**Text 1 –To be a soul of desire.**

In order to obtain the special grace of entering into the mystery of Christ, that is, of knowing Him and living by Him, we must have certain essential, fundamental dispositions. We must have a soul of desire, a firm will to know Our Lord, to love Him, to enter into this mystery, which includes accepting the Cross. To the extent that Our Lord wants us to know His own mystery, He will impose the Cross on us. So many souls hesitate to give themselves completely to Our Lord because of a kind of fear of perfection, of holiness.

Unfortunately, it often happens that in our desire for the spiritual life, we wish there were some limits, because as we give ourselves to God, the good Lord asks for more and more detachment. It's like an endless chain. Perfection is very relative. If we really want to give ourselves to God, the good Lord asks us to make sacrifices. He imposes crosses on us. And slowly, slowly, he wants to take over everything.

But we notice, both in ourselves and in many souls, that we don't always want the good Lord to take up all the space. So our desire is not perfect. But if we really want to receive graces from God that will transform us and enable us to benefit from Our Lord's Redemption, we must give ourselves completely (...). It is necessary, says Saint Thérèse, to open our soul to great trust: "It is very useful for us not to restrict our desires to narrow limits. On the contrary, we must believe that by relying on God, through constant effort, supported by His grace, we will be able to reach in time the perfection to which so many saints have attained. If they had never entertained these great desires, if they had not gradually come to fulfil them, they would not have risen to such a high state. God seeks and loves courageous souls, provided they are humble and do not have confidence in themselves on the way to perfection".

This is what we must resolve to do if we really want to prepare ourselves for a truly profound spiritual life. St Thomas has some very beautiful words to say about desire: "The spirit that participates more in the light of glory will see God more perfectly. Those who share more in the light of glory will have greater charity. He will have greater charity who has greater desire, for desire makes the subject more able and ready to receive what he desires". (St Thomas, Summa Theologica, Ia, q. 12, a. 6)

This is the meaning of the words of Saint Paul: "Dilate your hearts". For the heart to be receptive, it must be open. It is desire that opens the heart to God.

Mgr Lefebvre - *La Vie spirituelle,* Ed.Clovis, p. 16-18

**Text 2 – The liturgy, a school of prayer.**

We must go to God, not via our own personal paths, but via the ways of the Church, which are the surest. That we express with all our heart and soul our devotion towards Our Lord in our meditation and personal prayer, is very good, but it would be even better if we have assimilated all the piety of the Church. The Church is the mystical bride of Our Lord Jesus Christ, and the hymns of the bride are inimitable. Gregorian chant alone is truly a pedestal through which we can raise ourselves to Heaven, towards God.

So let us take these paths to know God better, to know him as the Church wants us to know Him. Let us not think that we are better than others, that we are capable of choosing new paths. On the contrary, let us follow the paths that the Church has marked out for us, loving with all our heart this great school that is the Church's liturgy.
In meditating on the liturgical offices, make special use of the prayers that the Church has composed for the proper part of the Mass, in addition, of course, to the common part. The proper part always contains a lesson specific to the feast. And these prayers, very short but so beautiful, always provide us with something to meditate on. Whether it be the collect, the secret or the post-communion, we are surprised by their depth by the truths of our faith that the Church makes available to us. We marvel at the riches of the liturgy. Take the introits or the graduals also. What profound and moving things in these graduals, these appeals to mercy, to God's goodness, to the praise of God! In these prayers of the Church, we always find one of the four ends of the Sacrifice of the Mass: latreutical, eucharistic, propitiatory or impetratory. And it is easy to see that all the texts of the liturgy can be traced back to one or other of these ends. Sometimes it is adoration which predominates, sometimes it is thanksgiving, sometimes it is an exposé of our miseries and sins, an appeal to God’s mercy, and then finally there is the request for the graces that we need.

Mgr Lefebvre - *La Vie* spirituelle, Ed. Clovis, p. 306-307

**Text 3 – Humility through adoration.**

There is no love of God without humility, and humility comes from God. Only He can give it. It comes from looking deeply and longingly at God. Prayer should throw us into God, into adoration, and by the same act into humility. Let our praise be true: glory to God, not to me. Hallowed be Thy name, Thy will be done. If we loved God, we wouldn't pay attention to what people do to us. It is by looking at Him and contemplating Him that we become humble.

The ideal is Mary, ancilla Domini.

