. 64.

²⁹ My emphasis.

³⁰ Cf. Ludgwig Ott, *Fundamentals of Catholic Dogma*, Fourth edition, Translated by Patrick Lynch, Edited by James Canon Bastible (USA: Tan Books and Publishers, 1960), p. 306; *The Catechism of the Catholic Church*, Second Edition, Revised in Accordance with the official Latin text Promulgated by Pope John Paul II, (USA: Libreria Editrice Vaticana, 2000), p. 220.

³¹ H. Paul Jeffers, *Freemasons*, p. 20.

mankind.”³² Delmar Duane Darrah, a Grand Master in the thirty-third degree beautifully puts it that in contrast to secret society,

Freemasonry is an institutional brotherhood, devoid of secrets or mysteries, combating superstition, seeking to create a bond of mutual helpfulness among men ever striving to establish itself as a vital factor in the intellectual, moral and spiritual development of the human race.³³

As such it would be truly appealing to many Christians and cosmopolitan enthusiasts.

Or is it a religion? Brother A.G. Mackey, another Masonic genius writes with other Masonic authors corroborating his words, “Masonry is undoubtedly a religious institution... its religion being of the universal kind, in which all men agree.”³⁴ Similarly, the once renowned “Masonic Pope,”³⁵ Pike declares, “Masonry is a worship, but one in which all civilized men can unite...”³⁶ Mackey admits Freemasonry’s religious nature in three senses according to Webster’s definition of religion, namely, Freemasonry is 1) “a belief in the being and perfection of God,” 2) it involves “godliness and real piety in practice,” and 3) it calls for “the performance of one’s duties we owe directly to God.”³⁷ But with respect to Webster’s fourth sense of religion, i.e., as a religious system or faith and worship, Mackey denies what Pike just affirmed above, that Free-

³² *Catholic Encyclopedia*, Vol. IX; *Universal Manual of Freemasonry (Allgemeines Handbuch der Freimaurerei)*, third edition, p. 320, cited in E. Cahill. S.J., *Freemasonry and the Anti-Christian Movement*, third impression (Dublin: M.H. Gill and Son, Ltd., 1949), p. 52.

³³ Delmar Duane Darrah 33 degree, *History and Evolution of Freemasonry*, Profusely illustrated with Portraits of Distinguished Freemasons and Views of Masonic Relics and Places of Singular Masonic Interest (Harwood Heights, Illinois: Charles T. Power, Co., 1954), p. 28.

³⁴ *Masonic Jurisprudence*, p. 95. Cf. also Albert Church-Ward, *Signs and Symbols of the Primordial Man*, pp. 106-107, quoted in E. Cahill, p. 56.

³⁵ *Ibid.*, 139.

³⁶ Albert Pike, *Morals and Dogma*, cited in Harold Waldwin Percival, *Masonry and Its Symbols, In the Light of Thinking and Destiny*, third edition (New York: The Word Foundation, Inc., 1979), p. vi.

³⁷ Albert Mackey, *Encyclopedia of Freemasonry*, s.v., “Religion of Freemasonry.”

masonry is a religion.³⁸ Although recognized as “a system of moral teachings and a set of fraternal organizations,” its entry in *Encyclopedia of Religion*³⁹ equally suggests Freemasonry’s religious orientation.

Are Beigent and Leigh, then, correct in asserting that “Freemasonry does not purport to be a religion, only to address itself to certain principles of ‘truth,’ which might in some sense be construed as ‘religious?’”⁴⁰ In 1887 the Belgian Liberal and Masonic leader, Goblett d’Aviella exhorted the Masonic neophytes in Brussels, “...Tell them in one word that we are philosophers of Liberalism.”⁴¹ Is Freemasonry then more of a philosophy of Liberalism, as d’Aviella insinuates, than a religion? These questions, raised from different views, disclose that the very consideration of its nature does not provide a monolithic answer. Deciphering its nature is surely not without difficulty, for essential to the nature of the Masonic Association is to be quite evasive due to that oath of secrecy its members uphold.⁴²

This code of secrecy is originally traceable in Dr. James Anderson’s Constitutions,

Behavior between Freemason when not in a formed Lodge:
Behavior in the presence of non-Masons:

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated, and *sometimes you shall divert a Discourse, and manage it prudently for the Honor of the worshipful Fraternity.*⁴³

Behavior at home and in one’s neighborhood:

³⁸ Ibid.

³⁹ *The Encyclopedia of Religion*, 1978 ed., s.v. “Freemasons,” by William H. Stemper, Jr. Cf. also *Encyclopedia of Religion and Ethics*, s.v. “Freemasonry,” by E.L. Hawkins.

⁴⁰ Michael Baigent and Richard Leigh, *The Temple and the Lodge* (UK: Arrow Books, 1989), p. 16.

