August 21, 2010

SAINT PIUS X, Pope

Intr. IV a

Elegit eum, Dominus.

THE Lord chose him to be his high priest; * he opened

his treasures and made him rich in all goodness.

Psalm 29

Exaltabo te, Domine.

1. I will extol you, O Lord, for you drew me clear *
   and did not let my enemies rejoice over me. Ant.
2. Sing praise to the Lord, you his faithful ones, *
   and give thanks to his holy name. Ant.
3. You changed my mourning into dancing; *
   you took off my sackcloth and girded me with joy. Ant.
4. So my soul will sing psalms to you unceasingly; *
   O Lord my God, / I will thank you for ever. Ant.

Ord Je-sus, you are might-y God and Prince of Peace:

Lord have mer-cy. R: Lord have mer-cy.

Lord Je-sus, you are Son of God and Son of Mar-y: Christ have

mer-cy. R: Christ have mer-cy.
Lord Jesus, you are Word made flesh and splendor of the Father:

Lord have mercy. R: Lord have mercy.

Or:

Lord have mercy. Ij. Christ have mercy. Ij. Lord have mercy. Ij.

Saturday

Week 20, Year II

Psalm 84

Audiam quid loquatur in me Dominus Deus.

I will hear what God proclaims;
the Lord, / for he proclaims peace.
Near indeed is his salvation to those who fear him,
glory dwelling in our land. (R)

Kindness and truth shall meet;
justice and peace shall kiss.
Truth shall spring out of the earth,
and justice shall look down from heaven. (R)

The Lord himself will give his benefits;
our land shall yield its increase.
Justice shall walk before him,
and salvation, along the way of his steps. (R)

Ref. VIII G

L- le- lu- ia. Ij.

Unus est Pater vester caelestis.

Mass X, Our Lady on Saturday

Psalm 33

Benedicam Dominum in omni tempore.

1. I will bless the Lord at all times; *
his praise shall be ever in my mouth.
2. Let my soul glory in the Lord; *
the lowly will hear me and be glad. Ant.
3. Magnify the Lord with me, *
let us together extol his name.
4. I sought the Lord, and he answered me *
and delivered me from all my fears. Ant.

Venite, filii, audite me.
Ortem tu-am annunti-ámus Dó-mi-ne, et tu-am re-sur-
rectió-nem confí-té-mur, do-nec vé-ni-as.
We proclaim your death, O Lord, and we confess your Resurrection, until you come.

Mass X, Our Lady on Saturday

IV

Pastor bonus animam suam posuit pro ovibus suis.

Comm.

A

Hail, true Body, truly born
Of the Virgin Mary mild,
Truly offered, racked and torn,
On the Cross for man defiled,
Flowed thy true Blood’s saving tide:
Be a foretaste sweet to me
In my death’s great agony,
O thou loving, gentle One,
Sweetest Jesus, Mary’s Son.

Psalm 72
Quam bonus Israel Deus.

1. How good God is to the upright;
The Lord, / to those who are pure of heart!
With you I shall always be:
hold of my right hand. (Re)
2. With your counsel you will guide me,
and in the end / you will receive me in glory.
Whom else have I in heaven but you?
And when I am with / you, / the earth delights me not. (Re)
3. Though my heart and my flesh waste away,
God is the rock of my heart / and my portion forever.
To be near God is my good:
to make the | Lord God my refuge. (Re)

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Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us. And after this our exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.
On July 20, 1903, the reign of Leo XIII came to a close, and the world mourned the death of a great Pontiff. Cardinals from all over the world came to Rome for the conclaves which would elect the new Pope, and it is again typical of Cardinal Sarto that, due to his many charities, he was short of funds necessary to make the trip; so sure was he that he would never be elected that the problem was solved by the purchase of a return ticket to Venice! With the conclaves in solemn session, the voting began, and with each successive ballot, Cardinal Sarto gained more votes. As his cause continued to gain strength, he all the more strongly pleaded that he was neither worthy nor capable enough for the office. When it was finally announced that he had gained sufficient votes to be elected, he bent his head, broke into tears, and whispered, “Fiat voluntas tua” (Thy will be done). He accepted, took the name of Pius X, and on August 9, 1903, was crowned as Vicar of Christ on earth.

