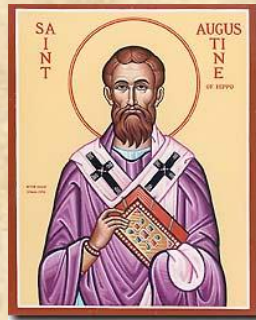


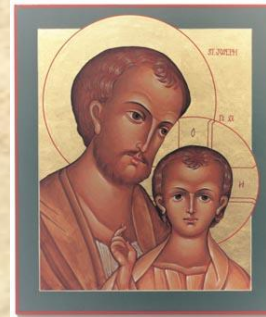
ST JEROME



ST AUGUSTINE



ST BARBARA



ST JOSEPH



ST MARY OF EGYPT

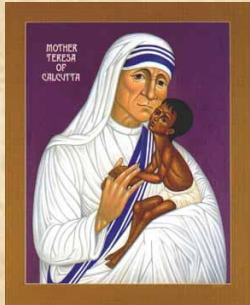


ST JOHN VIANNEY

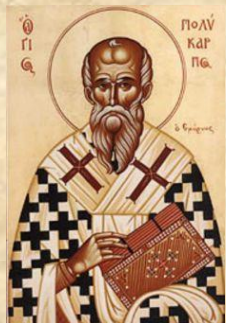


ST THERESA LISIEUX

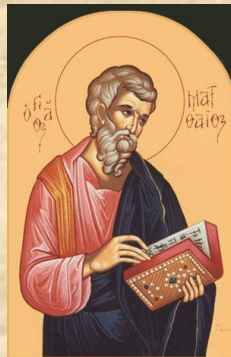
THE COMMUNION OF SAINTS



ST PAUL



ST POLYCARP



ST MATTHEW



ST THOMAS AQUINAS



ST JOAN OF ARC



ST PATRICK



ST PIUS X

A Biblical Portrait of Saint

The word in the Bible for "saint" or "saints" is the word (*hagios*) also translated "sanctified" or "holy ones." The root word *hazo*, means "to venerate." *Hagios* means to be separated from sin and therefore consecrated to God. *Hagios* is used of God (Luke 1:49; Acts 3:14; Matthew 1:18, etc.).

It is a word used of men and things (1 Timothy 1:9; 1 Peter 2:5, 9, etc.) When Paul uses the word "saint" **in the singular**, he refers to **a state into which God calls men and women with His grace.**

Philippians 4:21

Give my greetings to **every holy one** (*hagion*) in Christ Jesus.

In **its plural form**, Paul uses the word to refer to **all believers**. For Paul, the word is **not applied only to persons of exceptional holiness, nor to those having died characterized by an exceptional life of saintliness.**

Ephesians 2:19

So then you are no longer strangers and sojourners, but you are fellow citizens with **the holy ones** (*hagios*) and members of the household of God,

Romans 12:13

Contribute to the needs of **the holy ones**, exercise hospitality.

Romans 16:15

Greet Philologus, ... and all **the holy ones** who are with them.

1 Corinthians 16:1

Now in regard to the collection for **the holy ones**, you also should do as I ordered the churches of Galatia.

1 Corinthians 16:15

I urge you, brothers--you know that the household of Stephanas is the first fruits of Achaia and that they have devoted themselves to the service of **the holy ones**.

It is Paul who calls *all his fellow believers* "**saints**," and not just the notably holy ones. Paul also uses the term for both those who are living and for those who are dead.

2 Thessalonians 1:9-10

These (who do not acknowledge God nor heed the good news) will pay the penalty of eternal ruin, separated from the presence of the Lord and from the glory of his power, when he comes to be glorified among **his holy ones** (*hagiois*) and to be marveled at on that day among all who have believed, for our testimony to you was believed



This practice of Paul corresponds to one of the earliest creedal statements of Christian faith:

The Apostles Creed: "I believe in the communion of saints."

Communion of saints refers to the bond of **unity among all believers, both *living and dead***, who are or have been committed followers of Jesus Christ.

In the eyes of God, in eternity, **the distinction between His People who are "living" or who are "dead" is *not* at all important.**

Mark 9:4

Then **Elijah appeared to them along with Moses**, and they were conversing with Jesus.

Mark 12:26-27

"As for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, 'I am the God of Abraham, (the) God of Isaac, and (the) God of Jacob'? **He is not God of the dead but of the living.** You are greatly misled."



THE TRANSFIGURATION

Jude 14-15

Enoch, of the seventh generation from Adam, prophesied also about them when he said, "Behold, the Lord has come with **his countless holy ones** (*hagiais*) to execute judgment on all and to convict everyone for all the godless deeds that they committed ..."