⁴¹ E. Cahill, *Freemasonry and the Anti-Christian Movement*, pp. 54-55.

⁴² Ibid., 65.

⁴³ My emphasis.

You are to act as becomes a moral and wise Man; *particularly not to let your Family, Friends and Neighbors know the Concern of the Lodge,*⁴⁴ &c., but wisely to consult your own Honour, and that of ancient Brotherhood, for reasons not to be mention'd here...⁴⁵

This source of perplexity as quoted expands from Freemasonry's very nature to its multifaceted beginnings, and other related questions that will be treated as follows:

a. From Freemasonry's Legendary and Historical Beginnings

Freemasonry, taken as a fraternity or religion or a philosophy, started in a manner that does not rule out doubts. "...When it was founded and who founded it are disputed points,"⁴⁶ Darrah noted. Its initial stages may be classified either as legendary/mythical or that which has historical foothold. Interestingly, on both counts, Masons themselves debate their origins.⁴⁷

Mythically, the "Gothic Constitutions," which is made up of the *Regius Manuscript* of 1390 and similar documents, which are the bases of Anderson's Constitution, "...trace the legendary history of the craft of masonry back to the Flood or to the building of the Egyptian pyramids or Solomon's Temple."⁴⁸ There are however, more materials supporting the Masonic-Solomon connection than that of Noah's Flood. Albert Pike, in his speech and addresses of 1858, which were published in *The Meaning of Freemasonry*, admitted its "metaphoric foundation" in the explanation of Solomon's Temple.⁴⁹ Some traced it back even earlier to Greece

⁴⁴ My emphasis.

⁴⁵ Cited in H. Paul Jeffers, *Freemasons*, p. 30.

⁴⁶ Delmar Duane Darrah, *History and Evolution of Freemasonry*, p.19.

⁴⁷ H. Jeffers, *Freemasons*, pp. xi, 205 and Ibid.

⁴⁸ *The Encyclopedia of Religion*, s.v. "Freemasons," by William H. Stemper, Jr.

⁴⁹ Cited in H. Paul Jeffers, *Freemasons*, p. 5. Cf. also Tobias Churton, *Gnostic Philosophy. From Ancient Persia to Modern Times* (USA: Inner Traditions, 2005), pp. 226-229.

and Egypt.⁵⁰ In another account, it has a legendary history, which "...originated in Egypt by Euclid, and spread thence into various countries, reaching England in the time of St. Alban (A.D. 300), who is said to have obtained increased pay for masons from the king, and to have 'got them charges and manners.'"⁵¹ Another acknowledgment that Freemasonry has an Egyptian source, was by a Freemason historian, C.W. Leadbearer, who "...contends in *Freemasonry and Its Ancient Mystic Rites* that the Mysteries and the 'great doctrine of the 'Inner Light' had been introduced to the Egyptians around 40,000 B.C."⁵² Another possible beginning, which is more romantically preferred by Masons, according to historian Jasper Ridley, was the claim that the "Templars were the genuine ancestors of Masonry."⁵³ Baigent and Leigh try to establish the historical connection between them.⁵⁴ In like manner, Picknett and Prince presented their connection in such a manner that Freemasonry is the Templar Legacy.⁵⁵ Nevertheless, this also appears dubious⁵⁶ based at least on two sources, namely, first, according to Paul Naudon, who is a mason himself, Freemasonry is that "of which the Medieval Order of the Templars is a branch;"⁵⁷ secondly, the Masonry's link to chivalric orders of the Crusades, says Gnostic scholar, Tobias Churton, was established only through "Chevalier Ramsay's rousing 'Oration' of 1736,"⁵⁸ nineteen years later when Freemasonry has taken a clearer historical root. Nevertheless, the

⁵⁰ Ibid., p. xi.

⁵¹ *Encyclopedia of Religion and Ethics*, s.v. "Freemasonry," by E.L. Hawkins.

⁵² H. Paul Jeffers, *Freemasons*, p. 6.

⁵³ Ibid., p. 17.

⁵⁴ Michael Baigent and Richard Leigh, *The Temple and the Lodge* (United Kingdom: Arrow Books, 1989).

⁵⁵ Lynn Picknett and Clive Prince, *The Templar Revelation* (New York: Touchstone, Simon & Schuster, 1997), pp. 124-50.

⁵⁶ H. Paul Jeffers, *Freemasons*, pp. 9, 17.

⁵⁷ Paul Naudon, *The Secret History of Freemasonry: Its Origins and Connections to the Knights Templar*.

⁵⁸ Tobias Churton, *Gnostic Philosophy. From Ancient Persia to Modern Times*, p. 208.