The ideal is also the Sacred Host. In it there is no substance, only the appearance of bread, but in it there is Jesus in His entirety.

This is what we must do. Like the Host, let us be stripped of ourselves, transparent so that Christ may appear, purified, that is, all for Jesus. Let us enter into Him completely, and to that extent He will be alive and active in us.

Dom P. de Roton - *Jésus c'est tout*, ed. Ste Madeleine, pp. 327 and 298*.*

**Text 4 – When Pius XI celebrated the 6th centenary of the canonisation of St Thomas Aquinas.**

[…] A very happy circumstance is offered to Us: the approaching celebration of the sixth centenary of the canonisation of Saint Thomas Aquinas.

*Union of doctrine and piety*

Science truly deserving of the name and piety, the companion of all the virtues, are related in a marvellous bond of affinity, and, as God is very Truth and very Goodness, it would assuredly not be sufficient to procure the glory of God by the salvation of souls-the chief task and peculiar mission of the Church-if ministers of religion were well disciplined in knowledge and not also abundantly provided at the same time with the appropriate virtues.

Such a combination of doctrine and piety, of erudition and virtue, of truth and charity, is to be found in an eminent degree in the angelic Doctor and it is not without reason that he has been given the sun for a symbol; for he both brings the light of learning into the minds of men and fires their hearts and wills with the virtues. God, the Source of all sanctity and wisdom would, therefore, seem to have desired to show in the case of Thomas how each of these qualities assists the other, how the practice of the virtues disposes to the contemplation of truth, and the profound consideration of truth in turn gives lustre and perfection to the virtues. […]

These are among the first lessons, Venerable Brethren, which may be learned from the commemoration of this centenary; but that they may be the more clearly apparent, We propose to comment briefly in this Letter on the sanctity and doctrine of Thomas Aquinas […]

Thomas possessed all the moral virtues to a very high degree and so closely bound together that, as he himself insists should be the case, they formed one whole in charity "which informs the acts of all the virtues" (II-II, xxiii, 8; I-II, IXV).

*Chastity*

If, however, we seek to discover the peculiar and specific characteristics of his sanctity, there occurs to Us in the first place that virtue which gives Thomas a certain likeness to the angelic natures, and that is chastity; he preserved it unsullied in a crisis of the most pressing danger and was therefore considered worthy to be surrounded by the angels with a mystical girdle.

*Disdain of honours*

This perfect regard for purity was accompanied at the same time by an equal aversion for fleeting possessions and a contempt for honours; it is recorded that his firmness of purpose overcame the obstinate persistence of relatives who strove their utmost to induce him to accept a lucrative situation in the world and that later, when the Supreme Pontiff would have offered him a mitre, his prayers were successful in ensuring that such a dreaded burden should not be laid upon him. The most distinctive feature, however, of the sanctity of Thomas is what St. Paul describes as the "word of wisdom" (I Cor. xii, 8) and that combination of the two forms of wisdom, the acquired and the infused, as they are termed, with which nothing accords so well as humility, devotion to prayer, and the love of God.

*Humility*

That humility was the foundation upon which the other virtues of Thomas were based is clear to anyone who considers how submissively he obeyed a lay brother in the course of their communal life; and it is no less patent to anyone reading his writings which manifest such respect for the Fathers of the Church that "because he had the utmost reverence for the doctors of antiquity, he seems to have inherited in a way the intellect of all" (Leo XIII, ex Card. Caietano, litt. Encycl. Aeterni Patris, 4th August, 1879).

The most magnificent illustration of it is to be found in the fact that he devoted the faculties of his divine intellect not in the least to gain glory for himself, but to the advancement of truth. Most philosophers as a rule are eager to establish their own reputations, but Thomas strove to efface himself completely in the teaching of his philosophy so that the light of heavenly truth might shine with its own effulgence.

*Docility to the Holy Ghost*

This humility, therefore, combined with the purity of heart We have mentioned, and sedulous devotion to prayer, disposed the mind of Thomas to docility in receiving the inspirations of the Holy Ghost and following His illuminations, which are the first principles of contemplation. To obtain them from above, he would frequently fast, spend whole nights in prayer, lean his head in the fervour of his unaffected piety against the tabernacle containing the august Sacrament, constantly turn his eyes and mind in sorrow to the image of the crucified Jesus; and he confessed to his intimate friend St. Bonaventure that it was from that Book especially that he derived all his learning. It may, therefore, be truly said of Thomas what is commonly reported of St. Dominic, Father and Lawgiver, that in his conversation he never spoke but about God or with God.

