

A POINT OF VIEW REGARDING FREEMASONRY, BASED ON A STUDY WRITTEN BY A CONTEMPORARY ORTHODOX BISHOP

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ABSTRACT

This article explores the Orthodox perspective on Freemasonry, a secret organization that has been a source of controversy and debate for centuries. It examines the origins and development of Freemasonry, its quasi-religious aspects, and its historical and contemporary influence on society. The author argues that Freemasonry is a fundamentally anti-Christian organization that promotes a pantheistic-naturalistic worldview, undermines traditional morality and social order, and seeks to establish a globalist agenda. Drawing upon the writings of prominent Orthodox theologians, high members of Masonic lodges and historical figures, the article highlights the dangers of Freemasonry, as it fights against the ideas of nation and church and calls for a renewed awareness of its activities. The article concludes with a call for the Church to continue to expose the dangers of Masonic organisations and to encourage Christians to resist its influence.

Keywords: Freemasonry, Orthodoxy, globalist agenda, Illuminism, secret societies.

INTRODUCTION

We are often overwhelmed by the tumult of social and existential challenges that contemporary life brings us, challenges that are, at their core, spiritual trials. It is very difficult for a Christian to respond appropriately to the temptations of this age if they do not understand the origins and forms of manifestation of today's enemies. We therefore believe that in order to understand the temptations of the new world, it is necessary to understand, among other things, Freemasonry – as a secret organization on the one hand, and as a quasi-religious phenomenon on the other.

HISTORICAL ORIGINS AND DEVELOPMENT: THE GENESIS OF FREEMASONRY

The first forms of Masonic organization appeared at the beginning of the 18th century, when the first lodge was founded in England in 1717. Immediately afterwards, such organizations appeared in France and America. Over time, differences developed between Anglo-American and French Freemasonry, the latter

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being more strongly infused with the secular ideals of the revolution that erupted in 1789, carefully guided by the Jewish-Masonic elites of the time²⁸³.

Although they emerged only in the “Age of Enlightenment”, when speaking about their origins, Freemasons refer to ancient Greek and Egyptian mysteries, to various archaic forms of spirituality (polytheistic, deistic – in any case pagan)²⁸⁴, to the orders of the Knights Templar, going as far back as Adam²⁸⁵, in an attempt to justify their existence through the myth of a multi-millennial spiritual and historical continuity. All of these mythical histories have been contested with solid arguments. The Jewish origins of Freemasonry are, on the other hand, undeniable, the organization being based from the very beginning on the Talmud and Kabbalah²⁸⁶, and taking a form of organization similar to the Kahal. It has also adopted Christian, Jewish and ancient (Greek, Egyptian, Persian, etc.) expressions and symbols, as well as elements of magic. Freemasons symbolically represent the masons who, during the time of Solomon, built the Temple in Jerusalem. Here we also identify the real and supreme purpose of Freemasonry: *the rebuilding of Solomon’s Temple*, that is, *the supremacy of the people of Israel over all nations*, as the Talmudic text also instructs them²⁸⁷. These reasons have led His Eminence Irineu Mihălcescu to call this organization “The Synagogue of Satan”²⁸⁸.

On July 16, 1782, in Wilhelmsbad, a congress took place that cemented the alliance between the Illuminati, founded on May 1st, 1776, by Johann Adam Weishaupt, Freemasonry and Martinists – occult organizations whose total membership was over three million people worldwide. The Illuminati was the only organization that came up with a concrete plan of action, which is why it took over the leadership of the alliance. We can intuit that at that congress, among other things, plans were made for the revolution that was to begin just seven years later. A witness testified after this event that, although he cannot reveal anything that was discussed

²⁸³ Édouard Drumont, *La France Juive [Jewish France]*, Vol. I, Paris, Flammarion Publishing House, 1886, p. 276, quoted by Nicolae Paulescu, *Spitalul, Coranul, Talmudul, Cahalul, Francmasoneria [The Hospital, the Koran, the Talmud, the Kahalul, Freemasonry]*, Bacău, Babel Publishing House and Vicovia Publishing House, 2010, p. 132.

