

# The Unholy Trinity

## And the New World Order

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*“The claim to withdraw the public life of States and Nations from the subjection to God and His Law is the dominant error and the capital crime of this [19<sup>th</sup>] Century”. (Cardinal Pie)*

Last month (1) we examined the errors of “the Unholy Trinity” - Naturalism, Rationalism and Liberalism. We saw that Naturalism is “the system that seeks systematically to eliminate God and His supreme sovereignty over the order of things in the world called ‘nature’.” (2) This is accomplished either by denying the very existence of the supernatural order, or at least denying that man can know anything about this higher order, even by Divine Revelation. We saw that Rationalism is the application of Naturalism to human reason. Rejecting Divine Revelation, Rationalism maintains that human reason is the sole principle and source of truth, and the exclusive judge of what is true and false, good and evil. The third error we considered was Liberalism, which is the application of Naturalism to the human will. Since Naturalism ignores God and denies Revelation, Liberalism maintains that man is not subject to God or morally bound to obey His Law. The seeds of these errors are found in the teaching of the early Protestants and were further developed in the dark workshops of the Masonic Lodges, with the aid of the occult forces that brought about the so-called Enlightenment. In his classic work, *Liberalism and Catholicism*, Fr. Roussel wrote:

“Liberalism is a recent name for the old heresies of Protestantism, Naturalism and Rationalism (...) The ‘Societies of Thought’, the Masonic Lodges, were the factories where the formulas for the Naturalistic and Rationalistic cult were produced”. (3)

In the encyclical *Humanum Genus*, Pope Leo XIII instructed the Bishops of the world to “tear away the mask of Freemasonry, and let it be seen as it really is”, explaining that the ultimate aim of the Masonic sect is “the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere Naturalism”.

In this article we will contrast the Divine Plan for Order, which is founded upon the Rights of God and ordered to man’s eternal salvation, with the Masonic plan of disorder, which is founded upon the doctrines of the Unholy Trinity and the Masonic notions of the Rights of Man – teachings that prevent men from obtaining the end for which he was created, namely, supernatural life in this world and the beatific vision in the world to come.

**Christendom**

In the Divine Plan for order, the Rights of God and the Social Kingship of Christ are acknowledged by both the temporal and spiritual rulers, and there is an ordered harmony between the two powers, *civil* and *ecclesiastical*. Although the Kingdom of Christ is not of this world – that is, it does not *originate* from this world – nevertheless, due to the Incarnation and the influence of His Mystical Body upon the temporal order, the heavenly Kingdom of Our Lord *extends* to this world.

“The Kingdom of God on earth” wrote Fr. Fahey, “consists... essentially and principally in the supernatural society of the Catholic Church, secondarily and as a consequence of the influence of the Catholic Church, in an organization of the social life of States, political and economic, in accordance with the Divine Plan for order.” (4) “Christian civilization is the overflow of the Kingdom of heaven. It is the impress of the Mystical body of Christ on man’s social organization.” (5)

In Christendom, the State publicly embraces and professes the true religion and protects it from the attacks of heretics and other unbelievers; civil law is subordinate to the Revealed Law of Christ, and the authority of the Church is acknowledged in all matters relating in any way to conscience. (6) This subordination of the temporal order to spiritual order and Law of Christ, results in the teachings and Life of Christ permeating society, informing politics, morality, the economy, and social institutions.

Since the Magisterium is the divinely established depository of Revelation, and the infallible teacher and interpreter of Revealed truth, the Church possesses supreme authority on matters of faith and morals, and indirect authority over temporal affairs when the salvation of souls is at stake. Although the temporal and spiritual orders are distinct in their own sphere, there must be an ordered subordination of the one to the other, in such a way that the temporal order does not in any way hinder man from obtaining his supernatural end, but instead serve as an aid for its attainment. Since there is no proportion between the temporal and supernatural end of man, the subordination is only indirect, as Fr. Fahey explains:

“As there is order in all God’s work, there must be a subordination of the lower to the higher. Now, the very excellence of the spiritual end of man over the temporal end precludes the possibility of direct subordination of the temporal to the spiritual. Direct subordination is required where the inferior is a means to the superior; that is, where it is proportionate to the superior or higher end, for whatever is a means must be proportionate to the end. Bodily well-being, food, worldly possessions have no proportionate relation to Eternal Life in union with God in Three Divine Persons, so they cannot be direct means thereto. But they must be indirectly subordinate to the future life; the temporal end of man, earthly felicity, must be sought in such a way as to be not only not a hindrance to the spiritual end of man, but, on the contrary, a help to its attainment.” (7)

