

WHAT MATTERS MOST

(This article by Hamish Fraser, editor of *Approaches*, appeared in *Approaches* No. 53-54, February 1977. It has been posted in the *Apropos* website: www.apropos.org.uk)

This issue has been dedicated to exposing the fact of a rapprochement between the Church and Freemasonry and to showing that this rapprochement is primarily a consequence of the *de facto* rejection of Christ's social Kingship.

However it serves no purpose to diagnose the malaise unless it is also possible to indicate how matters may be remedied. Nor does it serve any purpose to chant slogans about the need for a return to unequivocally Catholic liturgy and catechetics.

It is true that these are the indispensable pillars of Catholic order: the key stanchions, so to speak, of Peter's barque. But it serves little purpose for the structure of the ship to be in good shape if it is sailing in the wrong direction. That is why, despite the undoubted importance of formally sound liturgy and catechetics, there is another consideration that is no less important.

It's the Mass that matters, but...

It is indeed the Mass that matters. But this does not mean that all is necessarily well if the liturgy *per se* is unexceptionable and catechetics faultlessly Tridentine (as both were, generally speaking, prior to Vatican 2, despite heresies already rife in the seminaries, etc.).

What matters most of all is that the Mass be properly understood by both clergy and laity, and that both be fully aware of the social dimensions of the liturgy.

In the words of the late Fr Denis Fahey, C.S.Sp:

*'Catholics faithful to what they profess at Mass must ever strive to permeate the framework of society with the influence of the Supernatural life... The indispensable requisite is a formation of the youth of both sexes thoroughly penetrated with the doctrine of the Mystical Body as a mighty living organism ever seeking to bring the world into union with Christ and through Christ with the Blessed Trinity.'*¹

In other words, if the Mass were properly understood, Catholics thoroughly grounded in the now despised social doctrine of the Church would be inspired by what the Church's enemies have described as '*triumphalism*': i.e. a determination to implement Catholic social doctrine and thereby subdue society to Christ's gentle yoke.

Coming to terms with the world

As it is, alas! whereas formerly Catholics who think with the mind of the world were alleged to regard Mass attendance as a form of eternal fire insurance, today's Neomodernists are much more '*positive*': for them the Mass is so '*socially orientated*' as to justify their jumping on the bandwagon of the Revolution which, notwithstanding the Goulag, they identify with the cause of '*charity*', '*justice*' and '*peace*'.

But if it is now obvious that the Church's main emphasis is on coming to terms with the post-Christian world and its '*earthly values*' long before Vatican 2, despite the Tridentine liturgy and the Tridentine catechetics which testified to Rome's fidelity to tradition, the ethos of the Church was already one of accommodation to the mind of the post-Christian world.

¹ The above is a quotation from Chapter V of *The Mystical Body of Christ and Reorganisation of Society*.

This could be seen from the prevailing socio-political attitudes of both employers and trade unionists, from the *de facto* attitudes of the Bishops, most of whom dutifully arranged for *Quas Primas* to be published and politely ignored - as *Humanum Genus* had already been ignored, and also from the main emphasis in Catholic schools which, despite orthodox catechetics, were primarily concerned not with the formation of Christian apostles, but with the social emancipation of the faithful².

Modernism underground

In fact, despite the teaching of Pope after Pope, and particularly after 1907 when Pope St Pius X had suppressed Modernism, the Modernist influence which insists on making the Church accept the world's terms of reference persisted. The Modernists simply went underground and continued surreptitiously to infect the Church with their errors, but particularly the seminaries. They simply bided their time until it would once more be expedient for them to come into the open.

Quas Primas

It was precisely because Pope Pius XI was aware of these trends that he issued *Quas Primas* and instituted the *Feast of Christ the King*. For he hoped thereby to re-emphasise the 'triumphalism' that must characterise the Church if it is to be true to its founder who has already triumphed over the world.

Alas! *Quas Primas* was virtually ignored and by 1950, when Pope Pius XII decided to publish *Humani Generis*, in reaction to Neo-modernist subversion, particularly in academic circles by the widespread unauthorised dissemination of the writings of the arch-heresiarch Teilhard de Chardin, the Church had already been seriously infected by liberalism.

The pre-conciliar French Church

This was particularly so in France, Eldest (and most influential) Daughter of the Church. As Jean Madiran pointed out in the mid-'fifties, in his books *Il ne savent pas ce qu'ils font* and *Ils ne savent pas ce qu'ils dissent*, the ecclesial establishment in France had already been taken over by Neomodernists while Pius XII was still happily reigning.