²⁸⁴ Albert Pike, *Morala și dogma Ritului Scoțian Antic și Accepat al Francmasoneriei [Morals and dogma of the Ancient and Accepted Scottish Rite of Freemasonry]*, Bucharest, Herald Publishing House, 2018, p. 95, quoted by Dragoș Dăscă, “Francmasoneria și mirajul luminării fără Hristos” [“Freemasonry and the mirage of enlightenment without Christ”], in Dragoș Dăscă (ed.), *Lumina din tine să nu fie întuneric. O perspectivă ortodoxă asupra francmasoneriei [Let the light within you not be darkness. An Orthodox perspective on Freemasonry]*, Iași, Doxologia Publishing House, 2024, pp. 42–43.

²⁸⁵ Albert Pike, *quoted work*, 2018, pp. 106–107.

²⁸⁶ „Masoneria înseamnă căutarea Luminii, iar această căutare ne aduce la Cabala” in Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, n.p., Nuvision Publications LLC, 2014, pp. 509–522, quoted by *Ibidem*, p. 17.

²⁸⁷ Édouard Drumont, *La France Juive [Jewish France]*, Vol. II, Paris, Flammarion Publishing House, 1886, p. 320, quoted by Nicolae Paulescu, *quoted work*, p. 123.

²⁸⁸ IPS Irineu Mihălcescu, *Teologia luptătoare [Fighting theology]*, Roman, Publishing House of the Roman and Huși Diocese, 1994, pp. 164–176, quoted by IPS Irineu Mihălcescu, „Francmasoneria” [“Freemasonry”] in Dragoș Dăscă (ed.), *quoted work*, p. 109.

there, what is to come is truly horrifying and that we cannot imagine what awaits us: “it will be impossible for the Church and monarchy to escape”²⁸⁹.

STRUCTURE AND HIERARCHY WITHIN FREEMASONRY

Depending on the rite of the lodge in which they operate, members of Freemasonry are divided into degrees, and they do not know who is their superior or equal in degree. First of all, we have Johannite or Blue Freemasonry, where members are divided into three degrees: apprentice, fellowcraft and master²⁹⁰. Then, in the Scottish or Red Rite, there are thirty degrees, in addition to another three invisible degrees, where those who *de facto* lead the entire Masonic organisation, on a global level, are found, at the head of which stands the so-called “Uncrowned Patriarch of the World”²⁹¹.

René Guénon, a French thinker and Freemason, reveals in one of his works what these unknown superiors truly represent

“for [them] Freemasonry is only the instrument, or, better said, an instrument among many others”²⁹²

through which the elites of Masonic organizations carry out their objectives. He gives us as an example the changes in collective mentalities that these hidden leaders of secret societies (Freemasonry and the Illuminati, in particular) have produced for decades in the 18th century, changes that led to the notorious French Revolution, where:

“the Unknown Superiors did not need to intervene anymore, because the action of the subordinate agents was already sufficient”²⁹³.

The higher degrees are the only ones that can decide the elevation of a member to a higher degree, and each ascension in the hierarchy requires initiation and an oath. This oath obliges the initiate into the new degree to keep the new gnosis that will be offered to him secret. Otherwise, he faces terrible punishments or even death by torture²⁹⁴.

²⁸⁹ Hieromonk Serafim Rose, *Cursul de supraviețuire ortodoxă [Orthodox survival course]*, n.p., n.d., pp. 159–164.

²⁹⁰ Engelbert Huber, *Freimaurerei. Die Weltmacht hinter den Kulissen [Freemasonry. The world power behind the scenes]*, Stuttgart, Berlin, Leipzig, *Union Deutsche Verlagsgesellschaft Publishing House*, 1934, p. 63, quoted by IPS Nicolae al Ardealului, “Studiu asupra francmasoneriei” [“Study on Freemasonry”] in Dragoș Dâscă (ed.), *quoted work*, p. 62.

²⁹¹ *Ibidem*, p. 63.