Templar-Masonic union, according to Churton, is part and parcel of Masonic mythology.⁵⁹

Unlike the mythical beginnings, Freemasonry's historical origin dates earlier than the memorable June 24 of 1717. In the longer context of the decline of the stonemasons' number in England due to the Great Plague of 1665 that consumed thousands of lives and the Great Fire of 1666 that destroyed 40,000 homes and 86 churches, "members of four London lodges," threatened by the future of Freemasonry, "...decided to create a 'Grand Lodge' that would have authority over all lodges in England."⁶⁰ This Grand Lodge of England was established on the Feast of one of its patron saints, St. John the Baptist, June 24, 1717. However, another Lodge claimed originality when in 1751, the self-named "Antient York Masons" put up another Grand Lodge of England and declared their earlier origin and link to the Masons at York in 926! Thus, the schism of the Antients and Moderns of Freemasonry occurred. The final ratification of their union on December 27, 1813 in London through the establishment of "The United Grand Lodge of Ancient Freemasons of England"⁶¹ does not invalidate the question, which is really original between the two. Although Darrah categorized Masonic historians into three different schools of thought, still he was not able resolve the disputed question of Freemasonry's origin.⁶²

The Masonic Advantage

What easily attract people's interests are not Freemasonry's shrouded legendary and historical origins. The connections and bureaucracy its members have all over the world draw the average people to the Brotherhood like a magnet. In the United States, who among the politicians, the politically inclined and lovers of American history would not want to be in line with Benjamin

⁵⁹ Ibid., 226-229.

⁶⁰ H. Paul Jeffers, *Freemasons*, pp. 23-24.

⁶¹ Ibid., pp. 51-55.

⁶² Delmar Duane Darrah, *History and Evolution of Freemasonry*, pp. 30-31.

Franklin and George Washington?⁶³ If you are a musician, who would not want to follow that footsteps of Johan Christian Bach and the genius Wolfgang Amadeus Mozart? In the Philippines, who would not want to be somehow identified with our great heroes, like Graciano Lopez Jaena, General Antonio Luna, former President Manuel Luis Quezon, Jose Rizal,⁶⁴ etc.? To think that many influential placements and offices in public and private sectors are run by members of the Masonic fraternity here and abroad, anybody searching for better opportunities, would not be surprised to voluntarily apply to become one of them. A Master Mason in the 32nd degree in Quezon Province remarked that in applying for a job, whose employer is a Mason, between a Mason and a non-Mason (Cowan)⁶⁵ – applicants, the former would surely have it bagged.

The Masonic Brotherhood is beyond doubt a practical help as it sometimes boosts one's morale. It is truly amazing that their examples inspire people. Externally observing the gracious acts of Masons based on the *Anderson's Constitutions*, who would not be awed by the respect Brother Masons give to the Master of the Lodge?⁶⁶ When Brother-Masons meet outside the Lodge, who would not admire how they salute one another with utmost courtesy?⁶⁷ Who would not be captivated by the protection they have for each other and how they value strict confidentiality?⁶⁸ Aren't the chivalric virtues they display compatible with Christian virtues?

⁶³ Incidentally, a suspicion is cast on how strongly influential Freemasonry is in the Constitution of the United States, for John Sexton, the President of New York University and on whom was conferred Doctor *Honoris Causa* by the *Katholieke Universiteit Leuven*, Belgium, "in the American constitutional system, religion is not allowed to serve as a binding factor." *Campuskrant International*, International Magazine of the *Katholieke Universiteit Leuven*, Belgium (April, 2005), p. 4.

⁶⁴ Cf. Teodoro Kalaw, *Philippine Masonry, Its Origin, Development, and Vicissitudes up to the Present Time* (1920). An English Translation from Spanish by Frederick H. Stevens and Antonio Amechazurra (Manila: McCullogh Printing Company, 1955-6), pp. x, 195, 206, 212.

⁶⁵ Albert Mackey, *An Encyclopedia of Freemasonry*, s.v. "Cowan."

⁶⁶ "Anderson's Constitution," cited in H. Paul Jeffers, *Freemason*, p. 203-204.

⁶⁷ *Ibid.*, 204.

⁶⁸ *Ibid.*, 205.