Although the temporal end is only indirectly subordinate to the spiritual end for which man was created, nevertheless, both the temporal and spiritual orders are *directly* subordinate to Christ the King, the Redeemer of mankind and “the lawgiver to whom obedience is due” (Quas Primas). Temporal rulers have a duty to acknowledge the Kingship of Christ no less than spiritual rulers, since both are equally subject to Christ and participate in His Kingship. The Pope and Bishops participate in the Spiritual Kingship of Christ, while the civil rulers participate in His Temporal Kingship. Therefore all rulers, whether spiritual or temporal, must acknowledge Christ the King from Whom their authority is derived, and must govern in accord with His law, always remembering that “a greater punishment is ready for the more mighty.” (Wisdom 6:9)

Men must render to God the things that are God’s, and to Caesar the things that are Caesar’s; but Caesar himself is a man. Therefore, as Fr. Fahey notes, “Caesar, too, that is, organized States and rulers of nations as such, must give to God the things that are God’s. Cesar is bound to worship God in the supernatural way in which He has declared that He wants to be worshiped.” (8) The State, no less than individuals, has a duty to acknowledge its Creator and publicly profess the religion He established, “for men living together in society are under the power of God no less than individuals are” wrote Pope Leo XIII, “and society, no less than individuals, owes gratitude to God who gave it being and maintains it, and whose ever-bounteous goodness enriches it with countless blessings. Since ... the chief duty of all men is to cling to religion in both its teaching and practice ... it is a public crime to act as though there were no God. So, too, is it a sin for the State not to have concern for religion *as a something beyond its scope*, or as of no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy; for we are bound absolutely to worship God in that way which He has shown to be His will.” (Immortale Dei)

In the encyclical *Libertas*, the same holy Pontiff teaches that the union of Church and State is analogous to the union of soul and body, “the separation of which brings irremediable harm to the body, since it extinguishes its very life”. If the State is not for Christ, it will turn against Christ (Mt. 12:30), and persecute the members of His Mystical Body. Having rejecting the Source of all life, the State will produce fruits of death, eventually bringing forth a culture of death.

The contrary results from the Divine Plan for order, according to which the teaching and supernatural Life of Christ permeate all aspects of society, thereby informing the temporal order and producing a truly Christian culture. It is this order that all Catholics should desire and seek to bring about.

### **The New World Order**

In the Masonic plan of disorder, the Rights of God and the Kingship of Christ are ignored, the State is separated from the Church, the spiritual order is subordinated to the temporal order, and the true religion is placed on the same plane as false religions and heretical sects. In this

Naturalistic world order, Divine Revelation is denied, religion is considered a private matter, and civil law is based on sand – that is, on the easily manipulated and ever-changing “will of the people”. The *seeds* of this Masonic world order are found in the Protestant errors of Martin Luther.

The erroneous idea that the State owes no public worship to God stems from Luther’s false ecclesiology, which denies that Christ founded a visible Church to “teach all nations” (Mt 28:19), and instead maintains that the Church of Christ is an invisible community of scattered believers known to God alone. This is the “invisible Church” of Luther’s imagination, in which each man’s beliefs are based on his private interpretation of the Bible. The division caused by this error resulted in religious belief becoming subjective, a matter of personal opinion, which eventually developed into an unnatural dualism within the same subject being (man) - a dualism between the internal man and the external man; between the private man and the public man. According to Luther, there should be a profound separation, and even *opposition*, between a Christian ruler and the way in which he rules. This dualism expressed in the following quote:

“You are a prince or judge” wrote Luther, “you have people under you and you wish to know what to do. It is not Christ you are to question concerning this matter but the law of your country... Between the Christian and the ruler, a *profound separation* must be made ... Assuredly, a prince can be a Christian, but it is not as a Christian that he ought to govern. The man is Christian, but his function does not concern religion... Though they are founded in the same man, the two states or functions are perfectly marked off, one from another, *and really opposed.*” (9)

For Luther, a Christian governor should not allow his Christian beliefs to affect the way in which he governs. Is this not what we see in our own day with those misguided politicians who “personally oppose” this or that moral evil, yet “do not want to impose their beliefs on others”, thereby ignoring God’s Law and relegating an objective evil to the category of a subjective opinion?

