

### **FREEMASONRY AND RELIGION**

The common denominator of Freemasonry and religion is God.

Freemasonry is dedicated to the search for truth whereas, religions are based on faith and beliefs. The only relationship that can exist between Freemasonry and religion, past, present or future, is that which can be derived from established truths. Freemasonry does not concern itself with the various beliefs which constitute the basis of the different religions of the world. It concerns itself with religion only insofar as religion recognizes and distinguishes truth from belief.

The foundation of Freemasonry is laid upon the acceptance of a Divine Creator. Whether the title of respect and reverence be that of God is secondary to the fundamental aspect that the Source and Origin of All that Is, is divine, infinite, and omnipotent. In this respect, Freemasonry is solidly joined with religion in a common stand against atheism.

Accepting the infinity of God as an established truth, it is a short logical step to the acceptance of the finiteness of man in his earthly existence. But as the essence of God is not material, it is obvious that His infiniteness is akin to the spiritual and not restricted to the limits of material existence. Therefore, Freemasonry accepts with religion that when the spirit of mortal man is freed from the bounds of its earthly existence, it will enjoy the infiniteness of eternal life.

Through the acceptance of God and the eternal existence of the soul, Freemasonry and the religions of the world are united into a society which is bonded by the cement of brotherly love and affection. This is Freemasonry itself.

Freemasonry encourages its members to be religious, but it is not a religion itself. It urges attendance at church, recognizes the medium of prayer, and advocates all to be true followers of the religion of their respective choice, but it neither sponsors nor opposes any religious ritual, belief, or dogma. It acknowledges the Volume of Sacred Law to be the Law of the Brotherhood and the Holy Scriptures to be the guide and rule of one's faith, but it does not prescribe what that faith shall be.

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vels over the then known-world he became a pupil of Zoroaster (650-583. B.C.). At Crotona, Italy, he founded a religious brotherhood which borrowed from Oriental mysticism the idea of re-incarnation of the soul. He taught that the essence of all nature can be expressed in numbers, whose mysteries are found in the Hebrew *Kabbala* as well as in all occult studies and in Masonry. It is said that the symbolism of the three degrees of the Grecian Mysteries he established bears a close analogy to the symbols of Masonry. It is even claimed that esoteric Masonic doctrines were received from those of Pythagoras.

**QUESTION:** *Is it true that the Grand Lodge of the Philippines, even before the unification, had already proved the organization of a Spanish-Speaking Lodge?*

**ANSWER:** Yes; Biak-na-Bato Lodge No. 7. Bro. Felipe Tempongko, Junior Warden of Bagumbayan Lodge No. 4, was named Master in both the Dispensation and the Chapter. He and Bro. Leo Fischer, Secretary of Bagumbayan Lodge No. 4, translated the ritual into Spanish. This is the ritual which five years after the unification the Spanish-speaking Lodges, formerly under the Gran Lógica Regional, were required to use.

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## EDITORIAL .

(From page 260)

**Freemasonry is a way of life, a philosophy for living. It deals only with the material matters of earthly existence, prescribing through its tenets and demanding through its obligations that Freemasons conduct themselves with such brotherly love, morality, and virtue as will ensure their ascension to the Grand Lodge above where the Great Architect of the Universe lives and reigns forever.**

**Is not the objective of Freemasonry the same as that of religion? How can Freemasonry be at odds with any religion or any religion be at odds with Freemasonry, if all serve the same God and have the same ultimate goal? — R.E.W.**



**Here is my Creed. I believe in one God, Creator of the Universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable service we render him is doing good to his other children. That the soul of man is immortal and will be treated with justice in another life respecting its conduct in this. — BENJAMIN FRANKLIN**