Is the respect they pay for each other still different from Christian respect? Does their faith in God have any semblance with Christian faith?

b. The Religious Orientation and God of Freemasonry

Though Masons disagree on whether Freemasonry is a religion or not, as stated above, their religious orientation cannot be denied in view of the indispensable requirement for membership – belief in God. Based on the *New Encyclopedia of Freemasonry*, religion has a singular business of searching for God and “His attainment is the fruition thereof.”⁶⁹ Since God is at the heart of Freemasonry, as claimed, there is no doubt that it is a Theistic institution and its members are believers in the Divine Being, for “there is no true Masonry, no real and living Brotherhood of Man, outside the eternal sanctions, and apart from these there is no meaning in our (their)⁷⁰ solemn ceremonies.”⁷¹ Freemasonry thus, is indelibly marked with a “religious character.”⁷²

In Masonic tradition “prayer is a proper tribute of gratitude to the beneficent author of life.”⁷³ The Latin liturgical saying, *lex orandi, lex credendi* applies to the documented prayers Masons themselves uttered on specific occasions. According to Mackey, “it is of indispensable obligation that a Lodge, a chapter, or any other Masonic body, should be opened and closed with a prayer.”⁷⁴ These prayers give an idea about their notion of God and that God indeed is essential to their creed. The Grand Secretary of *The Monitorial Work of the Three Degrees of Masonry*, adopted by the Grand Lodge of the Philippines Islands at its Annual Communication in 1914, recorded some of their prayers:

⁶⁹ Arthur Edward Waite, *A New Encyclopedia of Freemasonry (Ars Magna Latomorum): And of Cognita Instituted Mysteries: Their Rites, Literature and History*, s.v. “Divine Union.”

⁷⁰ My insertion.

⁷¹ Arthur Waite, *A New Encyclopedia of Freemasonry*, s.v. “Fatherhood of God.”

⁷² Delmar Duane Darrah, *History and Evolution of Freemasonry*, p. 290.

⁷³ Albert Mackey, *Encyclopedia of Freemasonry*, s.v. “Prayer.”

⁷⁴ *Ibid.*

PRAYER AT OPENING

Great Architect of the Universe! In Thy name we have assembled and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us – so harmonize and enrich our hearts with Thine own love and goodness – that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen.

ANOTHER PRAYER

Supreme Ruler of the Universe! We reverently invoke Thy blessing at this time. Wilt Thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace and closed in harmony. Amen.⁷⁵

These were the opening prayers for the Philippine Masonic initiation to the first degree in 1914 and presumably onwards. Within the initiation rites, the following is said.

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of The Divine Wisdom, that by the influence of the pure principles of Freemasonry, he may the better be enabled to display the beauties of holiness to the honor of Thy holy name. Amen.⁷⁶

Mackey made it a point that samples of Freemasonic prayers in the Middle Ages, found in Preston, 1775 are accessible to the present generation.⁷⁷

Opening. May the favor of Heaven be upon this our happy meeting; may it be begun, carried on, and ended in order, harmony and brotherly love. Amen.

⁷⁵ *The Monitorial Work of the Three Degrees of Freemasonry*, p. 3.

⁷⁶ *Ibid.*, pp. 4-5.

⁷⁷ Albert Mackey, *An Encyclopedia of Freemasonry*, s.v. "Prayers."

Closing. May the blessing of Heaven be with us and all regular Masons, to beautify and cement us with every moral and social virtue. Amen.⁷⁸

Although there are surely manifolds of documented Masonic Prayers, what appears curious is how God is addressed in a more impersonal manner, namely, as Great Architect, Supreme Ruler and Almighty Father of the Universe.

Interestingly, Mackey also recorded a prayer of Medieval Christian Masons, which was used from 1461-1483:

The might of God, the Father of Heaven, with the Wisdom of His glorious Son through the goodness of the Holy Ghost, that hath been three Persons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may only come to his bliss that shall never have end.⁷⁹

This shows that in the second half of the fifteenth century, almost two centuries earlier before the Grand Lodge of England was established, there were already Christian Masons, who prayed to and addressed God in the Trinitarian formula. This is not really surprising, for Jeffrey observes that before the Speculative Masonry started as an offshoot of the 1717 English Grand Lodge, "Freemasons had remained loyal to the Catholic Church."⁸⁰ Implicitly, the Medieval Trinitarian prayers seemed to have been uttered by plain and simple Masons, who knew not the distinction between Operative and Speculative Masonries being a simple workers' guild and a philosophical society respectively.⁸¹ It has to be noted at this point that the irreconcilability in question is between Speculative Freemasonry and the Catholic faith.

The Catholic Church's irreconcilability with Speculative Freemasonry on the Question of God can be traced in how God seemed to have been consigned to an Impersonal Deity of antiquity by the

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ H. Paul Jeffers, *Freemasons*, p. 21.

⁸¹ Ibid., 18-24.

Masons. Freemasonry's God is more of a God of Philosophers than the God of Christians. What confuses here is that Freemasons similarly address God, the Creator of heaven and earth like the Christians. The Masonic Great, Supreme Ruler and Architect, Creator and Almighty Father of the Universe is surely contained in the Christian Creator of heaven and earth and vice versa. What must be spelled out, however, is that *Christians will never ever compromise their belief in the One Triune Personal God, who fully revealed Himself through His Son Jesus Christ in the unity of the Holy Spirit.*⁸² The Fatherhood of the Christian God universally applies both to all creation⁸³ and exclusively to Jesus Christ,⁸⁴ His only begotten Son.⁸⁵ In Freemasonry's inviting openness to all religions, the Christians in general and Catholic Christians in particular appear to be circuitously tricked to give up temporarily their belief in Jesus Christ as Son of God,⁸⁶ the Savior⁸⁷ and God Himself⁸⁸ and return to the ancient times when divine revelation was yet as its beginning. Isn't this an instance of Kantian logical impossibility of conceiving a Christian, a non-Christian at the same time?

It does not mean, however, that the God of Freemasonry is not philosophically cogent from the Kantian perspective. In Kant's transcendental dialectic, taken as an Idea of Reason, God supposes the principle of complete determination, which presupposes the regulative use of reason in terms of its prescription to understanding.⁸⁹ The principle of complete determination is "the principle of synthesis of all predicates, which are meant to form the complete concept of a thing."⁹⁰ This logically means that when understanding

⁸² My emphasis.

⁸³ *Ephesians* 3:14

⁸⁴ *Matthew* 11:27.

⁸⁵ *The Catechism of the Catholic Church*, p. 63 and ff. Cf. *Luke* 1:32; *Matthew* 3:16 and ff.; Ludwig Ott, *Fundamentals of Catholic Dogma*, pp. 50 and ff.

⁸⁶ *Mk* 1:1; *Mt* 3:17; 17:5.

⁸⁷ *The Catechism of the Catholic Church*, p. 108 and ff.

⁸⁸ *Jn* 1:1 and ff.

⁸⁹ Immanuel Kant, *Critique of Pure Reason*, A568-572/B596-600.

⁹⁰ *Ibid.*

is regulated by reason, the mind normally sees the higher or more complete concept that comprehends the lower or incomplete ones, which have contrary predicates. The concept of sensation, for example, comprehends both the *rational* sensitive operations and the *non-rational* sensitive activities. In like manner, the notion of Being comprehends both *finite* and *infinite* beings. In the case of Freemasonry, its God, can be taken as a Kantian Idea of Reason, which is philosophically plausible as comprehending the Christian God and non-Christian Deity. Nevertheless, extreme caution must be observed in using Kant's Idea of God, for even if it is thinkable, it belongs to reason only, and as such can never be represented as a concrete object of experience.⁹¹ On the contrary, the Christian God literally set foot on earth and became man in all things except sin.

In case Freemasons would concede to the Kantian God, Kant himself would not acquit them of *deism*, which means "reason does not even supply us with the objective validity of such a concept."⁹² Deism for Kant is having a mere Idea of God without any objective reality that can be experientially verified. From the Catholic perspective, deism means something else, of which Freemasons are equally guilty.

Deism teaches that after God created man and the material world, he left man on his own such that man is no longer accountable to God in all that he does in the world. In Deism man becomes the master of the world in an absolute sense, so one cannot speak of God's Providence or Revelation to man.⁹³

c. *The Masonic Truth/s*

That man is the master of the world in an absolute sense would deductively imply that he is also the maker of truth. This does not differ from Protagoras' ancient anthropological teaching that man is the measure of all things. The German bishops un-

⁹¹ Ibid.

⁹² Ibid., A670-674/B598-702.

⁹³ CBCP, *A Primer on Freemasonry*, p. 6.

covered this in Freemasonry as they clearly stated, "the *relativity of all truths* represents the foundation of Masonic association."⁹⁴ Although the German Episcopal Conference may have their bases in their reading of relative truth of Freemasonry, the present author would argue on the basis of *Anderson's Constitution*, that Freemasonry would seem to promote a more absolute Truth that *relativizes* all other truths. This Freemasonic Truth is just veiled with utmost care in different symbols.

According to Mackey's *Encyclopedia*, "The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is ...symbolized by the WORD." There are two ideas of Masonic truth according to Mackey, namely, 1) the lower truth that is "synonymous with sincerity, honesty of expression, and plain dealing, and 2) "the higher idea of truth which pervades the whole Masonic system, and which is symbolized by the WORD, is that which is expressed in the knowledge of God."⁹⁵ Truth is the symbolized reality behind the symbol, Word. The Word, may be understood in the twofold sense of human and divine as the truths symbolized are human and divine⁹⁶ respectively. The former sense points to the reality in men's dealing with fellow men in terms of words, actions, behaviors, etc. The latter refers to the Divine Reality of the Impersonal Deity, belief in *which* is an indispensable criterion for Masonic membership.

If this twofold meaning of truth behind the Word is combined with what Pike declares concerning Masonic symbols as always having four meanings, viz., the moral, political, philosophical and spiritual meanings,⁹⁷ then, it would not be preposterous to infer that the Truth that Freemasonry offers is actually the Reality of an Ancient Masonic World Order. This Masonic World Order will

⁹⁴ *Declaration of the German Episcopal Conference on Membership of Catholics in Freemasonry*, original text published in *Amtsblatt des Erzbistums Koln*, 1 Juni 1980, pp. 102-111, English translation from the text of *La Civiltà Cattolica*, (1980): 487-495, cited in CBCP, *A Primer on Freemasonry*, pp. 21-28.

⁹⁵ Albert Mackey, *Encyclopedia of Freemasonry*, s.v. "Truth."

⁹⁶ *Ibid.*, s.v. "Word."

⁹⁷ Albert Pike, *The Porch and the Middle Chamber*, p. 128, cited in E. Cahill, *Freemasonry and the Anti-Christian Movement*, p. 63.

be most clearly unveiled when *The Anderson's Constitution*⁹⁸ is critically read in a manner that tries to figure out the different truths it subtly contains. Such a critical reading discloses the Masonic World Order and its underlying truths:

1) In the Prelude to the Constitution, Anderson, for the purpose of historical documentation, dated its printing based on two calendars, i.e., a) the Year of Masonry, 5723 based on Masonic Calendar and b) the year of our Lord, 1723 based on the Gregorian Calendar. This implicitly shows that the *Ancient truth* of Freemasonry is more original than all religions including Christianity, systems of thoughts and brotherhoods. Freemasonry has its own temporal point of reference.

2) Under the First General Heading: Of God and Religion, the Constitution is forwarding its fundamental *moral truth*, i.e., that the first Masonic obligation is "to obey the moral law."⁹⁹ Freemasonry seems to forward its own moral standard.

3) Under the same Heading, Freemasonry proffers a more universal *religious truth*, i.e., that its religion is that "in which all Men agree." Here, all religions are democratized, which is the source of Religious *Liberalism* that Freemasonry was said to be the "soul, the unifying force of Liberalism."¹⁰⁰

4) Under the Third General Heading: Of Lodges, the Constitution provides Freemasonry's social and governmental and hence, *political truth*, i.e., that it has its own government to regulate its members through the Lodges and Masonic hierarchy. Here, Freemasonry can be a serious threat to, as it undermines, civil and ecclesiastical governments.

5) Under the Fourth General Heading: Of Masters, Wardens, Fellows and Apprentices, the Constitution offers the fundamental *Penal truth* or the Masonic basis of the *system of Rewards and Punishments*, i.e., one's "real Worth and personal Merit." "Merit" is here repeated four times, which seem to suggest that men are

⁹⁸ Cited in H. Paul Jeffers, *Freemasons*, pp. 201-206.

⁹⁹ Could the Freemasonic "moral law" be compatible with Kant's Categorical Imperative? This is another interesting subject of study.

¹⁰⁰ E. Cahill, *Freemasonry and the Anti-Christian Movement*, p. 50.

rewarded and punished because they deserve so. This has a tremendous impact on the notion of immortality, which consequently would mean one's privilege on the basis of his personal Merits. On this basis too, Freemasonry is accused of Naturalism for man's destiny is shaped according to one's "Merits" without supernatural assistance.¹⁰¹

6) Under the Sixth General Heading: Of Behaviour, number three (3): When Brethren meet without Strangers, but in a Lodge Formed, the Constitution offers the *true measure of Brotherly relations*. On this basis, all other forms of brotherhood including literally blood brotherhood can be replaced by Masonic Brotherhood.

7) Under the fourth Charge: Behaviour in the Presence of Strangers not Masons, it unfolds the *true Lord of all Discourses*, that is, the Honor of the Worshipful Fraternity, for which, a Discourse may be and shall be diverted when needed. Here, Freemasonry endangers the objectivity of Truth as "manipulable" for the sake and Honor of the Fraternity. This is symptomatic of Masonic relativism that the German bishops noticed.

8) Under the fifth Behavioral Charge: Behaviour at home and in your Neighborhood, the Constitution talks about the *true places of Silence and Sanctity*, namely, the Lodge, one's Honor and the Ancient Brotherhood. All other traditional sacred places of worship like churches of different religions are possible candidates for extermination. It is highly probable that on this ground, Freemasonry is said to be anti-religion.

9) Finally, in the sixth behavioral Charge: Behavior Towards a Strange Brother, the Constitution unveils that the *truth of Freemasonic Justice system is settled in its own Final Court of Appeal*, that is, the Masonic Lodge. On this basis, Freemasonry has its own Supreme Court to offer.

When all realities behind the symbolic Constitutional WORD are unveiled, what emerges is the Masonic World Order that precludes everything. Could it be that these disclosed Masonic Truth/s, which are finely contained in *Anderson's Constitution* the ultimate principles behind the alleged conspiracy to realize the

¹⁰¹ CBCP, *A Primer on Freemasonry*, p.6.

horrifying Freemasonic goal: "to establish a New World Order?"¹⁰² When all these Truths are combined, its totality comes to the forefront in terms of, what for the Masons is a better alternative, the Absolute Truth of Freemasonry that *relativizes* and absorbs all others. This is truly revolutionary!

Kant and the Freemasonic Constitution of Truth/s

In the final analysis, what seems to be initially irrelevant Kantian transcendental question of the possibility of *a priori* synthetic propositions that constitute theoretical truth (that grounds metaphysics), practical truth (that grounds morality), aesthetic truth (that grounds one's experiences of the Beautiful and the Sublime) and moral religious truth (that is the foundation of all faiths) seems to be no different from the comprehensive truths that Freemasonry proffers. What was revolutionary in Kant's philosophical thinking was all these truths were constituted from within the transcendental powers of the transcendental subject. Kant revolutionarily established that metaphysics has its foundation in his transcendental philosophy. What appears revolutionary in Freemasonry is that a World Order can be constituted on the basis of Freemasonry, which *may be* and perhaps, if needed, *shall be* sufficient to substitute all forms of governments be they civil or ecclesiastical, the justice system, the mode of human relations, etc., and even history itself! No wonder, in its self acclaimed "Ancient" history it has been tirelessly condemned by both government and ecclesial authorities.¹⁰³

¹⁰² *Conspiracy Against Life, Evangelium Vitae's Conclusive Evidence* (Philippines: Two Hearts Media Organization, 1996), p.23 and ff. According to the anonymous author of this book, the horror in this Masonic plot is that behind all the efforts to establish the New World Order, which is supposed to crush the United States of America, all forms of government in the world and the Roman Catholic Church, is Satan.

¹⁰³ Cf. E Cahill, *Freemasonry and the Anti-Christian Movement*, pp. 118-135; Ronny E. Jenkins, "The Evolution of the Church's Prohibition against Catholic Membership in Freemasonry," *The Jurist* 56 (1997): 735-755; Arthur Edward Waite, *A New Encyclopedia of Freemasonry*, s.v. "Masonic Chronology."

Conclusions

1. Freemasonry and Catholic Christianity are geared towards two fundamentally different World-views. Freemasonry offers a purely natural world of Modernity based on its Ancient roots. It somehow prefigures the Divine Lodge in Heaven obtainable through nature's course and by one's natural powers. Christianity offers a world, evangelized by Christ and sustained by supernatural assistance, and hence, which serves as portal for eternal happiness with the Trinitarian God and all the saints.

2. The Kantian theory-praxis separation is a weaker model of irreconcilability than the more serious question of the Kantian version of logical impossibility.

3. Speculative Freemasonry appears to be a philosophico-religious movement, which started historically as Christian in membership and orientation; but because of its strong adherence to naturally obtainable truth that ignores supernatural sources and the extensive use of often misunderstood symbolisms of pagan origins, has warranted both Civil government and Church's condemnations.

4. The most serious offence Freemasonry committed against religions in general and Christianity in particular, (which may not be known to Masons, by virtue of its tenet of religious tolerance or non-denominationalism) is its subtle disrespect for each religion's Creed, which is at the core of each faith. More particularly in the case of Christianity, it is the "de-christianization of Christianity" which is a similar problem Kant's religion of reason faces before the Christian faith. It makes Jesus a simple archetype of humanity,¹⁰⁴ who is no different from other religious figures like Mohammed, Buddha, Confucius, etc., and not literally the Christ, living Son of God. Hence, no Christian communion is attainable between Catholic faith and Freemasonry according to the Catholic ecumenical principles.¹⁰⁵

¹⁰⁴ Eugenio J. Fabre, "On Type and Archetype, Toward a Recuperation of Imagination in Kant's Moral Philosophy and Religion" (Ph.D. dissertation, *Katholieke Universiteit Leuven*), 2002, Chapter III.

¹⁰⁵ *Decree on Ecumenism, Unitatis Redintegratio* (November 21, 1964) in *Vatican Council II, The Conciliar and Post Conciliar Documents*, New Revised ed., Ed. by Austin Flannery (Philippines: Pauline Publishing House, 2001), pp. 452-470.