The clear-cut separation between the Christian and the citizen is not at odds with Luther’s idea of justification, since for him sinful acts were not a hindrance to salvation. Luther taught that as long as a person had what he called “faith” (by which he meant trust in the merits of Christ), God would no longer look upon his sins (past, present or future), but only on the merits of Christ, which covered his sins “like a dung hill covered with snow.” (Luther)

“God only obliges you to believe and to confess [the faith],” wrote Luther. “In all other things He leaves you free, Lord and master to do whatever you will without any danger to your conscience; on the contrary, it is certain that, as far as He is concerned, it makes no difference whether you leave your wife, flee from your lord, or are unfaithful to every obligation. What is it to Him if you do or do not do such things?” ... “During this life we have to sin. It is sufficient that, by the mercy of God, we know the Lamb who takes away

the sins of the world. Sin will not separate us from Him, even though we were to commit a thousand murders and a thousand adulteries per day." (10)

Luther's heretical idea of justification and salvation reinforced the dualism within the one subject being by allowing a person to profess to be a follower of Christ, yet live as an Atheist.

The separation between the Christian and the citizen led to the separation between the Church and the State, which resulted in the supremacy of the State, with the Church relegated to a department within the State, and consequently subject to the State.

This unnatural dualism eventually developed into Liberalism, which attempts to separate the creature from its Creator by "liberating" man from the obedience he owes to God.

"Lutheranism initiated that dualism" wrote Fr. Fahey, "which separates life into two halves so independent that they have only accidental relations with each other, and thus prepared the way for Liberalism. This is the application of Naturalism to morality, politics and economics." (11)

Naturalism denies the existence of divinely revealed truth. Liberalism applies this speculative error to the practical level by maintaining that the individual reason (man), and the social reason (civil society), owe no obedience to God's Law, and instead are absolutely sovereign in their own sphere. Just as each individual is to be guided solely by his own reason and will, without reference to God and His revealed Law, so too the *collective reason* of the multitude is to be the exclusive guide of the community, and the source of all public law. Consequently, God's Revealed Law and even the Natural Law are replaced by human law, which is derived from "the will of the people". This error is expressed in Article Six of the Masonic *Declaration of the Rights of Man*, which reads: "Law is the expression of the general will". The end result is that human will usurps the Divine Will, thereby putting man— at least man *collectively* – in the place of God. In his magnificent encyclical *Libertas*, Pope Leo XIII explains this Liberal error as follows:

"What Naturalists or Rationalists aim at in philosophy, that the supporters of Liberalism... are attempting in the domain of morality and politics. The fundamental doctrine of Rationalism is the supremacy of the human reason, which, refusing due submission to the divine and Eternal Reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. Hence, these followers of Liberalism deny the existence of any divine authority to which obedience is due, and proclaim that every man is the law to himself; from which arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. (...) just as every man's *individual reason* is his only rule of life, so the *collective reason* of the community should be the supreme guide in the management of all public

affairs. Hence the doctrine of the supremacy of the greater number, and that all right and all duty reside in the majority.”

Today the principles of Liberalism are applied, not only to politics and morality, but also to the economy. Those who maintain that it should be left to “the market” to decide this or that, without considering whether this or that is at variance with God’s Law, are simply applying the false notion of “the will of the people” to the economic sphere; for what is the “the market” if not the collective will of man – the buyers and sellers? Man is a moral agent, and all moral actions, including those dealing with economics, must be governed by God’s Law. “By what things a man sinneth” said the Holy Ghost, “by the same also he is tormented.” (Wisdom 11:17) There’s no doubt that the economic problems we are experiencing today are a punishment from God for man’s refusal to acknowledge His sovereignty, by subordinating economic matters to the teachings of the Gospel – which includes the prohibition of usury.

Continuing with the encyclical *Libertas*, Pope Leo XIII wrote:

“A doctrine of such character is most hurtful both to individuals and to the State. For, once ascribe to human reason the only authority to decide what is true and what is good, the real distinction between good and evil is destroyed; honor and dishonor differ not in their nature, but in the opinion and judgment of each one; pleasure is the measure of what is lawful; and, given a code of morality which can have little or no power to restrain or quiet the unruly propensities of man, a way is naturally opened to universal corruption.”

The devil knows that placing truth and error, good and evil, on the same level will result in confusion. The end result, as the Pope warned, is that pleasure – the gratification of human desires – will be the measure of what is lawful. The issue of “gay marriage”, which is rapidly becoming the law of the land, is another fruit of this error; for when God and His Laws are excluded, and the will of man is declared supreme, there is nothing to stop marriage itself from violating the laws of nature and being brought into accord with man’s vicious inclinations. The intellectual confusion and moral degradation caused by Liberalism eventually leads to tyranny, as Pope Leo XIII explains.

