Pope Pius X

Saints: Pius X

Pius X (1835–1914), pope. Born at Riese (Venetia) of a poor family, he was ordained priest in 1858 and became archpriest of Salzano in 1867. In 1875 he became a canon of Treviso, chancellor of the diocese, and spiritual director of the seminary; in 1884 bishop of Mantua, and in 1893 patriarch of Venice and cardinal. At the conclave of 1903 he was elected pope in succession to Leo XIII: he took as his motto 'To restore all things in Christ' (Eph. 1: 10). In contrast to some of his predecessors, he was both a peasant and a pastoral pope.

Many of his important and far-reaching achievements realized this ideal: the encouragement of frequent communion and the admission to it of children from the age of about seven, the reform of Church music with the encouragement of Gregorian chant and (to a lesser degree) classical polyphony, the reform of Church Law (promulgated by his successor Benedict XV), and the reorganization of the Roman Congregations. In a wider field he redirected and reinspired Catholic Action, giving it a deeper base than a merely socio-political one. In the field of Christian doctrine he condemned the error of Modernism in the encyclical Pascendi and the decree Lamentabili: regrettably this was the occasion for reactionary zealots to impugn the orthodoxy of a number of eminent Catholic scholars; it took years to recover from this crisis. In the field of Church–State relations in France, Pius sacrificed ecclesiastical property for the sake of independence from state control, asking the clergy and faithful for considerable material sacrifices for this purpose. Also in France he condemned the extremes of the ‘liberal’ movement called the Sillon and the extremes of right-wing political thought in the Action Française organization. It was perhaps unfortunate that the latter condemnation was not made public until some years after Pius’ death.

He lived long enough to see his tireless efforts to avert a World War frustrated and he died on 20 August 1914 with a reputation for miracles, simplicity, and poverty, having written in his will 'I was born poor, I have lived poor, and I wish to die poor'. Certain aspects of wealth and ceremony in the Vatican were profoundly distasteful to him. There was a popular outcry in favour of his canonization immediately he died; but he was in fact canonized by Pius XII in 1954. Feast: formerly 3 September, now 21 August.

Bibliography
Click here for a list of abbreviations used in this bibliography.


Biography: Pius X

Pius X (1835-1914) was pope from 1903 to 1914. He is best remembered for his liturgical and canonical reforms rather than for any contribution to world peace or Church unity.

Giuseppe Melchiorre Sarto, who became Pius X, was born at Riese, Trieste Province, Italy, on June 2, 1835. His parents were poor. He was trained for the priesthood at
Padua and became a parish priest in Venice, where he stayed until 1875, when he became canon at Treviso Cathedral and superior of Treviso Seminary. Becoming bishop of Mantua in 1884, he was made a cardinal by Leo XIII in 1893. Three days later Leo made him patriarch of Venice. He was elected pope on Aug. 4, 1903.

In his policies Pius X reverted to the main lines of Pius IX, forgoing the social reforms and political intent which had characterized Leo's pontificate. Pius X set out to develop the spiritual qualities of priests and people and to ensure that modern scientific theories and methodology made no inroads into the faith of his Church. Here he showed a complete and dogmatic intransigence. He seized the occasion for action when a group of Catholic Bible scholars applied the latest scientific data to the Bible and produced certain conclusions. Pius X took action chiefly in the form of an encyclical letter, Pascendi, and in a decree, Lamentabili (both issued in September 1907).

In the letter Pius X attacked what has been called modernism, condemning 65 propositions which according to Pius undermined the traditional dogma of Christianity. Modernism, in essence, tended to renounce certain traditional dogmas for the sake of accommodating certain modern scientific theories. It represented a "modernizing" attempt, and hence its name. The letter of Pius had untold effects on both the faith of individuals and the intellectual life of the Church as well as on the whole approach of the Church to modern man. Many left the Church or were excommunicated. Research and intellectual inquiry were stifled for well over 40 years until the reign of Pius XII.

The attitude of Pius X made the Church unattractive to many outside it, and it cut off Church institutions from any active participation in the intellectual life of biblical scholars. Pius imposed the annual renewal of an oath by all Roman Catholic seminary professors and academicians that they reject the 65 propositions, or formulations, of modernism, thus effectively hampering the inner development of Roman Catholic philosophy and theology. Pius X backed up this decree and letter by relegating a whole series of books to the Index of Forbidden Books and by imposing a rigorous control over the Pontifical Biblical Commission, so that all professors and students of Bible matters were under surveillance and control.

Pius X instituted a reaction against the Christian Democrats, the Catholic party in Italy. He objected to any Catholic in Italy or elsewhere conducting a social or political life independently of the Church hierarchy. He condemned popular Catholic parties in Italy and France, including Charles Maurras's Action Française. In this matter Pius carried Leo XIII's political paternalism to an extreme and rejected democratic ideals. In pursuance of this policy a break with the French government was inevitable because of the secularizing philosophy of that government and the law of 1905 separating Church and state in France. Tension between Russia and the Vatican grew over Poland. Pius had uneasy relations with Germany, Austria, and the United States for the same reasons.