Paradoxically, this had been facilitated by Pius XI who had been preoccupied with the dangers of Neomodernism throughout his pontificate³. For when he was prevailed upon by treacherous counsellors to suppress *Action française*, this more than anything else changed the balance of power within the Church in France in favour of the Neomodernists. The future Pius XII (Cardinal Pacelli) was obviously aware that this had been ill-advised, for one of the first acts of his pontificate was to abrogate the suppression of *Action française*. But by then the damage had already been done. And the postwar 'épuration' which claimed no fewer than 100,000 victims, most of them orthodox Catholics, finalised the rout.

So much so that, shortly after the beginning of Vatican 2, Georges Suffert, former editor of *Témoignage Chrétien*, and a well-known pillar of the post-war Catholic Establishment, had the audacity to declare, on behalf of all French Catholic newspapers (by this he meant all that mattered): 'As from this date [i.e. 1950, when *Humani Generis* was published], all articles which appeared in France had to be read in a perspective of resistance to Rome. Truth had little in common with what was printed.' (*L'Express*, June 6, 1963). Yet the motto of *Témoignage Chrétien*, which he edited during the 'fifties, was 'Truth, justice, at no matter what cost'!

However, even more significant than Suffert's admissions was the fact that although what he had

2 Cf. *The Social Roots of Neo-Modernism*, published by Approaches.

3 Cf. *The Social Roots of Neomodernism*

said was published in a French weekly with a large circulation, not a single Establishment journalist or cleric dared to deny that what he said was true: that under Pius XII, the Church in France was the Church of resistance to Rome.⁴

Sound liturgy and catechetics not enough

The fact that all this had happened notwithstanding faultless orthodoxy in both liturgy and catechetics shows that, however imperative is a return to normalcy in both, this in itself will certainly not suffice to remedy the malaise that now afflicts the Church.

The simple truth is that even with faultless liturgy and catechetics, unless the Church is 'triumphalist' it cannot but become defeatist, just as one is already an apostate to the extent to which one is not an apostle.

Unless all the Church's energies are geared to conquering the World, the Flesh and the Devil, it is the World the Flesh and the Devil that will surely prevail. Indeed they would prevail over the Church itself but for Our Lord's promise that the Gates of Hell shall not prevail...

Where Hell can prevail

This does *not* mean however that the Gates of Hell cannot prevail over the greater part of the once Christian world - as they prevailed over North Africa, and over England too many centuries later. As things are now, however, unless present trends are reversed without delay the entire world is in danger of coming under Satan's dominion (except for such islets on which the Church may contrive to survive).

Papal infallibility...

But even although we know for certain that the Gates of Hell will not prevail against the Rock on which the Church is built - i.e. the infallibility of Peter - both history and contemporary experience have demonstrated that this does not mean, either that all Popes will measure up adequately to their terrifying responsibilities, or that error cannot pervade the Church up to the very Rock of Papal infallibility.

. . . . And fallibility

This does not, however, necessarily shield any Pope from personal defects, socio-political illusions or from blundering disastrously in the actual government of the Church.

We know too that eminent theologians such as Turrecramata, Cajetan, Banez and Suarez - and in our time the late Cardinal Journet, who was appointed a member of the Sacred College by Paul VI - have discussed in some detail the problems which would arise should the Pope, infallible qua Teacher of the Church, sin personally against the faith and fall into heresy, or else become a schismatic, 'by acting as though he were not Pope' [Journet] or 'by seeking to excommunicate the entire Church or by overthrowing all traditional rites' (Suarez)⁵.

The warning of Fatima

Moreover, had we not been warned by the Queen of Heaven herself, that unless a sufficient number of the faithful measured up adequately to the duties of their state in life, Russia would spread her errors throughout the entire world? What most people failed to appreciate (the present writer included) is that this would also imply the spread of error *within the Church itself*. With the benefit of hindsight, alas! we now know this to be only too tragically true.

4 Cf. *Itinéraires*, November 1963, No.77, 'Deux curieux documents pour l'histoire religieuse contemporaine'.

5 These questions were discussed at some length in the November 1969, No 137, issue of *Itinéraires*, in the article 'Précisions théologiques sur quelques questions actuellement controversées'.

What must be done

We know too however, from Our Lady of Fatima, who in this respect has simply corroborated and made immediately relevant the consistent teaching of the Church throughout the centuries, that the precondition for personal sanctity is fulfilling the duties appropriate to one's state in life; and that if a sufficient number of the faithful do precisely this, Heaven will do the rest: this will suffice for the conversion of Russia, Hell's main base for the subversion of the world in the 20th century, and make peace possible.

But what this means in practice is that a sufficient number of the faithful (not excluding priests, bishops, cardinals and even the Pope himself) must become '*triumphalist*' in attitude: i.e. personally convinced, not only that Christ has already triumphed over the world, but also that the world can once more be subdued to the gentle yoke of Christ the King if only we do everything in our power to implement the Church's teaching in the milieu where we live and work.

'*Triumphalism*' may be a dirty word in the eyes of worldly theologians who crawl on their miserable bellies before the altar of Caesar's totalitarian power. But there is only one alternative to Triumphalism, and that is Defeatism, which is simply a manifestation of that Despair which is a sin against the Holy Ghost.

Today alas! the entire world is in danger of succumbing to the soul-destroying slavery of the Goulag, simply because Churchmen and layfolk alike have been infected by Defeatism, because the Church has ceased to be her Triumphalist self.

The simple truth is that without Triumphalism, unless we partake of the spirit of Him who has already triumphed over the world, nothing is possible; and that, given Triumphalism properly so called - i.e. the confidence which derives from faith in Christ - nothing is impossible.

It is Triumphalism therefore and Triumphalism alone that can make possible that real renewal of the Church which will enable it to cope with the problems, dangers and needs of the modern world, for this can be done only by conquest, not by appeasement.

Our watchword now more than ever, therefore, must be '*Christus Vincit, Christus regnat, Christus imperat*' (Christ conquers, Christ reigns, Christ rules).

Quas Primas

Towards the end of promoting Christ's social Kingship, we have decided to reprint *Quas Primas*, now no longer available from the CTS, to include a copy with *Approaches* No. 52-3.

Acknowledgment

Finally, it gives us great pleasure to acknowledge that we were inspired to republish *Quas Primas*, and to include a copy as a supplement to this issue of *Approaches* by that devoted apostle of Our Lady, Ted Atkinson, who volunteered to bear the cost of the operation.

Literature Relevant to the Re-establishment of Christ's Social Kingship

It is first of all essential to understand what are the social rights of Christ the King. Towards this end the following publications are indispensable.

Quas Primas by Pius XI (On the Kingship of Christ);

Rerum Novarum and *Quadragesimo Anno* by Leo XIII and Pius XI respectively (on the restoration of social order);

On Earth as it is in Heaven, by J. O. Sherrif;

The Social Programme of the Church by Marcel Clement;

A New Christendom by Marion Michael Walsh;

The Kingship of Christ 1925-1975.

For it is quite pointless to speak of Christ's social Kingship unless it is first of all understood that this implies the creation of a Christian elite determined to subdue human society to Christ's gentle yoke and once more inscribe Christian principles not only in legislation but in all social, political, cultural and economic institutions.

It would however be quite unrealistic to attempt this without understanding the kind of enemies with whom we must reckon: i.e. it is necessary to understand the real nature of Freemasonry and Revolutionary Marxism whose cadres already dominate all key social, political, cultural and economic institutions, and who seek to obliterate the last vestiges of Christian influence from society. To understand these organisations the following publications are quite indispensable:

On Freemasonry

Humanum Genus by Leo XIII (on Freemasonry);

The Kingship of Christ and Organised Naturalism by The Rev. Denis Fahey, C.S.Sp;

Freemasonry and the Vatican by Vicomte Leon de Poncins;

Freemasonry and Vatican 2 by Yves Dupont;

About Freemasonry and the Church by Jędrzej Giertych;

Freemasonry and the Church - Are they compatible? by Hamish Fraser;

Who are the Bilderbergers? by Ronald King.

On Communism

Divini Redemptoris by Pius XI;

The Communist Challenge to God by Marcel Clement.

However, it is also indispensable to appreciate, the extent to which the error of Modernism has penetrated the Church. Hence the importance of the following documents:

Pascendi (on Modernism) and *Our Apostolic Mandate* (or the *Sillon*) by Pope St. Pius X;

Humani generis (on the false trends in modern teaching) by Pius XII;

The Social Roots of Neomodernism by Hamish Fraser and the following *Approaches* publications:

Dossier on IDO-C;

The L'Homme Nouveau dossier on IDO-C Concilium;

The Pax Document by Cardinal Wyszyński;

The Strange Faith of Teilhard de Chardin by Henri Rambaud, and the various studies on the 'New' Catechetics. And last but not least, there is the quite indispensable *Action* by Jean Ousset, which is a study of the strategy and tactics of lay initiative in the temporal order.