“With reference also to public affairs: authority is severed from the true and natural principle whence it derives all its efficacy for the common good; and the law determining what it is right to do and avoid doing is at the mercy of a majority. *Now, this is simply a road leading straight to tyranny.*” (*Libertas*)

When man rejects the Divine Plan for order and instead seeks to organize society as if God and His Law did not exist, the result will be a two-fold tyranny: first the *internal* tyranny of vice and moral corruption, which will soon be followed by the *external* tyranny of vicious rulers. Today, even the most sanguine of the New Springtime crowd is forced to acknowledge the corruption of society and the tyranny that is rapidly descending upon us - both of which are natural fruits of Liberalism.



Following in the footsteps of the unbelieving Jews, who said “we will not have this man to reign over us... give unto us Barabbas...we have no King but Caesar”, modern man is now suffering from what Cardinal Pie called the “absolute theocracy of Caesar, head and arbiter of religion, supreme oracle of doctrine and law.” Having rejected the sweet yoke of Christ, “the King of all the earth” (Psalm 4:8), and instead chosen the murder and thief Barabbas (who signifies Masonry and its global plan of disorder), man is now facing the monstrous tyranny of a global “Caesar–Barabbas”. With an estimated 262 million (12) innocent people murdered by Atheistic governments during the previous century alone fresh in mind, many rightly fear what is coming; but when man rejects the Social Reign of Christ the King, he should not be surprised when he is justly punished for his crime by a tyrannical Caesar. “God will reign” wrote Cardinal Pie, “and if he does not reign by the benefits inseparable from his presence, he will reign by calamities inseparable from his absence.”

If the unbelieving Jews – the “natural branches” (Romans 11:17-20) – have paid for their crime of rejecting Christ the King for the past 2000 years, God only knows what is in store for the Gentiles who have now done the same. “Never to have known Jesus Christ is the greatest of misfortunes... But, after having known Him, to reject or forget Him, is a crime so foul and so insane that it seems impossible for any man to be guilty of it.” (Leo XIII, Tametsi)

In Luke, Chapter 19, Our Lord speaks of Himself in the parable of the nobleman who “went into a far country, to receive for himself a kingdom.” Then, referring to the Jews who rejected His Kingship, He said: “but His citizens hated Him: and they sent an embassy after Him, saying: we will not have this man to reign over us.” (vs. 14) Later in the parable, in words that apply to both the unbelieving Jews and the Liberals of today, Our Lord said: “But as for those My enemies, who would not have me reign over them, bring them hither, and kill them before me.” (vs. 27) It is not enough to accept Christ as our Savior who frees us from our sins; we must also accept him as King and Lawgiver to Whom obedience is due. “[I]t is a dogma of faith” wrote Pope Pius XI, “that Jesus Christ was given to man, not only as our Redeemer, but also as a law-giver to Whom obedience is due.” (Quas Primas)

Seeing the tyranny of an anti-Christian government rapidly descending upon them, many mistakenly believe the solution is more “liberty”. What they don’t realize is that the false notion of “liberty” (freedom from God’s Law and from submission to the Christ the King) is what has brought us to where we are today. To borrow a modern phrase: 1776 is not the *answer* to 1984; it is the *cause*. Over 100 years ago, Pope St. Pius X warned:

“Abandonment of God and apostasy is the disease which is eating into the vitals of Society much more than in past time, and is daily growing worse ... the cry of the enemies of God: ‘Depart from us’ (Job. xxi.14) has become almost universal ... with appalling rashness, man has usurped the place of God, raising himself above all that is called God, showing forth the characteristic which is the distinguishing mark of Antichrist.” (E-Supreme)

In 1925, Pope Pius XI said the manifold evils in the world were “due to the fact that the majority of men have thrust Jesus Christ and His holy law out of their lives” and then added: “as long as individuals *and states* refused to submit to the rule of our Savior, there [will] be no truly hopeful prospect of a lasting peace among nations.” (Quas Primas)

The real answer to 1984 is, as Pope St. Pius X never tired of saying, to “restore all things in Christ” (Eph. 1:10), which means to lead man back to submission to God. “To restore all things in Christ”, wrote Pius X, “and to lead men back to submission to God is one and the same aim.” (E-Supreme)

There is no baptizing the Masonic errors that have brought society to the brink of destruction, and simply trying to be a leaven in a Masonic Society is not enough. Unless Christ reigns over nations, all efforts to convert the world and build a Christian civilization will be sterile for the end proposed.