As a Church reformer, Pius X was more successful. He reformed the teaching of catechism and the education and preaching of priests. He promoted reverence for the Eucharist and various other liturgical reforms. He initiated a rewriting of the Church Code of Canon Law, and he modernized the Curia, or central administration of the Roman Church.

Perhaps one of Pius's greatest achievements was the improved condition of Vatican relations with the Italian state. Pius ceased labeling the state as a usurper of papal possessions, and by abstention from polemics he reached a modus vivendi with the state in which neither side admitted wrong or accused the other of doing wrong. A more realistic view of the facts came to be held on both sides. The fear of socialism also seemed to draw liberals and conservatives together on the political scene, and gradually Italian Catholics were allowed to participate in political life. Pius laid down seven conditions under which a Catholic might vote for political candidates. These
were summarized in the so-called Gentilioni Pact of 1913. Pius X's moral attitude was again clearly manifested in his refusal to approve of the Austrian and German cause at the outbreak of World War I and in his denunciation of all recourse to violence as a means of settling disputes. Pius, who died on Aug. 20, 1914, was declared a saint by Pius XII in 1954.

Further Reading


Additional Sources


Britannica Concise Encyclopedia: Saint Pius X

(born June 2, 1835, Riese, Venetia, Austrian Empire — died Aug. 20, 1914, Rome, Italy; canonized May 29, 1954; feast day August 21) Pope (1903 – 14). Born in the Italian region of Venetia, he became bishop of Mantua in 1884 and patriarch of Venice in 1893. He was elected pope in 1903 and soon became known both for his piety and for his staunch religious and political conservatism. Pius suppressed the Catholic intellectual movement known as Modernism and opposed the political movement for social reform known as Christian Democracy. He worked to organize the laity for collaboration in the church's apostolic work, and he reformed the Catholic liturgy. His decision to systematize canon law led to the publication of the new code in 1917, which became effective in 1918.

For more information on Saint Pius X, visit Britannica.com.

Columbia Encyclopedia: Saint Pius X

Pius X, Saint, 1835–1914, pope (1903–14), an Italian named Giuseppe Sarto, b. near Treviso; successor of Leo XIII and predecessor of Benedict XV. Ordained in 1858, he became bishop of Mantua (1884) and patriarch of Venice (1893). Soon after his accession to the Holy See he found himself in major conflict with the French government over the latter's regulation of church affairs. The government finally decreed (1905) the separation of church and state and sequestered church property. Pius was more conciliatory toward the Italian government, relaxing the church's strictures on participation by Roman Catholics in political life. In the decree Lamentabili (1907) and the encyclical Pascendi (1907), Pius condemned religious modernism, and disciplinary measures were taken to stamp out what he called the "synthesis of all heresies." The pope set up a commission to recodify the canon law; he encouraged the use of plainsong; he set up the new Roman breviary as the norm for the whole church; he made the Roman congregations more efficient; he set up a commission to translate the Bible anew; and he regularized the position of the hierarchies in many countries. Known for his interest in the poor, he was widely venerated during his lifetime. He was canonized (1954) by Pius XII. Feast: Sept. 3.

Bibliography
Saint Pius X

(see Latin: Pius PP. X) (June 2, 1835—August 20, 1914), born Giuseppe Melchiorre Sarto, was the 257th Pope of the Roman Catholic Church, serving from 1903 to 1914, succeeding Pope Leo XIII (1878–1903). He was the first pope since Pope Pius V (1566–72) to be canonized. Pius X codified Catholic doctrines to inspire conformity in the church and rejected modern values. His most important reform codified Church law in a central fashion. He was a pastoral pope, encouraging personal piety and a lifestyle reflecting Christian values. He was born in the pastoral town of Riese.

Pope Pius was a Marian Pope, whose encyclical Ad Diem Illum expresses his desire through Mary to renew all things in Christ, which he had defined as his motto in his first encyclical. Pius believed that there is no surer or more direct road than by Mary to achieve this goal. Pius X was the only Pope in the 20th century with extensive pastoral experience at the parish level, and pastoral concerns permeated his papacy;
he favoured the use of the vernacular in catechesis. Frequent communion was a lasting innovation of his papacy. Pius X had similar problems as did Pope Pius IX, in that he is not considered to have been a great diplomat. His direct style and condemnations did not gain him much support in the aristocratic societies of pre-World War I in Europe.

