

Instaurare Omnia in Christo

Solemnity of Christ the King – Dn 7:13-14/Ps 93:1, 1-2, 5/Rv 1:5-8 /Jn 18:33b-37
Ave Maria Catholic Church. November 24, 2024. Fr. David M Vidal

In 1905, a few years before the onset of World War I, Pope Saint Pius X wrote the encyclical letter *Acerbo Nimis*, “At this very troubled and difficult time.” That was a time of political unrest, religious ignorance, and increasing attacks by a Modernist movement against the natural knowledge of God’s creation and of God himself.

Two years later, against the Modernist doctrine, Saint Pius X wrote another encyclical letter, *Pascendi Dominici Gregis*, “Feeding the Lord’s Flock.” The Pope considered Modernism as the synthesis of all heresies; for this reason, he denounced its evil intentions by saying: “*The enemies of the cross of Christ have increased... and they strive to destroy the vital energy of the Church, and, if it were possible, to put an end to Christ’s kingdom itself.*”

Modernism seems to be a new movement, but its roots are as old as the first deniers of Christ. Pontius Pilate said to the Jews, “*Behold, your king!*” [But] they cried out, “*Take him away, take him away! Crucify him!*” Pilate said to them, “*Shall I crucify your king?*” The chief priests answered, “*We have no king but Caesar.*” (John 19: 14-15).

More than a hundred years have passed since St. Pius X denounced the Modernist attacks, and the enemies of the Cross of Christ have only increased their evil actions against Jesus’s kingship. The new Modernists take pride in being progressive. However, there is no true progress when the natural order established by God is denied, and Christian values are ridiculed and persecuted. If God’s plan of creation and Christian values are rejected, there is no progress but regress. It is a regress to the worst condition of humanity: the madness of man without God and against God!

How do we overcome the Atheist, anti-Christ, modernist, and progressive agenda? St. Pius X, who guided the Church from 1903 to 1914, left us in the motto of his pontificate our path to victory: *Instaurare Omnia in Christo*, let us “restore all things in Christ.”

We must restore our desire for truth.

What is truth? That was Pontius Pilate’s question (John 18: 38). He asked the question but had no time to hear the answer. That is the malice of the modernist and progressive man: there is no time to hear what truth means.

We must honestly search for truth. We must open our eyes and contemplate the truth of God’s creation. God created the whole universe and everything it contains and made it good. God created us. He created humanity, male and female, and made us very good.

People who insist that we should believe in “science” but deny God and his work in creation should simply read nature and discover the evident presence of a loving God. That is what Saint Paul tells us in the first chapter of his letter to the Romans.

Did the universe make itself? Did we make ourselves? Is there not a loving God behind everything that is? Is He not sustaining us in our being?

Like Pilate, the modernist and progressive man does not want to hear the answers to those questions. Why? Because accepting God's order and beautiful plan of creation calls for respect and responsibility. And the modernist and progressive man does not want to respect anyone and is completely irresponsible.

We must restore goodness in our hearts.

A scholar of the law asked Jesus: "*Teacher, which commandment in the law is the greatest?*" He said to him, "*You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself.*" (Matthew 22: 36-39).

Love without order is not love. Love without order is chaos, frustration, and a lack of meaning in life. Pride is love without order. Let us listen to St. Pius X:

It is pride which fills the Modern men with that confidence in themselves and leads them to hold themselves up as the rule for all, pride which puffs them up with that vainglory which allows them to regard themselves as the sole possessors of knowledge, and makes them say, inflated with presumption, 'We are not as the rest of men,' and which, to make them really not as other men, leads them to embrace all kinds of the most absurd novelties; . . . it is pride that makes of them the reformers of others, while they forget to reform themselves, and which begets their absolute want of respect for authority, not excepting the supreme authority. No, truly, there is no road which leads so directly and so quickly to Modernism as pride (Pascendi, n. 40).

To restore goodness in our hearts, we must humbly embrace God's loving plan of creation and the call to live a life of holiness. To accept that, first, we must acknowledge that we are sinners and in need of God, who is the author of sanctity.

We must love God more than ourselves and our petty desires. When God is first in our hearts, everything else falls into place. When God is first, there is no chaos, frustration, and lack of meaning in life.

Finally, we must embrace Jesus and the Church He founded to bring truth and goodness to all things.

We must embrace Jesus as He is, not as we wish Him to be. St. Pius X explains that Modernists want to distinguish between the Christ of history and the Christ of faith. According to the Modernist teachings, there is a double Christ: "*A real Christ, and a Christ, the one of faith, who never really existed; a Christ who has lived at a given time and in a given place, and a Christ who has never lived outside the pious meditations of the believer.*"

Modernist and progressive people want to make this distinction because they want to empty the content of our faith by providing a comfortable solution for those believers who love this world more than God.

However, the Christ of our faith is the real and historical Christ who came to the world for our salvation. The Christ of faith is the real and historical Christ who founded the Church on Peter and gave us the Sacraments of salvation.

The Christ of our faith is not a worldly invention that provides an opportunity to unwrap gifts at the end of the year. The Christ of our faith is not a worldly figure created by a few men to have worldly power.

The Christ of our faith is God with us, our King and Lord, who came to establish the kingdom of truth and the kingdom of goodness among us. He came to heal our ignorance and correct our errors. He came to restore our hearts and teach us true love. This is not a worldly kingdom. The world will end, but Christ's Kingdom will be forever.

In our very troubled and difficult times, let us make St Pius X's motto our own. Let us pray and work for the restoration of all things in Christ.