²⁹² „(...) pentru [Superiorii Necunoscuți] francmasoneria nu reprezintă decât instrumentul, sau, mai bine spus, un instrument printre multe altele” in René Guénon, *Francmasonerie și companonaj. Studii și articole [Freemasonry and Companionship. Studies and articles]*, Bucharest, Herald Publishing House, 2021, pp. 199–205, quoted by *Ibidem*.

²⁹³ „Superiorii Necunoscuți nu au mai avut nevoie să intervină, căci acțiunea agenților lor subalterni era deja suficientă.”, in *Ibidem*.

²⁹⁴ Mitropolitul Irineu Mihălcescu, „Despre simbolismul și ritualul masonic” [“On Masonic symbolism and ritual”], in *Biserica Ortodoxă Română*, Bucharest, Year XLI, Issue II, No. 14/1923, pp. 1021–1025 quoted by Mitropolitul Irineu Mihălcescu, *quoted work*, in *Ibidem*.

FREEMASONRY AND THE CHRISTIAN FAITH: A CONFLICT OF BELIEFS

Given that both the past and the present teach us that Freemasons are found in Church structures from the lowest hierarchical level to the highest, we consider it necessary to present the arguments that prove the anti-Christian, quasi-religious and anti-social character of Freemasonry, in all its forms of manifestation throughout history.

In Russia, Freemasonry was first banned in 1794 by Empress Catherine II, and then definitively condemned in 1822 by Tsar Alexander II. The Orthodox Church of Cyprus anathematized it in 1815, while the Orthodox Church of Greece condemned it firmly on three occasions: 1933, 1996 and 2014. The Orthodox Church of America also did the same in 1955²⁹⁵. Even the papacy had excommunicated Freemasonry as early as 1738 (such a prompt reaction, shortly after the establishment of the first lodges, precisely because these secret organizations were then attacking primarily Catholicism, the papacy and the Western monarchies). Having a precedent in the Christian world and understanding the dangers of Freemasonry, the Romanian Orthodox Church decided, in 1937, following a study drawn up by His Eminence Dr. Nicolae, Metropolitan of Transylvania, to condemn Freemasonry. However, we did not see a renewal of this anathema (as the Greek Church did, for example) after 1989, when the fall of the communist regime also meant the re-establishment of Masonic lodges in Romania.

In the Metropolitan's study, after a brief introduction explaining the history, organization and initiation ritual, the connection between Freemasonry and Jews is exposed. Rabbi Dr. Isaac M. Wise, nicknamed "the most important rabbi in America", said:

"Freemasonry is a Jewish organization, whose history, mission, signs and interpretations are Jewish from beginning to end"²⁹⁶.

Dr. G. Karpeles, a German historian of Jewish origin, declared:

"The idea of Freemasonry arose out of internal necessity from Judaism. Solomon is considered its founder, who saw the highest flourishing of Israel"²⁹⁷.

Then, in the Masonic magazine *Symbolisme*, it was written:

"The most important mission of Freemasonry is to glorify the Jewish race, which has preserved the divine content of knowledge unaltered. Then, it must support the Jewish race, to erase national boundaries"²⁹⁸.

²⁹⁵ Dragoș Dâscă, *quoted work*, in *Ibidem*, pp. 9–10.

²⁹⁶ „Francmasoneria este o organizație iudaică, a cărei istorie, misiune, semne și interpretări sunt de la un capăt la altul iudaice”, in Huber, *quoted work*, p. 184 quoted by IPS Nicolae al Ardealului, *quoted work*, in *Ibidem*, p. 66.

²⁹⁷ „Ideea francmasoneriei a izvorât cu necesitate internă din iudaism. Ca întemeietor al ei e considera Solomon, care a văzut cea mai înaltă înflorire a lui Israel”, in *Ibidem*, pp. 66–67.

²⁹⁸ „Misiunea cea mai importantă a francmasoneriei este să glorifice rasa iudaică, care a păstrat nealterat conținutul dumnezeiesc al cunoașterii. Apoi, ea trebuie să sprijinească rasa iudaică, pentru a șterge granițele naționale”, in *Ibidem*.