Him immediate predecessor had actively promoted a synthesis between the Catholic Church and secular culture; faith and science; and divine revelation and reason.[2] Pius X defended the Catholic faith against popular 19th century views such as indifferentism and relativism which his predecessors had warned against as well.[3] He followed the example of Leo XIII by promoting Thomas Aquinas and Thomism as the only theology to be taught in Catholic institutions. Pius opposed modernism, a theological school of thought, which claimed that Catholic dogma itself should be modernized and blended with nineteenth century philosophies. He viewed modernism as an import of secular errors affecting three areas of Roman Catholic belief: theology, philosophy and dogma.[4]

Personally, Pius combined within himself a strong sense of compassion, benevolence, poverty, but also stubbornness, and a certain stiffness.[5] He wanted to be pastor and was the only pope in the 20th century who gave Sunday sermons every week. His charity was extraordinary, filling the Vatican with refugees from the 1908 Messina quake, long before the Italian government began to act on its own.[6] He rejected any kind of favours for his family, his brother remained a postal clerk, his favourite nephew stayed on as village priest, and his three sisters lived together close to poverty in Rome.[7] He often referred to his own humble origins, taking up the causes of poor people. I was born poor, I have lived poor, and I wish to die poor.[8] Considered a holy person by many, public veneration of Pope Pius began soon after his death. Numerous petitions resulted in an early process of beatification.[9]

Contents

1 Early life and ministry
   1.1 Cardinal and Patriarch
2 Papal election
3 Pius X's pontificate
   3.1 Church reforms and theology
      ■ 3.1.1 Restoration in Christ and mariology
      ■ 3.1.2 Tra le sollecitudini and Gregorian chant
      ■ 3.1.3 Liturgical changes
      ■ 3.1.4 Anti-modernism
      ■ 3.1.5 Catechism of Saint Pius X
      ■ 3.1.6 Reform of Canon Law
      ■ 3.1.7 Reform of Church administration
   3.2 Church policies towards secular governments
      ■ 3.2.1 Relations with the Kingdom of Italy
      ■ 3.2.2 Relations with Russia
   3.3 Other activities
4 Death and burial
5 Canonization
6 Papal coat of arms
   6.1 Sources
7 References
8 See also
9 Bibliography
10 External links
Early life and ministry

Giuseppe Melchiorre Sarto was born in Riese, province of Treviso (Veneto), Italy. He was the second born of ten children of Giovanni Battista Sarto (1792–1852) and Margarita Sanson (1813–1894). He was baptized June 3, 1835. Giuseppe's childhood was one of poverty, being the son of the village postman. Though poor, his parents valued education, and Giuseppe walked 6 kilometers to school each day.

At a young age, Giuseppe studied Latin with his village priest, and went on to study at the gymnasium of Castelfranco Veneto. "In 1850 he received the tonsure from the Bishop of Treviso, and was given a scholarship [from] the Diocese of Treviso" to attend the Seminary of Padua, "where he finished his classical, philosophical, and theological studies with distinction". [10]

On September 18, 1858, Giuseppe Sarto was ordained a priest, and became chaplain at Tombolo. While there, Father Sarto expanded his knowledge of theology, studying both Saint Thomas Aquinas and Canon law, while carrying out most of the functions of the parish pastor, who was quite ill. In 1867, he was named Arch-Priest of Salzano. Here he restored the Church and expanded the hospital, the funds coming from his own begging, wealth and labor. He became popular with the people when he worked to assist the sick during the cholera plague that swept into northern Italy in the early 1870s. He was made Canon (or Chancellor) of the Cathedral and Diocese of Treviso, holding offices such as spiritual director, rector of the Treviso seminary, and examiner of the clergy. As Chancellor he made it possible for public school students to receive religious instruction.
In 1878 Bishop Zanelli died, leaving the Bishopric of Treviso vacant. Following Zanelli’s death, the canons of cathedral chapters (of which Monsignor Sarto was one) inherited the episcopal jurisdiction as corporate body, and were chiefly responsible for the election of a Vicar-Capitular who would take over the responsibilities of Treviso until a new bishop was named. In 1879, Sarto was elected to the position, which he served in from December of that year to June 1880.

After 1880, Sarto taught dogmatic theology and moral theology at the seminary in Treviso.

**Cardinal and Patriarch**

Cardinal Sarto

Pope Leo XIII made him a cardinal in a secret consistory on June 12, 1893. He was named Cardinal-Priest of Saint Bernardo alle Terme. Three days after this, Cardinal Sarto was publicly named Patriarch of Venice. This caused difficulty, however, as the government of the reunified Italy claimed the right to nominate the Patriarch based on its previous alleged exercise by the Emperor of Austria. The poor relations between the Roman Curia and the Italian civil government since the annexation of the Papal States in 1870 placed additional strain on the appointment. The number of vacant sees soon grew to thirty. Sarto was finally permitted to assume the position of Patriarch in 1894.

As Cardinal and Patriarch, Sarto steered clear of political involvement, allocating his time for social works and strengthening parochial banks. However, in his first pastoral letter to the Venetians, Cardinal Sarto argued that in matters pertaining to the Pope, "There should be no questions, no subtleties, no opposing of personal rights to his rights, but only obedience."

**Papal election**

*Main article: Papal conclave, 1903*
On July 20, 1903, Leo XIII died, and at the end of that month the conclave convened to elect his successor. According to historians, the favorite was the late Pope's secretary of state, Cardinal Mariano Rampolla del Tindaro. On the first ballot, Cardinal Rampolla received 24 votes, Cardinal Gotti had 17 votes, and Cardinal Sarto 5 votes. On the second ballot, Rampolla had gained 5 votes, as did Sarto. The next day, it seemed that Rampolla would be elected. However, the veto (jus exclusivae) against Rampolla's nomination, by Polish Cardinal Jan Puzyna from Cracow in the name of Emperor Franz Joseph (1848–1916) of Austria-Hungary, was proclaimed. Many among the conclave, including Rampolla, protested the veto, and it was even suggested that he be elected pope despite the veto.

However, the third vote had already begun, and thus the conclave had to continue with the voting, which resulted in no clear winner, though it did indicate that many of the conclave wished to turn their support to Sarto, who had 21 votes upon counting. The fourth vote showed Rampolla with 30 votes and Sarto with 24. It seemed clear that the cardinals were moving toward Cardinal Sarto.

On the following morning, the fifth vote of the conclave was taken, and the count had Rampolla with 10 votes, Gotti with 2 votes, and Sarto with 50 votes[citation needed]. Thus, on 4 August 1903, Cardinal Sarto was elected to the 257th pontificate. This marked the last time a veto would be exercised by a Catholic monarch in the proceedings of the conclave.

At first, it is reported, Sarto declined the nomination, feeling unworthy. Additionally, he had been deeply saddened by the use of the Austro-Hungarian veto and vowed to rescind these powers and excommunicate anyone who leaked information during a conclave. With the cardinals asking him to reconsider, it is further reported, he went into solitude, and took the position after deep prayer and the urging of his fellow cardinals.

In accepting the papacy, Sarto took as his papal name Pius X, out of respect for his recent predecessors of the same name, particularly Pope Pius IX (1846–78), who had fought against theological liberals and for papal supremacy. Pius X's traditional coronation took place on the following Sunday, 9 August 1903.

**Pius X's pontificate**
The pontificate of Pius X was noted for its conservative theology and reforms in liturgy and church law. In what became his motto, the Pope stated in 1903 that his papacy will undertake *Instaurare Omnia in Christo*, or "to restore all things in Christ."

In his first encyclical (*E Supremi Apostolatus*, October 4, 1903), he stated that his overriding policy as follows: "We champion the authority of God. His authority and Commandments should be recognized, deferred to, and respected."

### Church reforms and theology

#### Restoration in Christ and mariology

Pius X promoted daily communion. In his 1904 encyclical *Ad Diem Illum*, he views Mary in context of "restoring everything in Christ". Spiritually we all are her children and she is the mother of us, therefore, she is to be adored like a mother. Christ is the Word made Flesh and the Savior of mankind. He had a physical body like every other man: and as Savior of the human family, he had a spiritual and mystical body, the Church. This, the Pope argues has consequences for our view of the Blessed Virgin.

She did not conceive the Eternal Son of God merely that He might be made man taking His human nature from her, but also, by giving him her human nature, that He might be the Redeemer of men. Mary, carrying the Savior within her, also carried all those whose life was contained in the life of the Savior. Therefore all the faithful united to Christ, are members of His body, of His flesh, and of His bones from the womb of Mary like a body united to its head. Though a spiritual and mystical fashion, all are children of Mary, and she is their Mother. Mother, spiritually, but truly Mother of the members of Christ. (S. Aug. L. de S. Virginitate, c. 6).

#### *Tra le sollecitudini* and Gregorian chant

Within three months of his coronation, Pius X published his *motu proprio* *Tra le sollecitudini* (possibly co-written by his friend Lorenzo Perosi). Classical and Baroque compositions had long been favoured over Gregorian chant in ecclesiastical music. The Pope announced a return to earlier musical styles, championed by Don Perosi. Since 1898, Perosi had been Director of the Sistine Chapel Choir, a title which Pius X upgraded to "Perpetual Director." The Pope's choice of Dom Joseph Pothier to supervise the new editions of chant led to the official adoption of the Solesmes edition of Gregorian chant.

### Liturgical changes
In his papacy, Pius X worked to increase devotion in the lives of the clergy and laity, particularly in the Liturgy of the Hours (which he reformed considerably - see Reform of the Roman Breviary by Pope Pius X) and the Holy Mass.

In addition to restoring to prominence the Gregorian Chant, he placed a renewed liturgical emphasis on the Eucharist, saying, "Holy Communion is the shortest and safest way to Heaven." To this end, he encouraged frequent reception of Holy Communion. This extended to children, who had reached the "age of discretion" (about seven years old), as well, though he did not permit a return to the older practice of infant communion. In conjunction, he also emphasized frequent recourse to the Sacrament of Penance in order that Holy Communion would be received worthily. Pius X's devotion to the Eucharist would eventually earn him the honorific of "Pope of the Blessed Sacrament," by which he is still known among his devotees.

**Anti-modernism**

Pius X's papacy featured vigorous condemnation of what he termed 'modernists' and 'relativists' who endangered the Catholic faith (see for example his Oath Against Modernism). This is perhaps the most controversial aspect of his papacy.

Modernism and relativism, in terms of their presence in the Church, were theological trends that tried to assimilate modern philosophers like Kant into church theology, in much the same way Aristotelian philosophy was united with theology by the scholastics. Modernists justified this change with the idea that beliefs of the Church have evolved throughout its history and continue to evolve. Anti-modernists viewed these notions as contrary to the dogmas and traditions of the Catholic Church.

In a decree, entitled Lamentabili sane exitu, issued 3 July 1907, Pius X formally condemned sixty-five modernist or relativist propositions concerning the nature of the Church, revelation, biblical exegesis, the sacraments, and the divinity of Christ. This was followed by the encyclical Pascendi Dominici Gregis (or "Feeding the Lord's Flock"), which characterized Modernism as the "synthesis of all heresies." Following these, Pius X ordered that all clerics take the Sacrorum antistitum, an oath against Modernism. He also encouraged the formation and efforts of Sodalitium Pianum (or League of Pius V), an anti-Modernist network of informants.

Pius X's aggressive stance against modernism caused some disruption within the Church. Although only about forty clerics refused to take the oath, Catholic scholarship with modernistic tendencies was substantially discouraged. Theologians who wished to pursue lines of inquiry in line with secularism, modernism, or relativism had to stop, or face conflict with the papacy, and possibly even excommunication.

**Catechism of Saint Pius X**
The Catechism of Pope St. Pius X is his realization of a simple, plain, brief, popular Catechism for uniform use throughout the whole world; it was used in the ecclesiastical province of Rome and for some years in other parts of Italy; it was not, however, prescribed for use throughout the universal church.[15] The characteristics of Pius X were "simplicity of exposition and depth of content. Also because of this, St. Pius X's catechism might have friends in the future."[16]

The Catechism of Saint Pius X, issued first in 1908, i.e. at the beginning of the twentieth century, in Italian (Catechismo della dottrina Cristiana, Pubblicato per Ordine del Sommo Pontifice San Pio X), dealt in less than 50 pages with all relevant questions of faith and morality in a simple but comprehensive form, which is one reason for its continued popularity,[citation needed] according to Joseph Ratzinger.[citation needed] An English translation runs to more than 115 pages.[17]

As asked in 2003, whether the almost 100-year-old Catechism of Saint Pius X was still valid, Cardinal Joseph Ratzinger said: "The faith as such is always the same. Hence the Catechism of Saint Pius X always preserves its value. Whereas ways of transmitting the contents of the faith can change instead. And hence one may wonder whether the Catechism of Saint Pius X can in that sense still be considered valid today."[18]

Reform of Canon Law

The Canon Laws of the Catholic Church varied from region to region with no overall prescriptions. On March 19, 1904, Pope Pius X named a commission of Cardinals to draft a universal set of laws to be the Canon law for the twentieth century. Two of his successors worked in the commission, G. della Chiesa, to become Pope Benedict XV and Eugenio Pacelli, to become Pope Pius XII. The new Canon Law was decreed after the death of Pius X, by Benedict XV in 1917.

Reform of Church administration

Pius X reformed the Roman curia with the constitution Sapienti Consilio, and specified new rules enforcing a bishop's oversight of seminaries in the encyclical Pieni L'Animo. He established regional seminaries (closing some smaller ones), and promulgated a new plan of seminary study. He also barred clergy from administering social organizations.

Church policies towards secular governments
Pius X reversed the accommodating approach of Leo XIII towards secular governments, appointing Rafael Cardinal Merry del Val as Secretary of State. When the President of France Émile Loubet visited Italian monarch Victor Emmanuel III (1900–46), Pius X, still refusing to accept the annexation of the Papal territories by Italy, reproached the French president for this visit and refused to meet him. This led to a diplomatic break with France, and in 1905 France issued a Law of Separation, which separated church and state, and which the Pope denounced. The effect of this separation was the Church's loss of its government funding in France. Eventually, France expelled the Jesuits and broke off diplomatic relations with the Vatican.

The Pope adopted a similar position toward secular governments in other parts of the world: in Portugal, Ireland, Poland, Ethiopia, and a number of other states with large Catholic populations. His actions and statements against international relations with Italy angered the secular powers of these countries, as well as a few others, like England and Russia.

In 1908 the papal decree Ne Temere came into effect which complicated mixed marriages. Marriages not performed by a Roman Catholic priest were declared legal but religiously invalid, worrying some Protestants that the Church would counsel separation for couples married in a Protestant church or by civil service. Priests were given discretion to refuse to perform mixed marriages or lay conditions upon them, commonly including a requirement that the children be raised Roman Catholic. The decree proved particularly divisive in Ireland, which has a large Protestant minority, and contributed indirectly to the subsequent political conflict there.

As secular authority challenged that of the papacy, Pius X became more aggressive. He suspended the Opera dei Congressi, which coordinated the work of Catholic associations in Italy, as well as condemned Le Sillon, a French social movement that tried to reconcile the Church with liberal political views. He also opposed trade unions that were not exclusively Catholic.
Pius X partially lifted decrees forbidding Italian Catholics from voting; however, he never recognized Italy.

**Relations with the Kingdom of Italy**

Initially Pius maintained his prisoner in the Vatican stance but with the rise of socialism he began to allow the non expedit to be relaxed. In 1905 in his encyclical *Il Fermo Proposito* he allowed Catholics to vote when they were ‘help[ing] the maintenance of social order’ by voting for deputies who were not socialist.

