

The First Encyclical of Pius X.

Encyclical of Our Holy Father, Pius X, by Divine Providence Pope

To the Patriarchs, Primate, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.

PIUS X, POPE.

Venerable Brothers: Health and the Apostolic Blessing.

Addressing for the first time from the Chair of the Supreme Apostolate which we have, by the inscrutable disposition of God, been elevated, it is not necessary to remind you with what tears and warm entreaties we exerted ourselves to remove from us this formidable burden of the Pontificate. Unequal in merit though we be with St. Anselm, it seems to us that we may with truth make our own the words in which he lamented when constrained against his will and in spite of his struggles to receive the honor of the episcopate. For to show the dispositions of mind and will with which we subjected ourselves to the most serious charge of feeding the flock of Christ we can well adduce those same proofs of grief which he invokes in his own behalf. "My tears are witness," he wrote, "and the sounds and moanings issuing from the anguish of my heart, such as I never remember to have come from me for any sorrow, before that day on which there seemed to fall upon me that great misfortune of the archbishopric of Canterbury. And those who fixed their gaze on my face on that day could not fail to see it. I, in color more like a dead than a living man, was pale for amazement and alarm. Hitherto I have, with true reasons, resisted, as far as I could, my election or rather the violence done me. But now I am constrained to confess, whether I will or no, that the judgments of God oppose greater and greater resistance to my efforts, so that I see no way of escaping them. Wherefore, vanquished as I am by the violence not so much of men as of God, against which there is no providing, I realize that nothing is left for me, after having prayed as much as I could, and striven that this chalice should if possible pass from me without my drinking it, but to sink my own feelings and my will and resign myself entirely to the design and the will of God."

THE COMING OF ANTICHRIST.

When all this is considered there is good reason to fear lest this great perversion may be as it were a forerunner, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the "Son of Perdition" of whom the Apostle speaks (2 Thess. ii., 3). Such, in truth, is the audacity and the wrath employed everywhere in personating religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Trinity. While, on the other hand, and this, according to the same Apostle, is the distinguishing mark of Antichrist, man has with infinite temerity, put himself in the place of God, raising himself above all that is called God; in such wise that although he cannot utterly extinguish in himself all knowledge of God, he has condemned God's majesty, and, as it were, made of the universe a temple wherein he himself is to be adored. "He sitteth in the temple of God, showing himself as if he were God." (2 Thess. ii., 4).

THE TRIUMPH OF GOD.

Verily no one of sound mind can doubt the issue of this contest between man and the Most High. Man, abusing his liberty, can violate the right and the majesty of the Creator of the universe; but the victory will ever be with God—nay, defeat is nearest at the very moment when man, under the delusion of his triumph, rises up with most audacity. Of this we are assured in the Holy Books by God Himself. Unmindful, as it were, of His strength and greatness, He "overlooks the sins of men" (9 Sap. xi., 24)—but swiftly, after these apparent retreats, "awakened like a mighty man that hath been surfeited with wine" (10 Ps. lxxvii., 65). "He shall break the heads of His enemies" (11 Ps. lxxvii., 22)—"that all may know that God is in the king of all the earth" (12 Ps. lxxvii., 8)—"that the Gentiles may know themselves to be men" (13 Ps. ix., 20).

LEO'S GLORIOUS MEMORY.

In truth, reasons both numerous and most weighty were not lacking to justify this resistance of ours. For, apart from the fact that we deemed ourselves altogether unworthy, through our littleness, of the honor of the Pontificate, who would not have been disturbed at seeing himself designated to succeed him, who, ruling the Church with supreme wisdom for nearly twenty-six years, showed himself adorned with such sublimity of mind, such lustre of every virtue, as to attract to himself the admiration even of adversaries and to leave his memory stamped in glorious achievements?

SOCIETY'S MALIGNANT DISEASE—APOSTASY FROM GOD.

Then again, to omit other motives, we were terrified beyond all else by the disastrous state of human society to-day. For who can fail to see that society is now, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction. You understand, venerable brothers, what this disease is—apostasy from God, that which in truth nothing is more allied with. For behold that word that goeth forth, "For shall perish" (1 Cor. i., 18). We saw, therefore, that, in virtue of the ministry of the Pontificate which was to be intrusted to us, we must hasten to find a remedy for this great evil, considering as addressed to us that Divine command: "Lo, I have set thee this day over the nations and over kingdoms; to root up, and to pull down, and to waste, and to destroy, and to build, and to plant" (2 Jerem. i., 10). But, cognizant of our weakness we recoiled in terror from a task as urgent as it is arduous.

PIUS' PROGRAMME—TO RESTORE ALL THINGS IN CHRIST.

Since, however, it has been pleasing to the Divine Will to raise our lowliness to such sublimity of power, we take courage in Him who strengthens us, and, setting ourselves to work, relying on the power of God, we proclaim that we have no other programme in the Supreme Pontificate but that "of restoring all things in Christ" (3 Ephes. i., 10) so that "Christ may be all and in all" (4 Coloss. iii., 2). Some will certainly be found who, measuring divine things by human standards, will seek to discover secret aims of ours, distorting them to an earthly scope and to partisan designs. To eliminate all vain delusion for such as we say to them with emphasis that we do not wish to be, and

with the divine assistance never shall be sought before human society but the minister of God, of whose authority we are the depositary. The interests of God shall be our interests, and for these we are resolved to spend all our strength and our very life. Hence should anyone ask us for a symbol as the expression of our will, we will give this and no other: "To renew all things in Christ."