*Two Kinds of Wisdom*

But as he was accustomed to contemplate all things in God, the first Cause and ultimate End of all things, it was easy for him to follow in his Summa Theologica no less than in his life the two kinds of wisdom before referred to. He himself describes them as follows: "The wisdom which is acquired by human effort . . . gives a man a sound judgment with regard to divine things according as he makes a perfect use of reason. . . But there is another kind of wisdom which comes down from above . . . and judges divine things in virtue of a certain connaturality with them. This wisdom is the gift of the Holy Ghost . . . and through it a man becomes perfect in divine things, not only by learning but also by experiencing divine things" (II-II, xlv, 1, ad 2; 2).

*Charity*

This wisdom, therefore, which comes down from, or is infused by God, accompanied by the other gifts of the Holy Ghost, continually grew and increased in Thomas, along with charity, the mistress and queen of all the virtues. Indeed, it was an absolutely certain doctrine of his that the love of God should ever continually increase "in accordance with the very words of the commandment: 'Thou shalt love the Lord, thy God, with thy whole heart'; for the whole and the perfect are one same thing. . . Now the end of the commandment is charity from a pure heart, and a good conscience and an unfeigned faith, as the Apostle says (I Tim. i, 5), but no standard of measure is applicable to the end, but only to such things as conduce to the end (II-II, clxxxiv, 3)." This is the very reason why the perfection of charity falls under the commandment as the end to which we ought all to strive, each according to his degree.

Moreover, as "it is the characteristic of charity to make man tend to God by uniting the affections of man to God in such a way that man ceases to live for himself and lives only for God" (II-II, xvii, 6, ad 3), so the love of God, continually increasing in Thomas along with that double wisdom, induced in him in the end such absolute forgetfulness of self that when Jesus spoke to him from the cross, saying: "Thomas, thou hast written well about me," and asked him: "What reward shall I give thee for all thy labour?" the saint made answer: "None but Thyself, O Lord!" Instinct with charity, therefore, he unceasingly continued to serve the convenience of others, not counting the cost, by writing admirable books, helping his brethren in their labours, depriving himself of his own garments to give them to the poor, even restoring the sick to health. […]

*Devotion to the Blessed Sacrament*

In what other Doctor was this "word of wisdom" mentioned by St. Paul more remarkable and abundant than in the Angelic Doctor? He was not satisfied with enlightening the minds of men by his teaching: he exerted himself strenuously to rouse their hearts to make a return of His love to God, the Creator of all things. "The love of God is the source and origin of goodness in things" he magnificently declares (1, xx, 2), and he ceaselessly illustrates this diffusion of the divine goodness in his discussion of every several mystery. "Hence it is of the nature of perfect good to communicate itself in a perfect way and this is done in a supreme degree by God . . . in the Incarnation" (III, i, I). Nothing, however, shows the force of his genius and charity so clearly as the Office which he himself composed for the august Sacrament. The words he uttered on his deathbed, as he was about to receive the holy Viaticum, are the measure of his devotion to that Sacrament throughout his life: "I receive Thee, Price of the redemption of my soul, for the love of Whom I have studied, kept vigil and toiled."

After this slight sketch of the great virtues of Thomas, it is easy to understand the pre-eminence of his doctrine and the marvellous authority it enjoys in the Church.

Pius XI - Encyclical Studiorum Ducem, 1923, Text 22 – On the bedrock of humility.

**Text 5 – The art of being a disciple.**

St Thomas Aquinas wrote a treaty entitled The Master.

[…] Today, all the masters presenting themselves to us are—I wish to assume—true masters. But alongside these competencies, as eminent as they are, do we likewise have disciples, true disciples? Many declare that the shortfall is now on that particular side. Would there be some truth in what the eldest are heard saying: ‘Nowadays, nobody obeys anyone any more, nobody is willing to learn from anyone any more.’? In which case, would it not be about time that we substituted St Thomas’ treaty on ‘The Master’ with one on ‘The Art of Being a Disciple’?

Fear not. This art is simply about knowing how to get help from people and things. The art of being a disciple has to be understood as the art of saving time, just like the art of finding a useful address, the art of taking advantage of the passing car to get a lift, or the art of squeezing the lemon when thirsty as we hold it in our hand. To enter any particular field, to gain any knowledge, one has to get help. This is an art in itself: the art of being a disciple.

