

THE REIGN OF CHRIST THE KING

By
Michael Davies

*“For the Lord is our judge, the
Lord is our lawgiver, the Lord is
our king.”*

—Isaias 33:22

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“Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world.”

—*John 18:37*

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This book is a slightly adapted version of a talk given by Michael Davies at the VNI Conference in the Chicago area in November of 1991. VNI—Voice Network International—is an organization based in the Chicago area and run by Catholic laymen to promote solid Catholic restoration in the Church.

THE REIGN OF CHRIST THE KING

On 11 December 1925 Pope Pius XI promulgated his encyclical letter *Quas Primas*, on the Kingship of Christ. The encyclical dealt with what the Pope described correctly as “the chief cause of the difficulties under which mankind was laboring.”

Pope Pius XI explained that the manifold evils in the world are due to the fact that the majority of men have thrust Jesus Christ and His holy law out of their lives; that Our Lord and His holy law have no place either in private life or in politics; and, as long as individuals and states refuse to submit to the rule of our Saviour, there will be no hope of lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ—*Pax Christi in Regno Christi*.

CHRIST'S KINGSHIP IGNORED IN THE CHURCH?

In the February, 1976 issue of *Approaches*, Hamish Fraser stated with, alas, complete accuracy, that *Quas Primas* is virtually ignored by the so-called Catholic nations and by the Catholic clergy. It was, he lamented, the greatest non-event in the entire history of the Church.

What is it that caused the Catholic clergy, and the bishops of the world in particular, to be so embarrassed by this encyclical that it was virtually ignored at the time of its promulgation, and has been all but forgotten in the post-Vatican-II epoch? What is it about this encyclical which caused its teaching to be passed over in silence, if not actually contradicted, by the Second Vatican Council? It is an incontrovertible fact that this Council conspicuously and, one must conclude, deliberately, failed to reaffirm the teaching of *Quas Primas*.

THE UNIVERSAL RIGHTS OF CHRIST

The answer to these questions is that in this encyclical Pope Pius XI reaffirmed the unbroken teaching of his predecessors upon the papal throne that *states* as well as individuals must submit themselves to the rule of Christ the King. In affirming this fundamental truth of our faith, Pope Pius was not referring simply to Catholic nations, or even to Christian nations, but to the whole of mankind. He stated this truth unequivocally by quoting a passage from the encyclical *Annum Sacrum* of Pope Leo XIII:

The empire of Christ the King includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error, or have been cut off from her by schism, but also all those who are outside the Christian faith; so

that truly the whole of mankind is subject to the power of Jesus Christ.

All men, both as individuals and as nations, are subject to the rule of Our Lord Jesus Christ the King, and this for two reasons. *Firstly*, because, as God, He is our Creator. *Psalm 32* summarizes the correct Creator-creature relationship in the following inspired terms:

Let all the earth fear the Lord: and let all the inhabitants of the world be in awe of him. For he spoke and they were made: he commanded and they were created.

“For he spoke and they were made: he commanded and they were created.” God is our Creator. We are His creatures. Without Him we would not exist. We owe Him everything, and He owes us nothing. Those who are created have an *absolute* obligation to love and serve their Creator. This obligation is unqualified; there are no “ifs,” no “buts,” and, as we shall see, no question of any possible *right* on the part of any man at any time to withhold his obedience.

It is only when men live their lives within the correct perspective of the Creator-creature relationship that social and political harmony and order prevail. “The peace of Christ in the Kingdom of Christ.” When men repudiate this relationship, disharmony and disorder take over, the disharmony and disorder of sin, the disharmony and disorder introduced for the first time into the whole of creation when the Archangel