Jean-Baptiste Bidegain, a former Freemason, wrote:

“Freemasonry, which is undeniably of Jewish origin, is for the Israelites an instrument of action and struggle, of which they secretly avail themselves, – so remarkable for their instinct of domination and their science of governing, – they created Freemasonry in order to enroll in it people who, not belonging to their race, nevertheless undertake to help them in their deeds, to collaborate with them in establishing the rule of Israel among men”²⁹⁹.

THE SATANIC CHARACTER OF MASONIC ORGANIZATIONS

The next argument concerns Masonic rituals (ceremonies), which take on a quasi-religious character, profoundly incompatible with Christianity. Forms of deism (specific to the Enlightenment), elements of Kabbalistic spirituality, Old Testament and Talmudic texts mixed together, ancient (Jewish, Egyptian and Greek) and Christian symbols intertwine and give rise to an anti-Christian religious organization.

Voltaire and J. J. Rousseau were two Enlightenmentists who had a strong influence on the secret organizations of the 18th century and, consequently, on the revolutions that followed (1789, 1848, 1917, etc., considering that, according to some historians, “none of the revolutions that have taken place since the 18th century has been without the criminal interference of Masonic lodges”³⁰⁰). The deist God is very vague, impersonal and often confused with nature. Whereas at Voltaire we see an exacerbation of reason, Rousseau believes in the supremacy of feeling. While the former devoted his whole life to trying to destroy Christianity (the motto ‘Écrasez l’infâme’ means “crush the infamous”, i.e., the religion of Christ), the latter imagined his utopia completely devoid of Christianity, which, for not being a religion of tolerance (as he believed), had no place in the ideal world³⁰¹.

The writings of Albert Pike (1809–1891; Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite, 33rd degree), one of the most important Freemasons in history, clarify this for us:

“Our religion, as high-grade Masons, consists in the unadulterated belief in Lucifer. If Lucifer is not God, then neither is Christ. (...) Lucifer is the God of the world”³⁰².

²⁹⁹ „Francmasoneria, care este incontestabil de origine evreiască, este pentru israeliți un instrument de acțiune și de luptă, de care se servesc în mod secret [aceștia], – atât de remarcabili prin instinctul lor de dominație și prin știința lor de a guverna, – au creat Francmasoneria ca să înroleze într-însa oameni care, neapartținând neamului lor, se angajează totuși să-i ajute în faptele lor, să colaboreze cu ei la stabilirea domniei lui Israel printre oameni”, in Jean-Baptiste Bidegain, *Le Grand Orient de France [The Grand Orient of France]*, Paris, Librairie antisémite Publishing House, 1905, p. 186, quoted by Nicolae Paulescu, *quoted work*, p. 123.

³⁰⁰ „niciuna din revoluțiile care s-au produs din veacul al XVIII-lea încoace nu s-a făcut fără amestecul criminal al lojilor masonice”, in IPS Irineu Mihălcescu, *quoted work*, in Dragoș Dâscă (ed.), *quoted work*, p. 110.

³⁰¹ Hieromonk Serafim Rose, *quoted work*, pp. 150–155.

³⁰² „Religia noastră, a masonilor de grad înalt, constă în credința neprihănită în Lucifer. Dacă Lucifer nu este Dumnezeu, atunci nici Hristos nu este. (...) Lucifer este Dumnezeul lumii”, in Albert Pike, *quoted work*, 2018, p. 14, quoted by Dragoș Dâscă, *quoted work*, in Dragoș Dâscă (ed.), *quoted work*, pp. 14–15.

“Lucifer, the Light-bearer! (...) Lucifer, Son of the Morning! Is he not the one who bears the Light, and with his dazzling brilliance blinds the weak, sensual or selfish souls?”³⁰³.

“If Lucifer were not God, would Adonai (the God of the Christians), whose deeds demonstrate His cruelty, perfidy and hatred of man, barbarism and repulsion towards science, would Adonai and His priests still slander [Lucifer]?”³⁰⁴.

Similarly, excerpts from the work of Oswald Wirth (1860–1943; Grand Master in the Scottish Rite Lodge Travail et les Vrais Amis Fidèles) show that at the high level, inaccessible to the vast majority of Freemasons, Satan is believed in as a positive demiurge, recalling the “good intentions” of the serpent in Eden:

“We should be wary of yielding to this indolence of the spirit that conflates the Great Architect of the Universe, according to the conception of the Initiates, with the God of the faithful. (...) The tempting serpent, who incites the audacity to taste the fruit of the Tree of Knowledge of Good and Evil, symbolizes a particular instinct that is not that of conservation. This urge is noble and subtle in equal measure; it provokes the individual’s imperative need to rise up on the ladder of beings³⁰⁵”.

“God is the ideal that man carries within himself. (...) Let us have the courage to say that we are religious and to assert ourselves as apostles of a religion more holy than all the others. Let us propagate the religion of the Republic³⁰⁶”.

According to Jean Marquès-Rivière, the Ancient and Accepted Scottish Rite has adopted the “legend” about the life of Jesus from the Jewish Talmud, from which it appears that Christ was the illegitimate child of a Roman soldier (Joseph Pandera) and a young Jewish widow tramp. These lies, along with other Talmudic passages

³⁰³ „Lucifer, purtătorul-de-lumină! (...) Lucifer, Fiu al Dimineții! Oare nu el este cel care poartă Lumina și cu strălucirile sale de nerăbdat orbește sufletele firave, senzuale sau egoiste?”, in Albert Pike, *quoted work*, 2014, p. 254, quoted by *Ibidem*, p. 15.

³⁰⁴ „Dacă Lucifer nu ar fi Dumnezeu, oare Adonai (Dumnezeul creștinilor), ale Cărui fapte demonstrează cruzimea Sa, perfidia și ura față de om, barbarism și repulsie față de știință, oare l-ar mai calomnia [pe Lucifer] Adonai și preoții Săi?”, in David L. Carrico, *Lucifer – Eliphas Levi – Albert Pike and the Masonic Lodge. A study of Freemasonry and its Relationship to the Occult and Satanism*, Tell City, FOJC Ministries, 1981, p. 17, quoted by *Ibidem*.

³⁰⁵ „Ar trebui să ne ferim să cedăm în fața acestei indolențe a spiritului care îl confundă pe Marele Arhitect al Universului, din concepția Inițiaților, cu Dumnezeul credincioșilor. (...) Șarpele ispititor, care incită la îndrăzneala de a gusta din fructul Arborelui cunoașterii Binelui și Răului, simbolizează un instinct particular care nu este cel al conservării. Acest imbold este, în egală măsură, nobil și subtil; el provoacă nevoia imperioasă a individului de a se ridica pe scara ființelor”, in Oswald Wirth, *Francmasoneria pe înțelesul adepților săi. Filosofia, obiectul, metodele și mijloacele sale [Freemasonry as understood by its followers. Its philosophy, object, methods and means]*, Bucharest, Herald Publishing House, 2021, p. 326 and 382, quoted by *Ibidem*, p. 21.

³⁰⁶ „Dumnezeu este idealul pe care omul îl poartă înlăuntrul său. (...) Să avem curajul de a ne spune că suntem religioși și de a ne afirma ca apostolii unei religii mai sfinte ca toate celelalte. Să propagăm religia Republicii”, in Radu Comănescu and Emil Dobrescu, *Franc-masoneria. O nouă viziune asupra istoriei lumii civilizate [Franco-Masonry. A new vision on the history of the civilized world]*, Vol. I, Bucharest, Europa Unita Publishing House, 2001, p. 223, quoted by *Ibidem*, p. 22.

about the life of the Savior that are extraordinarily blasphemous, are part of Masonic rituals. Also taken from the Talmud is the legend of Hiram – the architect of Solomon’s Temple – who takes on the role of god in Masonic lodges.

INSIDE THE LODGE: THE HIDDEN GOALS OF FREEMASONRY

Another argument from the study of Metropolitan Nicolae of Transylvania is represented by the purpose of Freemasonry. Often, freemasons present their organisation as a mainly charitable one. His Eminence Nicolae begins with a rhetorical question: why would there be a need for a clandestine association and secrets to carry out a charitable action? He then demonstrates, offering quotes from renowned Freemasons and confronting these with historical realities – that philanthropy is not the purpose of Freemasonry:

“The pursuit of truth that Freemasonry speaks of must be understood as a launch of all ideas of dismantling the state and society. All the ideas of the extreme left of communism were prepared in lodges and applied by Freemasons”³⁰⁷.

Freemasons provided substantial financial assistance to Lenin for his revolutionary activity. Lenin himself was a 31-degree freemason (Grand Inspecteur Inquisiteur Commandeur) and a member of the Art et Travail Lodge from Switzerland and France. Alongside Trotsky, the first Soviet leader took part in the International Masonic Conference in Copenhagen, in 1910³⁰⁸.

Hieromonk Serafim Rose masterfully summarizes the true goals of Freemasonry (in unison with the Illuminati): the abolition of monarchy and all legitimate governments, the abolition of private property, the abolition of the right to inheritance, the abolition of patriotism, the abolition of family as a sacred institution, the overthrow of marriage and all Christian morality, the establishment of common and compulsory education for children (*ergo*, not the parents educate their own children, but the state) and, finally, the abolition of religion³⁰⁹. A novice, newly initiated into a Masonic lodge, does not immediately learn the true purpose of the organization for which he has just taken an oath. He has no idea even about the secrets that are promised to him and which he swears he will not reveal. If he does not keep his oath (again, to join a society whose purpose he does not know precisely), he risks paying with his life.

³⁰⁷ „Cercetarea adevărului de care vorbește francmasoneria trebuie înțeleasă ca o lansare a tuturor ideilor de destrămare a Statului și a Societății. Toate ideile de extremă stângă ale comunismului au fost pregătite în loji și aplicate de francmasoni”, in IPS Nicolae al Ardealului, *quoted work* in Dragoș Dâscă (ed.), *quoted work*, p. 74.

³⁰⁸ Oleg Platonov, Терновый венец России: История масонства [*The Crown of Thorns of Russia: A History of Freemasonry*], Moscow, Родная страна [Home country] Publishing House, p. 417, quoted by *Ibidem*, p. 74.

³⁰⁹ Hieromonk Serafim Rose, *quoted work*, p. 166.

FREEMASONRY AND THE LEGAL ISSUE

The study continues with a critical analysis of the evolution of Masonic lodges in Romania, followed by the secular, societal argument that should lead to the banning of Masonic organisations by the state. Through an oath, a Mason is bound for life to certain obligations: keeping secrets, unconditionally defending other Masonic brothers, etc. To see to what extent this organization can endanger a state, we will look more closely at the latter obligation mentioned. A politician, a magistrate, a judge, a director who is secretly also a Mason, cannot be fully trusted, and therefore should not be able to hold such positions. In the book *The Obligations of a Freemason*, members are required to do the following: you must prefer a Freemason over any other man, when he requests, under equal conditions, in the same situation. Moreover, even the internal ethical manual of the Romanian National Institute of Magistracy (INM) recommends that Romanian magistrates not be members of occult organizations, such as Masonic lodges, Rotary Club, Lions etc. When the oath of Masonic obedience takes precedence over the principle of equality before the law, it is clear that these memberships cannot be compatible with the status of a magistrate³¹⁰.

THE ORTHODOX CHURCH'S POINT OF VIEW

Finally, the study that underpinned the anathema of Freemasonry ends with the conclusions, which summarize the reasons that justify the measures that the Church intended to take at the time. Here we will outline, paraphrasing, the main ideas:

Freemasonry teaches its adherents to gradually give up their faith, through insidious and prolonged suggestion, not through orders or obligations, promoting the supremacy of reason. It fights openly and fiercely against Christianity, even if it declares otherwise at times to create confusion (the end justifies the means in their view, so that lying does not bring with it any pangs of conscience):

“In Freemasonry, orders are never given or received. They work only by suggestion. What is transmitted is the state of mind which is indispensable for the realization of the plans of the occult Power. (...) In a lodge you find yourself in an environment where the same song is always sung to you, which sooner or later ends up by suggesting you”³¹¹.

Freemasonry propagates a pantheistic-naturalistic conception of the world, a world of an impersonal and Luciferian god. It advocates a purely secular morality, rejecting the idea of any kind of education stemming from religious faith, from which materialistic and opportunistic attitudes arise. Freemasons believe that there is no

³¹⁰ Dragoș Dâscă, *quoted work*, in Dragoș Dâscă (ed.), *quoted work*, pp. 54–55.

³¹¹ „În Francmasonerie nu se dau și nu se primesc, niciodată, ordine. Se lucrează numai prin sugestie. Ceea ce se transmite, este starea de spirit indispensabilă pentru realizarea planurilor Puterii oculte. (...) Într-o lojă te găsești într-un mediu unde ți se cântă mereu același cântec, care, mai curând sau mai târziu, sfârșește prin a te sugestia”, in Nicolae Paulescu, *quoted work*, pp. 130–131.

difference between the “conventional” religions in their proximity to truth (only the “meta-religion” of Freemasonry possesses the full truth), therefore Christians have no superiority in knowledge of the world and eternity over Jews or atheists. Freemasonry has a quasi-religious character, practicing a cult similar to that of pre-Christian mysteries, fully permeated by Kabbalistic and Talmudic ethos. It constantly undermines the social order, there is never any sincerity, they subversively attack social and state structures. Freemasonry fights against the idea of nation, aiming to form a global mega-state, with a unique leadership³¹².

The measures that the Church considered appropriate and effective at the time to combat this enemy of God, of the social-moral order and of the nation³¹³ were: a) a publicistic and oral action to expose the goals and activities of Freemasonry; b) an appeal to Romanian intellectuals who are members of lodges to leave them or, if they refuse, to isolate them and refuse them the service of burial and presence in Church structures; c) a pastoral mission of priests to inform the people about the nefarious purposes of this organization and to advise them to be wary and not to vote for people who belong to lodges; d) lobbying with Parliament and the Government to enact a law to abolish occult organizations³¹⁴.

THE CONTEMPORARY WORLD. CONCLUSION

Today, we can identify the influence of Freemasonry at least at the ideational level in contemporary ideologies, but we could speculate (and even research in detail, why not?) about a direct, sustained and concrete involvement of Freemasonry in today’s social and political movements. We find striking similarities between today’s ideologies and the freemason’s god of *Liberté, Égalité, Fraternité*. The Romanian people have shown a wise skepticism about Freemasonry. It struggled to penetrate our society in the 19th century, just as one of its criminal offspring, communism, did. In the past, Romanians called Freemasons “farmazoni” (from the Russian *фармазон*), a word that means sorcerer or, in abstract terms, cunning or sly man.

In conclusion, the words of Father Serafim Rose are a source of strength for us in faith today:

“We, Orthodox Christians, know that he who casts aside revelation, tradition, the Church, and who accepts whatever his mind tells him or whatever his feelings dictate to him opens the door to whom? To Satan, of course, because Satan enters with the help of thoughts and feelings. We will see that these revolutionary upheavals can only be explained by the fact that Satan orchestrates them. He inspires these people with all kinds of plots and ideas”³¹⁵.

³¹² IPS Nicolae al Ardealului, *quoted work*, in Dragoș Dâscă (ed.), *quoted work*, pp. 95–98.

³¹³ *Ibidem*, p. 99.

³¹⁴ *Ibidem*.

³¹⁵ „Noi, creștinii ortodocși, știm că acela care dă la o parte revelația, tradiția, Biserica, și care acceptă orice îi spune mintea sau orice îi dictează sentimentele sale îi deschide poarta cui? Lui Satana, desigur, deoarece Satana intră cu ajutorul gândurilor și al sentimentelor. Vom vedea că aceste tulburări revoluționare nu pot fi explicate decât prin faptul că Satana le coordonează. El îi animă pe acești oameni cu tot felul de comploturi și idei”, in Hieromonk Serafim Rose, *quoted work*, p. 155.

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