[…] We hear complaints that competence has disappeared; however, more than likely, is it not docility that is lacking elsewhere? Before we revive the art of being a disciple, we will have to—for a long time—suffer through many well-meaning juvenile intentions, scattered and fruitless, due to this lack of initial docility. The absence of docility proves the absence of a real willingness to learn. Claiming to search for what is true and good without any teaching from a master is the antithesis of a sincere search. We can observe this from the men who climbed to the top: far from starting with challenging and debating, they first sought a master. Sometimes in vain, and henceforth, in their successes, something was always lacking. Sometimes the master was found: they then saved themselves from much wasted time, illusions, and mistakes.

P. Jérôme, ocr - Vigilant dans la nuit (Vigilant in the Night), Ed. Saint Augustin, p. 58-60

**Text 6 – Blessed are the pure in heart, for they shall see God.**

Since no sensual passion troubled the mind of our Doctor, since no love for temporal things pressed him, and no desire for honours moved him, it followed that his intelligence would be a subtle one, and that the subtle Spirit of God’s Wisdom, which inhabited him by grace, made his understanding ever so penetrating. It has been reported that he once said to one of his students, during an informal conversation, and not out of vainglory, but rather to praise God and His grace, that he had never read a book that he hadn’t been able to understand, with the Divine Spirit’s help, or not been able to penetrate its mysteries.

It was fair indeed, that he, who had been entirely occupied in the studying of divine matters, to which divine providence had destined him, the divine Spirit never hid anything from this man of desire, but rather It revealed to him from the sacred doctrine, what was necessary. For he was the mouthpiece of divine wisdom, through which God had willed to reveal His secrets.

Guillaume de Tocco - L’histoire de Saint Thomas d’Aquin, Ed. Cerf, p. 91-92

**Text 7 – How to teach about purity.**

We must recognise that we do not speak enough about purity or about the teaching of this virtue. There is a false modesty which makes us reticent to discuss the subject as it deserves. Unfortunately, this virtue often brings to mind something extremely private and personal, which can only be spoken of in the context of sacramental confession. This is a grave error. **We must speak regularly to children and adolescents about this virtue,** in the terms appropriate to their age of course. It is a duty of all educators, both lay and clerical. We must prepare young people for the great combats which they will have to fight. And for that, we must remember two things.

First, purity exercises a strong attraction on delicate souls who have not yet been corrupted by the world and who are still under the influence of grace. It is important to know how to profit from this. Human nature was created to dedicate itself to grand ideals which draw us to strive upwards, while overcoming every obstacle. And as this tendency is part of our very nature: it doesn’t change with the times or with modernity. The more something costs, the more it attracts the ardent souls of the youth, conscious of the fact that they are the ones who must build their own future. If they are well-educated and well-prepared, they will possess all the elements needed to exercise the prudence required in the pursuit of this ideal.

But we cannot neglect to provide them with the knowledge, advice, and the examples they need.

Secondly, there are two opposing traps to avoid in the teaching of purity. We easily fall victim to a dialectic between two errors, which we often try to avoid by finding a false compromise between the two. This consists, on the one hand, of puritanism; a reduction of purity to a strict code of exterior rules to be applied. It’s quite clearly a caricature, as we risk evaluating purity, and everything concerning it, according to the measurement of a formal rigidity. There is nothing more sadly efficacious in teaching young people the cult of mere appearance, while dragging them away from the truly essential. On the other hand, we find the liberal model, which tends to despise all exterior rules for the sake of a pseudo-liberty of the mind, which refuses to tolerate any restraint. In the first case, we have the tendency to see evil everywhere – except where it primarily resides. In the second case, we tend not to see evil at all. The great danger, when refusing these two extremes, would be to seek a sort of halfway point, a compromise between rigidity and laxity. Let us rather break free from this dialectic completely, as it is not truly useful. Such a compromise would not be a good point of reference; it risks misleading and discouraging educators permanently.

True purification of the heart is another thing entirely: it consists of seeking purity as a virtue, one which flows directly from Faith, which transforms the soul profoundly and draws it upwards – the very reason why it was created. Faith strengthens the soul and disposes it to pursue good and thus to find its perfection.

Don D. Pagliarani

*Lettre aux amis et bienfaiteurs (Letter to friends and benefactors)*, n° 93, p. 25-27

**Text 8 – Nothing but Thee, Lord.**

Whilst in Naples, Brother Thomas was then composing the third part of the Summa, and was writing on the Passion and Resurrection of Christ. One day before Matins, the sacristan saw him elevated from the ground by nearly a metre. He stayed to contemplate him for a long time. Suddenly, he heard a voice coming out of the image of the crucified One, toward which the tearfully praying Doctor was turned: “You have written well about me, Thomas. Which reward would you have me grant you for your work? – Nothing but Thee, Lord.”

J. Maritain - Le Docteur Angélique, Ed. Desclée de Brouwer, p. 33

**Text 9 – The benefits of prayer.**

Prayer produces three kinds of good.

Firstly, it constitutes a valuable and effective remedy against ailments. It indeed delivers us from the sins committed. [...] Thus prayed the thief on the cross, and he obtained his forgiveness, for Jesus answered him: Truly I tell you, today you will be with me in Paradise. (Lc. XXIII, 43).

In the same way, the publican prayed, and he went down to his house justified (cf. Lc. XVIII, 14). Prayer frees us from the fear of future sins, tribulations and sadness.

If any is sad, says Saint James (V, 13), let him pray with a calm soul.

Secondly, prayer is a valuable and effective means of realising all our desires. Whatever you ask in prayer, says Jesus (Mk. XI, 24), believe that you will receive it.

Moreover, if we are not heard, we do not insistently ask. We must always pray and not give up, says Christ Jesus (Lc., 18, 1). We also may not ask what is most useful for our salvation. [...] Saint Paul is an example because he asked to be delivered from a poignant pain in his flesh three times and it was not granted (cf. II Cor. XII, 8).

Thirdly, prayer is helpful because it makes us familiar with God. May prayer, said the Psalmist (Ps. CXL, 2), remain before you, like incense with a penetrating and persistent odour.

Saint Thomas Aquinas - Le Pater et l’Ave, Ed. N.E.L., p. 25-27

**Text 10 – God speaks in the silence**

On public transport, I was used to being on my mobile phone. One day, I told myself that I was as low as everyone else, as inhuman, and I tried to look people in the eye, start conversations, and joke, but I found myself very alone, so I thought of Him. Jesus was undoubtedly doing the same thing with me. So, I closed my eyes, thinking that He is very much alive in me: as Saint Teresa of Avila expressed about Saint Augustine: "After having sought God in many places, he found Him within himself -even… therefore, there is no need to cry out to speak to Him, because He is so close that, however low we speak to Him, He hears. »

And I sought to enter his Heart by meeting his gaze. "I am not asking you to fix your thoughts on Him or make lofty and learned considerations. I only want to ask you one thing: Look at Him! What prevents you from looking at Our Lord with the gaze of your soul, even if only for a moment, if you cannot do more?... For your Spouse never lets you out of His sight: He has borne a thousand dreadful sins for you, a thousand abominations, without His gaze ever leaving you because He esteems your look so much that He will neglect nothing on His side to have it..."

Little by little, I glimpsed that "for God, to look is to love." And I understood what certainly lived in Monsignor Lefebvre's soul and made him choose this episcopal motto: "We recognized the love that God has for us, and we believed in it!" (I Jn. IV, 36)

"We understand absolutely nothing about modern civilization if we do not first admit that it is a universal conspiracy against all kinds of interior life," Bernanos insisted in 1947. The current world—for those who do not step back from it—radically prevents any relationship with God because its noise and low distractions make it impossible to listen to him.

It is, therefore, necessary if we want our young people to hear God's call to teach them to enjoy silence. With family, first. Blessed are the parents who set the example of silent prayer or spiritual reading to their children. In Catholic schools, blessed are the educators who encourage students to enjoy a few minutes of solitude with the Lord in front of the tabernacle of the school chapel! In scouts or MJCF camps, blessed are the leaders who learn to contemplate God through his creation! Happy are the hikers who listen to what nature tells them about its Author! Blessed are the families where mobile phones are banned from the bedroom and left in a shared room, and where family relationships are rich because even the cries, the amusements, and arguments of children are silent to the world, to its invasion into the family.

Young people who embrace silence in their lives will grow into profound, attentive, stable, and solid adults. They will be more attuned to God's call, while others may risk being deaf to it. Silence is not just a pause from the noise, but a powerful tool for spiritual growth and connection with God.