The world was now the parish of the new Pontiff, and in his first encyclical he announced the aim of his reign. It was his desire, in the words of St. Paul, “to restore all things in Christ.” (Eph 1:10). The prime means of accomplishing this restoration was clearly seen by Pius to be through the clergy, and throughout his reign, the Pope exhorted bishops to reorganize the seminaries and to obtain the best possible training for these men who would instill in others the knowledge of God. The Pontiff published an encyclical, “Exhortation to the Catholic Clergy,” in which he pointed out that only through a trained and disciplined clergy could a program of return to Christ be realized.

The religious instruction of young and old became the second most important means toward the Christian restoration, and in his encyclical Acerbo nimis, “On the Teaching of Christian Doctrine,” Pius X firmly stated his position. The evils of the world were traceable to an ignorance of God, he said, and it was necessary for priests to make the eternal truths available to all and in a language that all could understand. Even an example, he himself gave Sunday instruction to the people in one of the Vatican courtyards. However, no reform of Pius’ was more widely acclaimed than the Decrees on Holy Communion, and Pius X is often called “the Pope of the Eucharist.” These decrees, issued from 1905 through 1910, allowed the reception of first Holy Communion at an earlier age than had formerly been required, encouraged the frequent reception of the Holy Eucharist by all Catholics, and relaxed the fast for the sick.

In the field of Christian social action the Pope had always been an ardent champion, and in 1905, he published Il fermo proposito, “On Catholic Social Action.” In this work, the Pontiff listed practical recommendations for the solution of the social problem; he reaffirmed the need and power of prayer, but said that society would not be Christianized by prayer alone. Action is needed, he pointed out, as had been shown in the lives of the Apostles and of saints like Francis Xavier. The Pope likewise vigorously promoted reforms within the liturgy of the Church, since he felt that these were long overdue. In his Motu proprio on the Restoration of Church Music, he listed the aims of such music to be sanctity, beauty of form, and universality. Gregorian Chant, the Pope felt, was the music best suited to attain those aims. However, he felt that an attempt to make all Church music Gregorian was an exaggeratedfad, and modern compositions were always welcomed by the Pontiff as long as they fulfilled the prescribed norms. Pius also reformed the Breviary, and was founder of the Biblical Institute for the advancement of scholarship in the study of the Scriptures. Even more important for the internal structure of the Church, he initiated and closely supervised the construction of the Code of Canon Law.

The familiar notion of Pius X as the Teacher of Christian Truth and the firm guide and staunch foe of error was forcefully illustrated in 1907 when he issued more than fourteen pronouncements against the growth of Modernism. This subtle philosophy, in which Pius saw the poison of all heresies, pretended to “modernize” the Church and to make it keep pace with the changing times. In reality, its end would have been the destructions of the foundation of faith. The crowning achievement of the Pontiff’s writings and pronouncements against this philosophy came in the encyclical, Pascendi dominici gregis, “On the Doctrines of the Modernists.” In this work, which was a death blow to Modernism, he gave a systematic exposition of the errors involved, their causes, and provisions for combating the errors by definite preventive measures.

Pius X labored for the Master until the very last days of his life. His 79 years had not set too heavily upon him, but overwork and anxiety over the impending doom of a World War began to take their toll. Pius saw clearly the horrors of the coming conflict and felt helpless that he could not prevent it. A little more than a month after the outbreak of the war, the Pope was seized with an attack of influenza, and his weakened constitution could not combat the illness. The end for the Christ-like Pius came peacefully on August 20, 1914, and the world, though in the throes of a death struggle, paused to mourn the gentle and humble man whose last will and testament gave such an insight into his character. It read, in part, “I was born poor, I lived poor, I die poor.” Shortly after his death, the faithful began to make pilgrimages to his tomb, bringing flowers, prayers, and petitions for favors. Accounts of miraculous favors and cures, some even accomplished during his lifetime and granted through his intercession, were announced and given widespread acclaim. In 1923, the Church, always cautious in such matters, began inquiry into the life and virtues of Pius X, and in February of 1943, the first official step in his Cause was taken when the necessary decree was signed by the present Pontiff, Pius XII. In honor of the work which Pius X had accomplished in its behalf, the Confraternity of Christian Doctrine actively contributed in promoting the Cause for his beatification and canonization. On June 3, 1951, Pius X was declared Blessed, and finally on May 29, 1954, amid the traditional pealing of the bells in the great churches of Rome, Giuseppe Sarto, the humble parish priest of the world, was canonized a saint of God.