**Relations with Russia**

*Main article: Tribus Circiter*

Under Pope Pius X (1903–1914), the traditionally difficult situation of Polish Catholics in Russia did not improve. Although Tsar Nicolas issued a decree February 22, 1903, promising religious freedom for the Catholic Church, and, in 1905, promulgated a constitution, which included religious freedom, the Russian Orthodox Church felt threatened and insisted on stiff interpretations. Papal degrees were not permitted and contacts with the Vatican remained outlawed. A religious movement the Mariavites, supported and financed by Russia, began to gain ground among the Polish faithful, although the Pope had condemned it in 1907. In his encyclical *Tribus Circiter* Pope Pius wrote to the episcopate, warning against national radicals and asks for peace and order. In 1907 he signed an agreement, which prescribes mandatory Russian history and literature courses in Catholic seminaries in Polish Russia, in exchange for greater rights for the faithful.

Afterwards, he felt betrayed by the Russians who did not ease the conditions of Polish faithful: At his last public reception of the Diplomatic Corps, Pope Pius X publicly told the Russian ambassador Nelidoff,

- We will not accept greetings or congratulations from Russia, which did not keep a single promise to us and or to the Catholics in Russia.

As a surprised Nelidoff disagreed, the Pope rose from his throne and asked the ambassador to leave the room.

**Other activities**
In addition to the political defense of the Church, liturgical changes, anti-modernism, and the beginning of the codification of Canon law, the papacy of Pius X saw the reorganization of the Roman Curia. Also, to update the education of priests, seminaries and their curricula were reformed.

Pius X beatified ten individuals and canonized four. Those beatified during his pontificate, were Marie Genevieve Meunier (1906), Rose Chretien (1906), Valentin Faustino Berri Ochoa (1906), Saint Clarus (1907), Zdislava Berka (1907), John Bosco (1907), John van Ruysbroeck (1908), Andrew Nam Thung (1909), Agatha Lin (1909), Agnes De (1909), Joan of Arc (1909), and John Eudes (1909). Those canonized by him were Alexander Sauli (1904), Gerard Majella (1904), Clement Mary Hofbauer (1909), and Joseph Oriol (1909).

Pius X published sixteen encyclicals; among them was Vehementer nos on February 11, 1906, which condemned the 1905 French law on the separation of the State and the Church. Pius X also confirmed the existence of Limbo in Roman Catholic theology in his 1905 Catechism, saying that the unbaptized "do not have the joy of God but neither do they suffer... they do not deserve Paradise, but neither do they deserve Hell or Purgatory."[^25] On November 23, 1903, Pius X issued a papal directive, a motu proprio, that banned women from singing in church choirs.

In the Prophecy of St. Malachy, the collection of 112 prophecies about the Popes, Pius X appears as Ignis Ardens or "Burning Fire."

Death and burial
In 1913 Pius X suffered a heart attack, and subsequently lived in the shadow of poor health. In 1914, the Pope fell ill on the Feast of the Assumption of Mary (15 August), an illness from which he would not recover. His condition was worsened by the events leading to the outbreak of World War I (1914–18), which reportedly sent the 79 year-old Pope into a state of horror and melancholy. He died on 20 August 1914 of a heart attack, only a few hours after the death of Jesuit leader Franz Xavier Wernz.

Following his death, Pius X was buried in a simple and unadorned tomb in the crypt below St. Peter's Basilica. Papal physicians had been in the habit of removing organs to aid the embalming process. Pius X expressly prohibited this, however, and none of his successors have allowed the practice to be reinstituted.

Canonization

Although Pius X's canonization took place in 1954, the events leading up to it began immediately with his death. A letter of 24 September 1916 by Monsignor Leo, Bishop of Nicotera and Tropea, referred to Pius X as "a great Saint and a great Pope." To accommodate the large number of pilgrims seeking access to his tomb, in excess of what the crypt would hold, "a small metal cross was set into the floor of the basilica," which read Pius Papa X, "so that the faithful might kneel down directly above the tomb".[26] Masses were held near his tomb until 1930.

Devotion to Pius X between the two world wars remained high. On 14 February 1923, in honor of the 20th anniversary of his accession to the papacy, the first moves toward his canonization began with the formal appointment of those who would carry out his cause. The event was marked by the erecting of a monument in his memory in St. Peter's Basilica. On 19 August 1939, Pope Pius XII (1939–58) delivered a tribute to Pius X at Castel Gandolfo. On 12 February 1943, a further development of Pius X's cause was achieved, when he was declared to have displayed heroic virtues, gaining therefore the title "Venerable".

On 19 May 1944, Pius X's coffin was exhumed and was taken to the Chapel of the Holy Crucifix in St. Peter's Basilica for the canonical examination. Upon opening the coffin, the examiners found the body of Pius X remarkably well preserved, despite the fact that he had died 30 years before and had made wishes not to be embalmed. According to Jerome Dai-Gal, "all of the body" of Pius X "was in an excellent state of conservation".[27] After the examination and the end of the apostolic process towards
Pius X's cause, Pius XII bestowed the title of Venerable Servant of God upon Pius X. His body was exposed for 45 days, before being placed back in his tomb.

Following this, the process towards beatification began, and thus investigations by the Sacred Congregation of Rites (S.C.R.) into miracles performed by intercessory work of Pius X subsequently took place. The S.C.R. would eventually recognize two miracles. The first involved Sr. Marie-Françoise Deperras, a nun who had bone cancer and was cured on 7 December 1928 during a novena in which a relic of Pius X was placed on her chest. The second involved Sr. Benedetta De Maria, who had cancer, and in a novena started in 1938, she eventually touched a relic statue of Pius X and was cured.

Pope Pius XII officially approved the two miracles on 11 February 1951; and on 4 March, Pius XII, in his De Tuto, declared that the Church could proceed in the beatification of the Venerable Pope Pius X. His beatification took place on 3 June 1951 at St. Peter's before 23 cardinals, hundreds of bishops and archbishops, and a crowd of 100,000 faithful. During his beatification decree, Pius XII referred to Pius X as "Pope of the Eucharist", in honor of Pius X's expansion of the rite to children.

Following his beatification, on 17 February 1952, Pius X's body was transferred from its tomb to the Vatican basilica and placed under the altar of the chapel of the Presentation. The pontiff's body lies within a glass and bronze-work sarcophagus for the faithful to see.

On 29 May 1954, less than three years after his beatification, Pius X was canonized, following the S.C.R.'s recognition of two more miracles. The first involved Francesco Belsami, an attorney from Naples who had a fatal pulmonary abscess, who was cured upon placing a picture of the Blessed Pope Pius X upon his chest. The second miracle
involved Sr. Maria Ludovica Scorcia, a nun who was afflicted with a serious *neurotropic virus*, and who, upon several novenas, was entirely cured. The Canonization mass was presided over by Pius XII at Saint Peter's Basilica before a crowd of about 800,000\(^{[28]}\) of the faithful and church officials at St. Peter's Basilica. Pius X became the first Pope to be canonized since the 17th century.

Prayer cards often depict the sanctified Pontiff with instruments of Holy Communion. In addition to being celebrated as the "Pope of the Blessed Sacrament," St. Pius X is also the patron saint of emigrants from Treviso. He is honored in numerous parishes in Italy, Germany, Belgium, Canada, and the United States.

Pius X's feast day was assigned in 1955 to 3 September, to be celebrated as a Double. It remained thus for 15 years. In the 1960 calendar (incorporated in the 1962 Roman Missal of Pope John XXIII, whose continued use as an *extraordinary form of the Roman Rite* is authorized under the conditions indicated in the motu proprio *Summorum Pontificum*) the rank was changed to Third-Class Feast. The rank in the General Roman Calendar since 1969 is that of Memorial and the feast day is obligatorily celebrated on 21 August, closer to the day of his death (20 August, impeded by the feast day of St Bernard).\(^{[29]}\)

**Papal coat of arms**

The *papal arms* of Pius X are composed of the traditional elements of all papal heraldry prior to Pope Benedict XVI: the *shield*, the *papal tiara*, and the *keys*. The tiara and keys are typical symbols used in the *coats of arms* of pontiffs, which symbolize their authority.
The shield of Pius X's coat of arms is charged in two basic parts, as it is per fess. In chief (the top part of the shield) shows the arms of the Patriarch of Venice, which Pius X was from 1893–1903. It consists of the lion of St. Mark proper and haloed in silver upon a silver-white background, displaying a book with the inscription of PAX TIBI MARCE, which refers to the motto of Venice Pax tibi Marce, Evangelista meus, which is Latin for Peace to you, Mark my evangelist. This motto refers to Venice as the final resting place of Saint Mark. Renditions of this part of Pius X's arms depict the lion either with or without a sword, and sometimes only one side of the book is written on.

The shield displays the arms Pius X took as Bishop of Mantua: an anchor proper cast into a stormy sea (the blue and silver wavy lines), lit up by a single six-pointed star of gold. These were inspired by Hebrews 6:19, which states that the hope we have is the sure and steadfast anchor of the soul. Pius X, then Bishop Sarto, stated that "hope is the sole companion of my life, the greatest support in uncertainty, the strongest power in situations of weakness."

Although not present upon his arms, the only motto attributed to Pope Pius X is the one for which he is best remembered: instaurare omnia in Christo (Latin for "To restore all things in Christ"). These words were the last he spoke before he died.

Sources

- Rafael Cardinal Merry del Val, Pope Pius X, Rome, Vatican 1920
- Catechismo della dottrina Cristiana, Pubblicato per Ordine del Sommo Pontifice San Pio X, Il Sabato, 1999
- The Catechism of St. Pius

References

1. ^ Ad diem illum 5
   (http://www.vatican.va/holy_father/pius_x/encyclicals/documents/hf_p-x_enc_02021904_ad-diem-illum-laetissimum_en.html)
2. ^ Joseph Lortz, Geschichte der Kirche, Münster, 1934, §113
3. ^ Gregory XVI Mirari Vos, 1832, Pius IX, Syllabus of Errors.
4. ^ Lortz §113,2
5. ^ Hans Kühner Lexikon der Päpste, Fischer Frankfurt, 1960 183
6. ^ Kühner 183
7. ^ Kühner 183
8. ^ www.franciscan-sfo.org/fviews/pius_x.htm
9. ^ www.franciscan-sfo.org/fviews/pius_x.htm
11. ^ Ad diem illum 10
12. ^ (Ephes. v., 30),
13. ^ Ad diem illum laetissimum 10
14. ^ Lamentabili Sane
15. ^ Catechism of Saint Pius X, p. 3
16. ^ Cardinal Ratzinger on the Abridged Version of Catechism. In better English translation: "The text ... was characterized by simplicity of exposition and depth of content. That is also a reason why the Catechism of Saint Pius X may still find friends in the future" (Interview with Cardinal Joseph Ratzinger).
17. ^ Catechism of Saint Pius X, p. 2
18. ^ Interview with Cardinal Joseph Ratzinger
19. ^ John S. Moir, "Canadian Protestant Reaction to the Ne Temere Decree"
20. ^ Schmidlin III, 125
21. ^ Schmidlin II, 126
23. Schmidlin II, 126
24. Schmidlin III 127
25. Past Roman Catholic statements about Limbo and the destination of unbaptised infants who die?
26. CANONIZATION OF POPE PIUS X BY POPE PIUS XII :: Angelus Online :: The Angelus Magazine Online
27. CANONIZATION OF POPE PIUS X BY POPE PIUS XII :: Angelus Online :: The Angelus Magazine Online

Saint Pius X
Pope, Confessor

Venerated in
Roman Catholic Church

Beatified
3 June 1951 by Pope Pius XII

Canonized
29 May 1954 by Pope Pius XII

Feast
21 August

3 September Traditional Catholic Calendar

archdiocese of Atlanta, Georgia;
diocese of Des Moines, Iowa; first communicants;
diocese of Great Falls-Billings, Montana; archdiocese of Kottayam, India; pilgrims;
Saint Lucia, Malta; diocese of Springfield-Cape Girardeau, Missouri; archdiocese of Zamboanga, Philippines

See also

- Society of St. Pius X
- List of Encyclicals of Pope Pius X
- Reform of the Roman Breviary by Pope Pius X

Bibliography


External links

- Wikisource has original works written by or about: Pope Pius X
- Wikimedia Commons has media related to: Pope Pius X
- Full text of official documents including encyclicals at the Holy See

file://C:\Dokumente und Einstellungen\Reinhold Kriegler\Eigene Dateien\1. Giuseppe... 06.03.2009
Catholic Encyclopedia: Pope Pius X
Informations about Pius X life at Museo San Pio X

Roman Catholic Church titles
Preceded by  Patriarch of Venice  Succeeded by
Domenico Agostini 1893 – 1903  Aristide Cavallari
Preceded by  Pope 1903 – 1914  Succeeded by  Benedict XV

History of the Roman Catholic Church and rites including
Antiochian · Armenian · Byzantine · West Syrian & East Syrian (Chaldean)

General
History of the Roman Catholic Church · History of the Papacy · Ecumenical Councils · Timeline of the Roman Catholic Church · History of Christianity · Role of the Roman Catholic Church in civilization · Art in Roman Catholicism · Roman Catholic religious order · Christian monasticism · Papal States
Jesus · Twelve Apostles · Saint Peter · Paul the Apostle · Council of Jerusalem · Saint Stephen · John the Apostle · Ignatius of Antioch · Irenaeus · Pope Victor I · Tertullian · Apostolic Fathers · Constantine I and Christianity · Arianism · Basilica of St. John Lateran · First Council of Nicaea · Pope Sylvester I · First Council of Constantinople · Canon · Jerome · Vulgate · Council of Ephesus · Council of Chalcedon · Benedict of Nursia · Second Council of Constantinople · Pope Gregory I · Gregorian Chant · Third Council of Constantinople · Saint Boniface · Iconoclasm · Second Council of Nicaea · Charlemagne · Pope Leo III · Fourth Council of Constantinople · East-West Schism · Pope Urban II · Investiture Controversy · Crusades · First Council of the Lateran · Second Council of the Lateran · Third Council of the Lateran · Pope Innocent III · Latin Empire of Constantinople · Saint Francis of Assisi · Fourth Council of the Lateran · Inquisition · First Council of Lyon · Second Council of Lyon · Bernard of Clairvaux · Thomas Aquinas

Early Middle Ages

High Middle Ages

Late Middle Ages

Protestant Reformation & Counter-Reformation

Baroque Period to French Revolution

19th
Join the WikiAnswers Q&A community. Post a question or answer questions about "Pope Pius X" at WikiAnswers.

This entry is from Wikipedia, the leading user-contributed encyclopedia. It may not have been reviewed by professional editors (see full disclaimer)

Donate to Wikimedia