THE WAR ON GOD.

In undertaking this glorious task we are greatly quickened by the certainty that we shall have all of you, venerable brothers, as generous co-operators. Did we doubt it we should have to regard you, unjustly, as either unconscious or heedless of that sacrilegious war which is now, almost everywhere, stirred up and fomented against God. For in truth "the nations have raged and the people imagined vain things" (5 Ps. ii., 1) against their Creator, so frequent is the cry of the enemies of God: "Depart from us" (6 Job, xxii., 14). And as might be expected we find distinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will—nay, every effort and every artifice is used to destroy utterly the memory and the knowledge of God.

RESTORING THE LAWS AND COUNSELS OF THE GOSPEL.

You see, then, venerable brothers, the duty that has been imposed alike upon us and upon you of bringing back to the discipline of the Church human society, now estranged from the wisdom of Christ; the Church will subject it to Christ, and Christ to God. If we, through the goodness of God Himself, bring this task to happy issue, we shall be rejoiced to hear of your gladness, "a loud voice from heaven saying: Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ" (7 Rev. xii., 10). But if our desire to obtain this is to be fulfilled, we must use every means and exert all our energy to bring about the utter disappearance of that enormous and detestable wickedness, so characteristic of our time—the substitution of man for God; this done, it remains to restore to their ancient place of honor the most holy laws and counsels of the Gospel; to proclaim aloud the truths taught by the Church, and her teachings on the sanctity of marriage, on the education and discipline of youth, on the possession and use of property, the duties that men owe to those who rule the State, and lastly to restore equilibrium between the different classes of society according to Christian precept and custom. Such is what we, in submitting ourselves to the manifestations of the Divine Will, purpose to aim at during our pontificate, and we will use all our industry to attain it. It is for you, venerable brothers, to second our efforts by your holiness, knowledge and experience, and, above all, by your zeal for the glory of God, with no other aim than that Christ may be formed in all.

THE FORMATION OF THE PRIESTHOOD.

As to the means to be employed in securing this great end, it seems superfluous to name them, for they are obvious to themselves. Let your first care be to form Christ in those who are destined, from the duty of their vocation, to form Him in others. We speak of the priests, venerable brothers. For all who bear the seal of the priesthood know that they have in the midst of whom they live and with which Paul in these terms words proclaimed that he himself received: "My little children, of whom I am in labor again until Christ be formed in you" (8 Gal. iv., 19). But how will they be able to perform this duty if they be not first clothed with Christ themselves? and as to be able, say to the Apostle: "I live, yet not I, but Christ lives in me" (9 1 Cor. i., 20). "For me to live is Christ" (10 Phil. i., 21). Hence, although all arts included in the exhortation to advance toward the perfection of the fullness of Christ (11 1 Ephes. iv., 3), it is addressed before all others to those who exercise the sacerdotal ministry; thus these are called another Christ, not live as the man, but by the communication of His works, and they should therefore bear stamped upon themselves the image of Christ.

BISHOPS AND THEIR SEMINARIES.

This being so, venerable brothers, of what nature and magnitude is the care that must be taken by you in forming the clergy to holiness! All other tasks must yield to this one. Wherefore the chief part of your diligence will be directed to governing and ordering your seminaries aright so that they may flourish equally in sound teaching and in the spotless morality. Regard your seminary as the delight of your hearts, and neglect on its behalf none of those provisions which the Council of Trent has, with admirable forethought, prescribed. And when the time comes for promotion the youthful candidates to holy orders, all the detestable what Paul wrote to Timothy: "Impose not hands lightly upon any man" (12 1 Tim. v., 22), bearing carefully in mind that as a general rule the faithful will be such as are those whom you call to

JESUS CHRIST IS THE ONLY MEANS OF SAVING SOCIETY.

But, venerable brothers, we shall never, however much we exert ourselves, succeed in calling men back to the majesty and empire of God, except by means of Jesus Christ. "No one," the Apostle admonishes us, "can lay other foundation than that which has been laid, which is Jesus Christ" (2 1 Cor. iii., 11). "Christ" (3 1 Cor. iii., 11). "Christ" (4 1 Cor. iii., 11). "Christ" (5 1 Cor. iii., 11). "Christ" (6 1 Cor. iii., 11). "Christ" (7 1 Cor. iii., 11). "Christ" (8 1 Cor. iii., 11). "Christ" (9 1 Cor. iii., 11). "Christ" (10 1 Cor. iii., 11). "Christ" (11 1 Cor. iii., 11). "Christ" (12 1 Cor. iii., 11). "Christ" (13 1 Cor. iii., 11). "Christ" (14 1 Cor. iii., 11). "Christ" (15 1 Cor. iii., 11). "Christ" (16 1 Cor. iii., 11). "Christ" (17 1 Cor. iii., 11). "Christ" (18 1 Cor. iii., 11). "Christ" (19 1 Cor. iii., 11). "Christ" (20 1 Cor. iii., 11). "Christ" (21 1 Cor. iii., 11). "Christ" (22 1 Cor. iii., 11). "Christ" (23 1 Cor. iii., 11). "Christ" (24 1 Cor. iii., 11). 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