“So long as Christ does not reign over nations”, wrote Cardinal Pie, “His influence over individuals remains superficial and precarious. ... If the environment is non-Catholic, it prevents him from embracing the faith or, if he has the faith, it tends to root out of his heart every vestige of belief. ... try to convert individuals without Catholicizing the social institutions and your work is without stability. The structure you erect in the morning will be torn down by others in the evening.”

### **Fatima is the Answer**

Admittedly, at the present time the conversion of nations to the Social Reign of Christ the King looks, humanly speaking, hopeless, while the tyrannical suppression of Christianity by an Atheistic and Antichrist global Caesar-Barabbas looks promising. But God foresaw the seemingly hopeless situation we are now in and provided the remedy – a remedy that does not require the cooperation of the anti-Christian forces now running world. The remedy is completely at odds with the errors of the Unholy Trinity and its religious offspring, Modernism, which has invaded the Church and infected the *vast majority* of the members of the hierarchy. The solution is not of this world, and will not be accomplished by pan-religious ecumenical “prayer meetings” in which members of false religions are invited by the Vicar of Christ to invoke their false gods for world peace. Such actions will only bring further destruction as God punishes the Church for placing His true religion on the same plane as false religions and heretical sects. The solution to our modern ills was provided by heaven, and consists in a simple act of obedience in faith to the requests of Our Lady of Fatima, who has promised that an era of peace will be granted to the world when the Pope, together with the Bishops of the world, performs the collegial Consecration of Russia to her Immaculate Heart.

It is interesting to note that four centuries ago this promise of Fatima was revealed, in part, to Ven. Mary of Agreda. The following is taken from *The Mystical City of God*:



“I have been informed of a great mystery, which affords us consolation in this conflict of the holy Church against her wicked enemies. Namely, that on account of this triumph of most holy Mary [discussed previously in the chapter] and on account of another, which She gained over the demons after the Ascension of our Lord (Part III, 528), the Almighty, in reward of her battles, decreed, that through her intercession and virtue all heresies and sects of the world against holy Church were to be destroyed and extinguished. The time appointed for this blessing was not made known to me; probably, *the fulfillment of this decree is dependent upon some tacit and unknown condition.*” (Vol. 2, pg 290)

We now know what that condition is: the collegial Consecration of Russia to the Immaculate Heart of Mary. Unfortunately, even though the last eight Popes have acknowledged the authenticity of the message of Fatima, which now enjoys a Feast Day on the universal calendar, none have performed the requested act. In 1942, Pope Pius XII performed a collegial consecration of the *world* to the Immaculate Heart, and in 1952 the same Pope personally consecrated Russia by name, but without the participation of the other bishops as requested. In 1964 Paul VI also personally consecrated Russia by name, but again without the other Bishops. Then, in 1984, John Paul II once again consecrated the *world*, but, unlike Pius XII’s consecration of the world, it was not a collegial act. To date, all of the Papal consecrations have fallen short of the simple request of Fatima.

Today the world stands on the brink of disaster and almost everyone, believer and unbeliever alike, can sense it. Will our new Pope at last fulfill the simple request of Heaven, or will he continue down the path of his predecessors which will end in “the annihilated of many nations”? Time will tell. For our part let us sanctify our daily duties, make the First Saturdays as requested at Fatima, and continue to publicly proclaim the Social Kingship of Christ in the midst of social apostasy; for as Our Lord told St. Margaret Mary Alacoque: “I shall reign in spite of My enemies.”

#### Footnotes

- 1) See *The Unholy Trinity of Modern Errors*, June 2013 issue of CFN
- 2) Liberalism and Catholicism, pg.13
- 3) Ibid, pgs 21,17
- 4) The Kingship of Christ, pg. 98,
- 5) Mystical Body of Christ in the Modern World (MBCMW), pg. 139
- 6) Pius X, Fermo Proposito
- 7) Secret Societies and the Kingship of Christ, pg. 12
- 8) MBCMW, pg 245.
- 9) Cited by Fr. Fahey in Secret Societies and the Kingship of Christ, Pg. 17
- 10) Citations taken from *The Facts About Luther*, TAN
- 11) The Kingship of Christ and Organized Naturalism, Pg. 100
- 12) Estimated by Dr. Rummel of the University of Hawaii