Luke 23:43

He replied to him (the crucified thief) "Amen, I say to you, today **you will be with me in Paradise.**"

Romans 12:5

... so we, though many, are **one body in Christ** and individually parts of one another.

On the Church, No. 49, Vatican II

At the present time some of (Jesus') disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory beholding "clearly God himself, three in one, as He is."



Catechism of the Catholic Church, Section 1474

The life of each of God's children is joined in Christ and through Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person.

The Canon of Holiness

Leviticus 11:44

For I, the LORD, am your God; and you shall make and **keep yourselves holy, because I am holy**. ...
Since I, the LORD, brought you up from the land of Egypt that I might be your God, **you shall be holy, because I am holy**.

Leviticus 19:2

Speak to the whole Israelite community and tell them:
Be holy, for I, the LORD your God, am holy.

Hosea 11:9

For I am God and not man, **the Holy One** present among you;

1 Peter 1:15

... As he who called you is holy, **be holy yourselves** in every aspect of your conduct, for it is written, "Be holy because I (am) holy."

Hebrews 12:14

Strive for peace with everyone, and for that **holiness without which no one will see the Lord.**

1 Thessalonians 4:3

"This is the will of God, **your holiness . . .**"

Matthew 5:48

"So **be perfect**, just as your heavenly Father is perfect."

Our words holy and holiness come from the Hebrew (qadosh and qodesh) from the Greek (hagios, hagnosyne) and the Latin (sanctitas, sacer, sanctus). Essentially **holy means what is divine and pertains to God**. It is His most intimate essence in which He radically transcends all that is created; totally Other.

Holiness extends to **whatever is in relationship with the divine**; it includes the idea of **separation and opposition to what is profane and common**; it expresses the idea of **belonging to or being possessed by God**.

As Paul writes, in each individual, sanctification takes place through faith and baptism.

Romans 15:16

... to be a minister of Christ Jesus to the Gentiles in performing the priestly service of the gospel of God, so that the offering up of the Gentiles may be acceptable, **sanctified by the holy Spirit.**



1 Corinthians 6:11

That is what some of you used to be; but now you have had yourselves washed, **you were sanctified**, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Paul continues . . . sanctification through faith and baptism makes one belong to God.

Romans 6:19, 22

I am speaking in human terms because of the weakness of your nature. For just as you presented the parts of your bodies as slaves to impurity and to lawlessness for lawlessness, so now present them as slaves to **righteousness for sanctification**. . . . But now that you have been freed from sin and have become slaves of God, **the benefit that you have leads to sanctification**, and its end is eternal life.

The Role of the Saints

The saints are presented to believers as ***role models*** whose lives are worthy ***to be imitated***.

Hebrews 6:12

... so that you may not become sluggish, but **imitators** of those who, through faith and patience, are inheriting the promises.

Hebrews 12:1

Therefore, since we are surrounded by so great **a cloud of witnesses**, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us.

1 Corinthians 11:1

Be **imitators** of me, as I am of Christ.

Philippians 3:17

Join with others in being **imitators** of me, brothers, and observe those who thus conduct themselves according to the model you have in us.

Council of Vatican II, *On the Church*, No. 50

"For when we look at the lives of those who have faithfully followed Christ, we are inspired with a new reason for seeking the city which is to come (Hebrews 13:14; 11:10). At the same time we are shown a **most safe path** by which ... we will be able to arrive at perfect union with Christ, that is holiness."



"In the lives of those who shared in our humanity and yet were transformed into especially successful images of Christ (2 Corinthians 3:18), God vividly **manifests to men his presence and his face.**"

"He **speaks to us in them**, and **gives us a sign of his kingdom**, to which we are powerfully drawn, surrounded as we are by so many witnesses (Hebrews 12:1), and having such an argument for the truth of the gospel."

The Intercession of the Saints

As part of their belief in the role of the saints as professed in the Apostles Creed, Catholic Christians petition the intercession of the saints.

The apostle Paul frequently asked other fellow believers in Jesus to pray for him.

Colossians 4:3

At the same time, **pray for us**, too, that God may open a door to us for the word, to speak of the mystery of Christ, for which I am in prison.

Romans 15:30

... join me in the struggle by **your prayers to God** on my behalf.

James asks presbyter believers to pray over other believers.

James 5:14

Is anyone among you sick? He should summon the presbyters of the church, and they should **pray over him** and anoint (him) with oil in the name of the Lord.



Prayer appears to be the normal way for believers (saints) on earth to support one another. