

# The Catholic Catechism on Freemasonry

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Lecture Series on Freemasonry Through the Light of Catholicism

– Instructor David L. Gray, M.A.T.

# The Catholic Catechism on Freemasonry

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## Session One – The Origins of Freemasonry

This first session will set the foundation to move forward on the subject. Here I will discuss the actual, symbolic, assumed, and partial-subsisting origins of Freemasonry, so that the student can elucidate the same with precision and confidence. For the Catholic Christian, regarding the Catholic Church's prohibition against Freemasonry, the actual origins - in particular what came out of Anderson's Constitution of 1723 are of vital concern in this lecture.

CATHOLIC  
CATECHISM ON  
FREEMASONRY

LESSON ONE - ORIGINS

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Symbolic

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Assumed

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Partial-Subsisting Legacy

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Actual

# CATHOLIC CATECHISM ON FREEMASONRY LESSON ONE - ORIGINS

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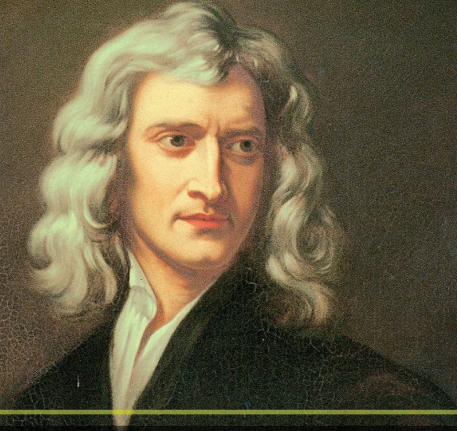
Symbolic:

- The Masonic Legend of Hiram Abiff
- Central Mystery and Tradition of Freemasonry
- Common Pseudo-Religion Story of Salvation -  
Answers to the Primordial Questions





ALAIN BAUER



# Isaac Newton's FREEMASONRY

THE ALCHEMY OF  
SCIENCE AND MYSTICISM

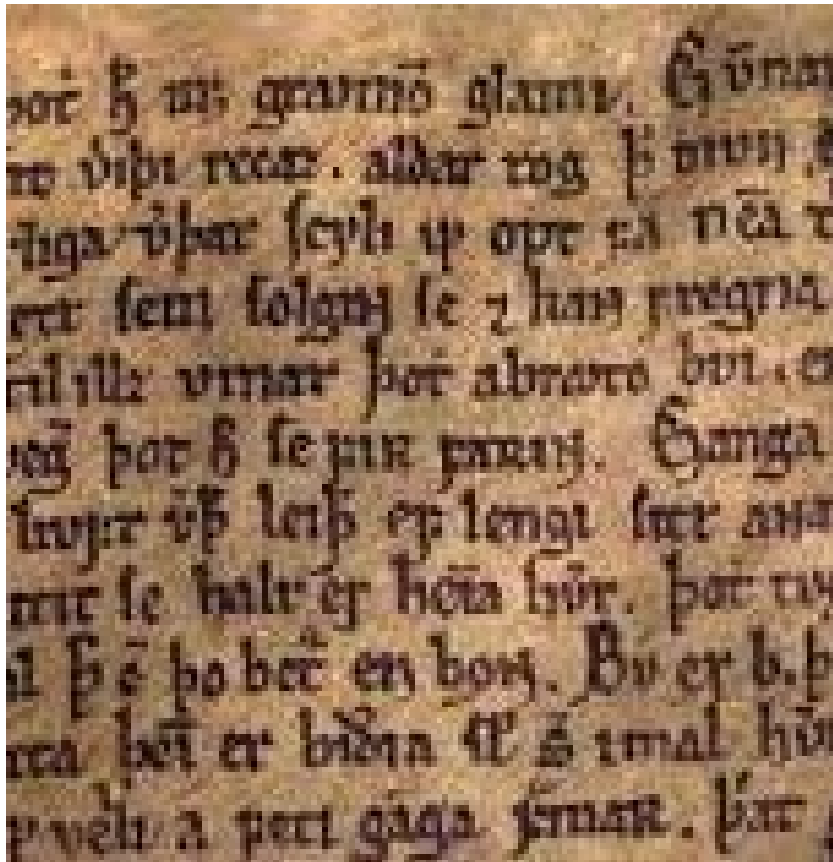
## CATHOLIC CATECHISM ON FREEMASONRY LESSON ONE - ORIGINS

The Assumed Origins:

- The Succession of Freethinkers from Giordano Bruno to Galileo Galilei to Isaac Newton to Immanuel Kant
- Myth of the Enlightenment - Renaissance humanism - (intellectual and philosophical movement during 17<sup>th</sup> and 18<sup>th</sup> centuries)
- Push Against the Catholic Church Anti-Science (Myth)
- No Evidence - No Paper trail - Shabby Feel-Good Scholarship

# CATHOLIC CATECHISM ON FREEMASONRY

## LESSON ONE - ORIGINS

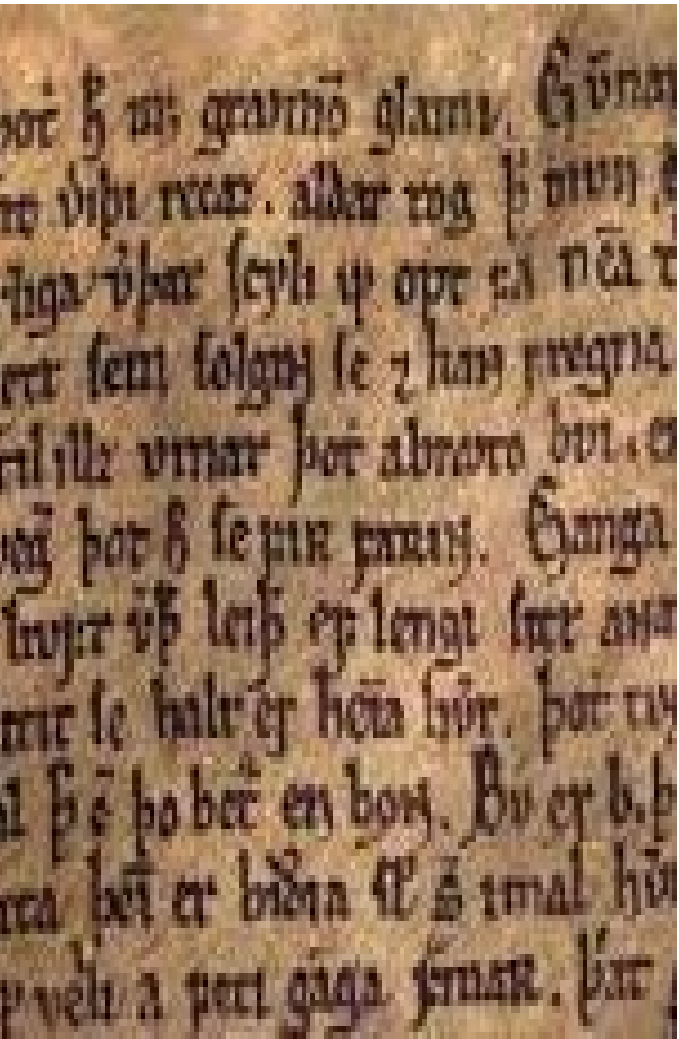


### The Stonemason Guilds

- Partial-Subsisting – Stonemason Guilds
- In both form and early membership, reliable evidence of the stonemason guilds of Catholic and (later) Anglican Europe subsisting in today's modern Grand Lodges of Freemasons.
- Old Charges - *Regius Poem* - Very Catholic

# CATHOLIC CATECHISM ON FREEMASONRY

## LESSON ONE - ORIGINS



In holy church leave trifling words  
Of lewd speech and foul jests,  
And put away all vanity,  
And say thy pater noster an thine  
ave;

Look also that thou make no noise,  
But always to be in thy prayer;  
If thou wilt not thyself pray,  
Hinder no other man by no way.  
In that place neither sit nor stand,  
But kneel far down on the ground,  
And when the Gospel me read  
shall,

Fairly thou stand up from the  
wall,  
And bless the fare if that thou  
can  
When Gloria tibi is begun;  
And when the gospel is done,  
Again thou might kneel down,  
On both knees down thou fall,  
For his love that bought us all,  
And when thou hearest the  
bell ring  
To that holy sacrament,  
Kneel you must both young  
and old,  
And both your hands fair  
uphold,  
And say then in this manner,

Fir and soft without noise,  
"Jesu Lord welcome thou be,  
In form of read as I thee see,  
Now Jesu for thine holy  
name,  
Shield me from sin and  
shame;  
Shrift and Eucharist thou  
grand me both,  
Ere that I shall hence go,  
And very contrition for my  
sin,  
That I never, Lord, die  
therein;  
And as thou were maid born,  
Suffer me never to be lost;  
But when I shall hence wend,

Grant me the bless without  
end;  
Amen! Amen! So mote it be!  
Now sweet lady pray for  
me."





# CATHOLIC CATECHISM ON FREEMASONRY


## LESSON ONE - ORIGINS

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### Partial-Subsisting – Stonemason Guilds

- In both, form and early membership, culture, symbols, and language, there is reliable evidence of the stonemason guilds of Catholic and (later) Anglican Europe subsisting in today's modern Grand Lodges of Freemasons.
- Pillars of the Earth, by Ken Follet great historical fiction novel about the life of the early builders.





# CATHOLIC CATECHISM ON FREEMASONRY - LESSON ONE - ORIGINS

## The Purpose of the Guild/Incorporation/Company

- Depending upon where you are in Europe, the legal entity conglomerate (craft guild) of state recognized skilled was called different things - In England and English colonies they were usually called companies; in France 'corps'; in Scotland were called incorporated trade.
- This was organized labor, which was both a means to solidify an elite social class and to drive up profits by keeping non-members out of the market.
- Various skilled labor guilds, but in smaller cities, such as Edinburgh, Scotland, where individual guilds did not have enough members, they would group together to form one corporation of various laborers. E.g. Hammermen (Blacksmiths), Painters, Wrights, Plumbers, Slaters, Upholsters, Barbers, Freestone Masons.

# CATHOLIC CATECHISM ON FREEMASONRY - LESSON ONE - ORIGINS

## How Do We Know The Trade Guilds Became the Philosophical Guilds?

- The five elements of culture are traditions, means to pass down those traditions, visible community, language (a unique way to speak), something that it produces. Not every culture is a full culture. 100 years for communities; less for organizations.
- Language and Traditions blends here - charter, petitions for membership, apprentice, fellow craft (journeyman), master mason, special clothing for worshipful master mason, tracing/trestle board, proficiency test, oaths, trade secrets, protection of members, modes of recognition, aprons, cowan (unskilled), shields, freeman (requirement), mark, symbols, lodge, protection of widow, deference towards religion, feast of Ss. John the Baptist and Evangelist.
- Membership overlap. From mid-1600s more non-masons or non-stoneworkers, joining the craft lodge, including gentlemen and other trades from other guilds or from the broader corporation in the case of Mary's Chapel in Edinburgh - now Free and ACCEPTED Masons. The guild broadens and less dependent on one craft. 1721 Edinburgh had its first non-stonemason officer, a glazier named Wardrope, who was admitted to the Lodge under protest. (Carr, Harry, arr, Minutes of the Lodge of Edinburgh, 272-3). Protestantism plays role in tearing fabric of the union.

# CATHOLIC CATECHISM ON FREEMASONRY - LESSON ONE - ORIGINS

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"Craft shields from 1753 showing the arms of the 'Wrights and Masons'. From Maitland's History, 301. Note the order of the crafts, as well as the use of the square and dividers. By kind permission of the University of Edinburgh, Special Collections."

Ref. Allen, Aaron. *Building Early Modern Edinburgh: A Social History of Craftwork and Incorporation*. Edinburgh University Press Ltd. Edinburgh. 2018



# CATHOLIC CATECHISM ON FREEMASONRY

## LESSON ONE - ORIGINS

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Our Lady of the Good Event Prophecies (Ecuador Apparitions 1594 - 1634)

January 21, 1610 - 4<sup>th</sup> Apparition (excerpt)

"Baptism, Penance and Confirmation will be hardly received, and Holy Communion would be profaned! Many sacrileges would abound! Extreme Unction will have little value and as a result many people would die without receiving this sustenance for the final journey. FREEMASONRY which will then be in power, will enact iniquitous laws with the aim of doing away with this Sacrament, making it easy for everyone to live in sin and encouraging the procreation of illegitimate children born without the blessing of the Church. The Catholic spirit will rapidly decay; the precious light of Faith will gradually be extinguished until there will be an almost total and general corruption of customs."

- Kathleen Heckenkamp – <https://www.ourladyofgoodsuccess.com/>

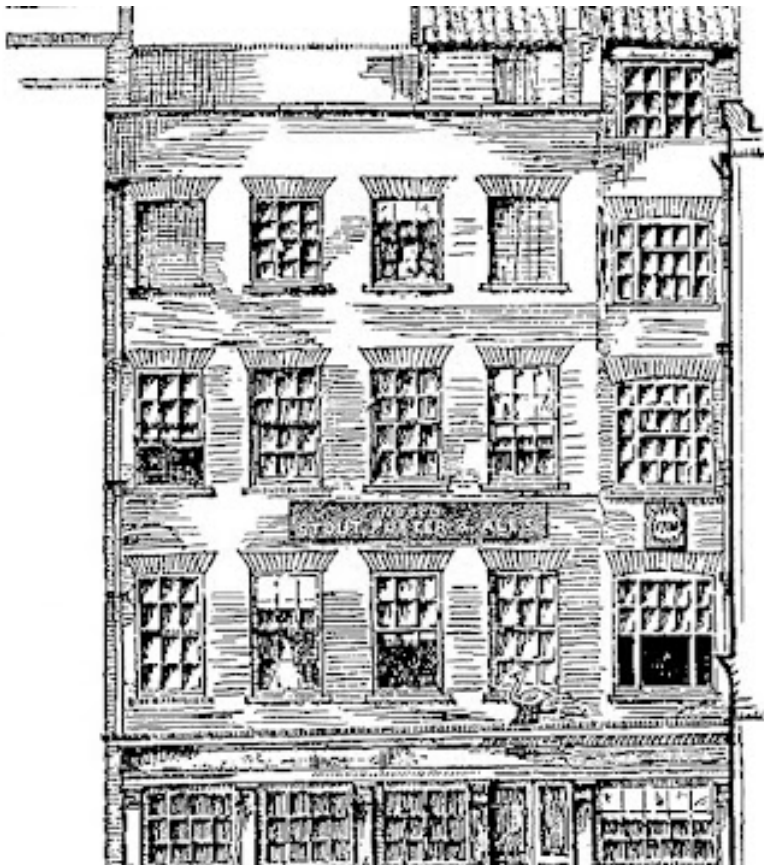




# CATHOLIC CATECHISM ON FREEMASONRY

## LESSON ONE - ORIGINS

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### Actual Origins – Freemasonry 1717

June 24, 1717, when at least four preexisting Masonic lodges in London, England came together at the Goose and Gridiron Ale-house (tavern) in St. Paul's Churchyard to form a governing Grand Lodge; electing Anthony Sayer as their first Grand Master. The intent hereof electing a Grand Master, according to Rev. James Anderson, was "to choose a Grand Master from among themselves, till they should have the honor of a Noble Brother at their head." This first organizational meeting was preceded by one previously held in 1716 at the Apple Tree Tavern in Covent Garden, where they agreed to form a Grand Lodge.

- Some dispute among recent Masonic scholars about date and location of this inception meeting.
- Nothing particular to note about the first Grand Masters of this new organization.
- The idea of incorporations of smaller guilds merging was not very innovative. Nothing of value to see here until we get to their governing constitution a few years later.



History, Charges, Regulations, & of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges.

CATHOLIC  
CATECHISM ON  
FREEMASONRY  
LESSON ONE -  
ORIGINS

## Anderson's Constitution

- Constitutions of the Free-Masons. Containing the History. Charges. Regulations. & of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodge.
- Written by Church of Scotland (Presbyterian) minister Reverend James Anderson (c. 1679/1680 - 1739) under the instruction and authority to amend by the leading members of Grand Lodge (it was rewritten in 1738) for the newly founded Grand Lodge of England, and for the purpose of standardizing the rituals and practices of lodges subordinate to it.
- Based upon the aforementioned 'Old Charges' or 'Gothic Constitutions' and on the General Regulations, which has been compiled by George Payne (the second Grand Master of the Grand Lodge of England) in 1720.
- 1734 it was reprinted by Benjamin Franklin in Philadelphia, Pennsylvania, thereby making it the first Masonic book printed in America.
- This what made Freemasonry exportable like any other franchise with a stranglehold on its culture and tradition.

# CATHOLIC CATECHISM ON FREEMASONRY

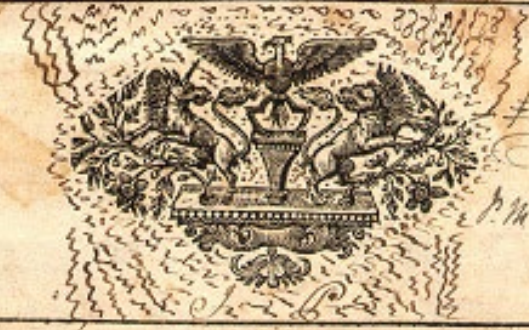
## LESSON ONE - ORIGINS

### I. Concerning GOD and RELIGION.

- A Mason is oblig'd 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 charg'd 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, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry be-comes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

THE  
CONSTITUTIONS  
OF THE  
FREE-MASONS.  
CONTAINING THE  
*History, Charges, Regulations, &c.*  
of that most Ancient and Right  
Worshipful *FRATERNITY.*

For the Use of the **LODGES.**



L O N D O N :

Printed by WILLIAM HUNTER, for JOHN SENEX at the *Globe*,  
and JOHN HOOKE at the *Flower-de-luce* over-against *St. Dunstan's*  
*Church, in Fleet-street.*

In the Year of Mafonry ——— 5723 }  
*Anno Domini* ——— 1723 } *1723*

*Bought Anno Domini — 1769*  
*Christ born Anno Mundi — 1004*  
————— 5773 } *J. B. ...*



# CATHOLIC CATECHISM ON FREEMASONRY

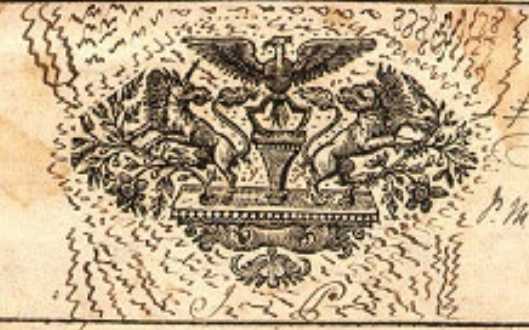
## LESSON ONE - ORIGINS

- *VI. Of BEHAVIOR.*
- *2. BEHAVIOR after the LODGE is over and the BRETHREN not GONE.*
- You may enjoy yourself with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying anything offensive, or that may forbid an easy and free Conversation, for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, **we being only, as Masons, of the Universal Religion above mention'd**, we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politics, as what never yet conduct'd to the Welfare of the Lodge, nor ever will.

THE  
CONSTITUTIONS  
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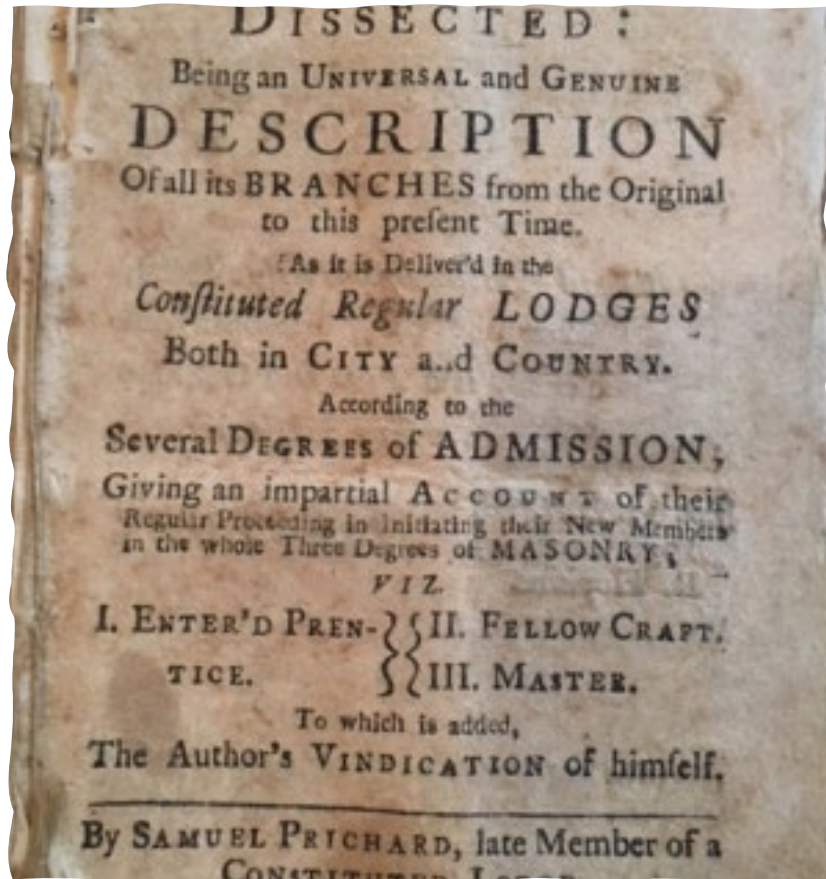
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5773

# CATHOLIC CATECHISM ON FREEMASONRY

## LESSON ONE - ORIGINS



### The Masonic Exposés Genre

By 1738 there had been at least eight exposés written about Freemasonry, but probably none more popular than *Masonry Dissected*, written by Samuel Pritchard and printed in London in 1730. Pritchard styled himself as a late member of a constituted lodge and wrote *Masonry Dissected* to be an exposé that revealed in detail the rituals, obligations, and grievous punishments of each of the three craft lodge degrees of Entered Apprentice, Fellow Craft, and Master Mason.

- *A Mason's Examination* (1723), *The Grand Mystery of Freemasons Discovered* (1724), *The Secret History of Freemasonry* (1724), *The Whole Institution of Free Masons Opened* (1725), *The Grand Mystery of the Free Masons Discover'd, Wherein are the Several Questions Put to Them at Their Meetings and Installations, also Their Oath, Health, Signs, Points to Know Each Other by, etc.* (1725), *The Grand Mystery Laid Open, or the Free Masons Signs and Words Discovered* (1726), *The Mystery of Freemasonry* (1730), *Masonry Dissected* (1730).

# The Catholic Catechism on Freemasonry

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## Session Two – The Structure of Freemasonry

The objective of the second lecture is to give an outline of the structure and governance of subordinate lodges and grand lodges and of many of other Masonic bodies.