Father G. Gaud- Letter on vocations, April 2023

**Text 11 – A strength to edify.**

It is not in revolt that obstacles are the most numerous, it is in the establishment of order; it is not for destruction that more strength is required, but for construction. Saint Thomas Aquinas is the hero of the intellectual order; the immense philosophical and theological enterprise which he took upon himself in his days—and which required, in order to be successful, not only his genius, but also all his prudence and strength, the perfect combination of virtues and gifts of his admirable sanctity—is a far more wonderful adventure than the most noble human endeavours: it is an angelic adventure. He often told his friend that he would never amount to anything in the Order or the Church. Yet on his shoulders rest the entire future of Christian civilisation and of intelligence, and the greatest mission which the Church ever gave to one of her children.

J. Maritain in Le Docteur Angélique (The Angelic Doctor), Ed. Desclée de Brouwer, p. 110-111

**Text 12 – To cross the threshold of friendship.**

Do not forget that the first and essential condition to crossing the threshold of friendship is renouncement: the disinterested pursuit of the good of your friend, of their advantages, their interests and their joys.

Remember also that ideal friendship does not exist and is not necessary. Life never brings us all that we dream of. We must envisage real life. And the reality is that we all have faults, many more than we think. And we make others suffer with our faults. We must love each other despite these faults; and if we love each other truly, we should aim to correct them in our friends. It is on this condition that friendship merits its name and plays its role. As long as it does not do this, it remains camaraderie.

True friendship has existed and will always exist. But I think that it is quite rare; and perhaps even more so today. For it is the opposite of selfishness which is very common. The selfish person only looks after himself, the friend, on the contrary, lets all his soul flow into the soul of the other so that the two make one.

*Dom. A. Guillerand - Ecrits spirituels, II, ED. Benedittine Di Pricilla, Rome, p.276*

**Text 13 – Go to Thomas.**

St. Thomas has been duly proclaimed patron of all Catholic schools because he marvellously combined both forms of wisdom, the rational and the divinely inspired, because he had recourse to prayer and fasting to solve the most difficult problems, because he used the image of Christ crucified in place of all books. Let him be a model also for seminarians, so that they may learn how to pursue their studies to the best advantage and with the greatest profit to themselves. Members of religious communities should look upon the life of St. Thomas as upon a mirror; he refused even the highest dignities offered to him in order to live in the practice of the most perfect obedience and to die in the sanctity of his profession. Let all the Faithful of Christ take the Angelic Doctor as a model of devotion to the august Queen of Heaven, for it was his custom often to repeat the “Hail Mary” and to inscribe the sweet Name upon his pages and let them ask the Doctor of the Eucharist himself to inspire them with love for the divine Sacrament. Priests above all will be zealous in so doing, as is only proper. “For Thomas was accustomed, unless prevented by illness, to say Mass daily and heard another Mass said by his socius or some other friar which he very often served,” declares the careful historian of his life. But could anyone find words to express the spiritual fervour with which he said Mass himself, the anxious care with which he made his preparation, the thanksgivings he offered to the divine Majesty after he had said it?

Again, if we are to avoid the errors which are the source and fountainhead of all the miseries of our time, the teaching of Aquinas must be adhered to more religiously than ever. For Thomas refutes the theories propounded by Modernists in every sphere, in philosophy, by protecting, as We have reminded you, the force and power of the human mind and by demonstrating the existence of God by the most cogent arguments; in dogmatic theology, by distinguishing the supernatural from the natural order and explaining the reasons for belief and the dogmas themselves; in theology, by showing that the articles of faith are not based upon mere opinion but upon truth and therefore cannot possibly change; in exegesis, by transmitting the true conception of divine inspiration; in the science of morals, in sociology and law, by laying down sound principles of legal and social, commutative and distributive, justice and explaining the relations between justice and charity; in the theory of asceticism, by his precepts concerning the perfection of the Christian life and his confutation of the enemies of the religious orders in his own day. Lastly, against the much-vaunted liberty of the human reason and its independence regarding God he asserts the rights of primary Truth and the authority over us of the Supreme Master. It is therefore clear why Modernists are so amply justified in fearing no Doctor of the Church so much as Thomas Aquinas.

Accordingly, just as it was said to the Egyptians of old in time of famine: “Go to Joseph,” so that they should receive a supply of corn from him to nourish their bodies, so We now say to all such as are desirous of the truth: “Go to Thomas,” and ask him to give you from his ample store the food of substantial doctrine wherewith to nourish your souls unto eternal life.

Pius XI - Encyclical Studiorum ducem, 1923