5. The Roman Catholic Church will contradict herself when she concedes to Freemasonry's tenet of non-denominationalism. For essential to her own conviction are the following: a) the fullness of God's revelation takes place within the Roman Catholic Church, being the One, Holy, Catholic and Apostolic Church, which has an exceptional role to play in the work of salvation¹⁰⁶ as against the absolute religious tolerance of Freemasonry; b) God for her will always be a personal God in three Divine Persons, the Holy Father, Son and Spirit and not just the Creator or the Great Architect of the world; and c) Truth for her is neither just an intellectual prize nor a manipulable item, which is humanly obtainable by unaided powers of natural reason, but is the Son of God, who is "the Way, the Truth and the Life."¹⁰⁷ Christians seriously conceding to the fundamental tenets of Freemasonry are succumbing to the contradiction of "un-christian Christianity" and to a kind of Kantian logical impossibility of a "pagan-believer in Christ." A merger would mean victory for Freemasonry and loss for Christianity.

6. Freemasonry may find a philosophical ally in the transcendental philosophy of Immanuel Kant in explaining religion, the Idea of God and truth. However, it is an alliance that will remain irreconcilable with the Catholic philosophical principles.

7. In consideration of all the above and particularly on the threefold delicate questions treated, therefore, the former Joseph Cardinal Ratzinger and now Pope Benedict XVI, together with all the previous Roman Pontiffs and the whole Roman Catholic Church, have all the rational and philosophical principles to uphold Freemasonry's irreconcilability with the Catholic faith. Ultimately if a person is truly serious with one's faith, the Masonic-Catholic Christian irreconcilability is a matter of "either-or," i.e., *either* an individual is a Freemason *or* he belongs to the any Christian denomination. □

¹⁰⁶ *Dogmatic Constitution on the Church, Lumen Gentium* (Nov. 21, 1964), no. 8, in *Vatican Council II*, pp. 350-426.

¹⁰⁷ *John* 14:6.

Appendix

Chronological Sketch of Papal and Church's condemnations against Freemasonry based on Jenkins¹⁰⁸ and Waite.¹⁰⁹

<i>Jenkin's Record of Catholic Church's Condemnations</i>	<i>Masonic Record of Papal Condemnations</i>
1. April 28, 1738 in <i>In eminenti</i> , by Clement XII.	1. 1738 in <i>Eminenti Apostolatus Specula</i> by Clement XII.
2. May 18, 1751 in <i>Providas</i> by Benedict IV.	2. 1751 by Benedict IV's confir- mation and renewal of Clement II's edict
3. September 13, 1826 in <i>Ecclesiam Christi</i> by Pius VII.	3. 1821 by Pius VII's edict against Freemasonry
4. March 13, 1826 in <i>Quo Graviora</i> by Leo XII	4. 1825 through an Apostolic Edict by Leo XII which sanctions Eternal Condemnation against Freemasonry and its members.
5. August 15, 1832 in <i>Mirari Vos</i> by Gregory XVI.	5. 1832 by Gregory VI's Edict against Freemasonry
6. October 12, 1869 in <i>Apostolicae Sedis</i> by Pius IX.	6. 1846 through another Edict by Pius IX
7. April 12, 1884 in <i>Humanum Genus</i> ¹¹⁰ by Leo XIII.	7. 1849 by Pius IX through an Encyclical against Secret Societies

¹⁰⁸ Ronny E. Jenkins, "The Evolution of the Church's Prohibition against Catholic Membership in Freemasonry," *The Jurist* 56 (1997): 735-755.

¹⁰⁹ Arthur Edward Waite, *A New Encyclopedia of Freemasonry*, s.v. "Masonic Chronology."

¹¹⁰ *The Great Encyclical Letters of Pope Leo XIII* (USA, NY, Cincinnati, Chicago: Benziger Brothers, 1903), pp. 83-106.

8. 1917 Code of Canon Law, <i>Canons</i> 2335, 2336, 1240, §1, 1, 1065, §1, 541 §1, 693 §1 and 1453, §1, ¹¹¹	8. 1854 by Pius IX through another Encyclical vs. Freemasonry
9. 1983 Code of Canon Law, <i>Canons</i> 1374, 1364, 1321 §1 and §2 ¹¹²	9. 1863 by Pius IX through another Encyclical vs. Secret Societies
10. November 26, 1983 in <i>Declaration on Masonic Associations</i> by the <i>Congregation for the Doctrine of Faith</i> through Joseph Cardinal Ratzinger, Prefect: approved by John Paul II.	10. 1864 by Pius IX through another Encyclical 11. 1873 by Pius IX through an Encyclical against Freemasonry 12. 1884 Leo XIII issued the Encyclical <i>Humanum Genus</i> against Freemasonry 13. 1892 by Leo XIII issued another Encyclical against Freemasonry

¹¹¹ For more detailed discussions on the canonical significance and implications of these canons in Philippine setting, see Florencio Testera, "The Catholic Church and Philippine Masonry," in *Canon Law Digest of the Philippine Catholic Church* (Manila: UST, 1995), pp. 229-236.

¹¹² Ibid.