

Can a Satanist become a Freemason ?

Had this conversation many times over the years. It has popped up again on a Facebook Page. So I thought lets get some facts together and you can look – see – judge for yourself.

Satanism is a group of ideological and philosophical beliefs based on the character of Satan.

Dictionary.com

noun

1. the chief evil spirit; the great adversary of humanity; the devil.

Farlex

Sa·tan (sāt'n)

n. In Abrahamic religions, a powerful spiritual being, the tempter and persecutor of humanity, sometimes considered as an angel who rebelled against God and became the Devil.

Mirriam Webster

1 : the angel who in Jewish belief is commanded by God to tempt humans to sin, to accuse the sinners, and to carry out God's punishment

2 : the rebellious angel who in Christian belief is the adversary of God and lord of evil

Satanic rhetoric and elements featured in the Third Term of the Trinity, an esoteric group founded in Paris, France in 1935 by the Russian occultist Maria de Naglowska.

Luciferianism can be understood best as a belief system or intellectual creed that venerates the essential and inherent characteristics that are affixed and commonly given to Lucifer. Luciferianism is often identified as an auxiliary creed or movement of Satanism, due to the common identification of Lucifer with Satan.

The Church of Satan was established at the Black House in San Francisco, California, on Walpurgisnacht, April 30, 1966, by Anton Szandor LaVey, who was the church's High Priest until his death in 1997. In 2001.

From :
<http://www.churchofsatan.com/faq-fundamental-beliefs.php>

F.A.Q. Fundamental Beliefs

Why do Satanists worship The Devil?

We don't. Satanists are atheists. We see the universe as being indifferent to us, and so all

morals and values are subjective human constructions.

Our position is to be self-centered, with ourselves being the most important person (the "God") of our subjective universe, so we are sometimes said to worship ourselves. Our current High Priest Gilmore calls this the step moving from being an atheist to being an "I-Theist."

Satan to us is a symbol of pride, liberty and individualism, and it serves as an external metaphorical projection of our highest personal potential. We do not believe in Satan as a being or person.

Do Satanists perform sacrifices?

No. We are atheists. The only people who perform sacrifices are those who believe in supernatural beings who would consider a sacrifice to be some form of payment for a request or form of worship. Since we do not believe in supernatural beings there is no reason for a Satanist to make a sacrifice of any sort.

I heard that Satanism supports sex with children and other ways to harm them—how do you justify that?

Satanism has strong rules prohibiting sexual activity with children and non-human animals. In

fact, if a Church of Satan member abuses children sexually or otherwise, his membership is automatically terminated without possibility for re-instatement. The Church of Satan also does not accept anyone who is not legally adult as an Active Member. In Satanism, sexual activity is only advocated between consenting adults.

Do Satanists ritually abuse people?

No. Our ritual is basically a form of self-therapy and is most often done in private. The three basic rituals are presented in *The Satanic Bible* by Anton Szandor LaVey and these do not demonstrate any type of abusive behavior.

What is “Theistic Satanism”?



There is no such thing. People who believe in some Devilish supernatural being and worship him are Devil-worshippers, not Satanists. Anton LaVey was the first to define Satanism as a philosophy, and it is an atheist perspective. “Theistic Satanism” is an oxymoronic term and thus absurd. In Satanism each individual is his or her own god—there is no room for any other god and that includes Satan, Lucifer, Cthulhu or whatever other name one might select or take from history or fiction.

Isn't LaVey's Satanism just plagiarized from other sources?

When LaVey refers to an idea, concept, or quote derived or taken from someone else, he often cites the author, either in the paragraph or in the indexes of his books. If anything LaVey writes seems similar to past concepts, oftentimes, it is augmented with modern circumstances, as well as his own thoughts. Seeing that Satanism is a work in progress, an attempt for melding science with philosophy, we are fully justified in choosing the concepts of old, working with them in our context and taking them into the future. (If we didn't, who else would?) This is the same process used by scientists, doctors, psychologists, and many other professionals. Nothing would get done if individuals merely went along with established thought and never added to it. It's evolution, pure and simple.

Lodgeroomstore Masonic E-Library

Lodgeroomstore Masonic E-Library

-  [Count Cagliostro](#)
-  [Masonic Education](#)

-  [General files](#)
 -  [General Files older](#)
 -  [Lodgeroom Magazine](#)
 -  [Masonic Clip Art](#)
 -  [Masonic Poems and Songs](#)
 -  [A. E Waite](#)
-

Onondaga Masonic District Historical Society

**Fantastic resource for the
researcher:**

**[Onondaga Masonic District Historical
Society](#)**

Manuscripts and Exposures

- [Alnwick MS – 1701](#)
- [An Apology for the Free and Accepted Masons – ca 1738](#)
- [Anderson's Constitutions – 1723](#)
- [Antiquity MS – 1686](#)
- [Carr, Harry – Examination of the Early Masonic Catechisms](#)
- [Cooke Manuscript with translation – ca 1390-1450](#)
- [Cross, Jeremy – True Masonic Chart – 1851](#)
- [Dowland MS. – 1815](#)
- [Early Masonic Documents – rev. Jun 2015](#)
- [Early Masonic Manuscripts](#)
- [Early Masonic Manuscripts – Rev. June 2015](#)
- [Edinburgh Register House MS -1696](#)
- [Genesis of Freemasonry – Knoop and Jones](#)
- [Genesis of Freemasonry – Knoop and Jones](#)
- [Graham Manuscript – 1726](#)
- [Grand Lodge MS – 1632](#)
- [Grand Lodge MS No. 1](#)
- [Harleian Manuscript No.1942 \(circa 1670\)](#)
- [Institution of Freemasons – 1725](#)
- [Kevan Manuscript – circa 1714-1720](#)
- [Kevan Manuscript – circa 1714-1720](#)
- [Lansdowne MS. – ca 1560](#)
- [Lodge of Hope Manuscript – ca 1680](#)
- [Mason's Confession \(Dundee Manuscript\) – 1727](#)
- [Masonry Dissected – 1730](#)
- [Mcnab MS – 1722](#)
- [Memorials of the Masonic Union of 1813 – Hughan](#)
- [Old Charges of British Freemasons – 1872 – Hughan](#)
- [On the Antiquity of Masonic Symbolism – R. F. Gould](#)
- [Papworth MS – 1714](#)
- [Payne's General Regulations – 1721](#)
- [Plot's Natural History of Staffordshire – 1686](#)
- [Pocket Companion and History of Free Masons – 1754 –](#)

[Jonathan Jones](#)

- [Ramsay's Oration and Biography](#)
- [Schaw Statutes of 1598 and 1599](#)
- [The Book M, or Masonry Triumphant, by Wm. Smith -1736](#)
- [The Leland or Locke MS](#)
- [The Strasburg Constitutions – 1459](#)
- [Wilson Manuscript – ca 1650](#)

Monitorial Works

- [Illustrations of Masonry by William Preston – 1796](#)

Rosicrucian

- [Confessio Fraternitatis – ca 1615](#)
- [Fama Fraternitatis – ca 1611-1615](#)

On The Light Side

- [Echoes from the Cocoon](#)
- [The Anderson Violin](#)

Other

- [Ask, Seek, Knock](#)
- [List of Early Masonic Documents](#)
- [List of Rituals](#)
- [Scottish Rite: Evolution of in New York State](#)
- [Scottish Rite: Supplemental Evolution of](#)
- [Swords used in Masonry](#)
- [The Fitch Ritual – 1802](#)
- [The Lion's Paw](#)

- [The Perceptions of Ishtar](#)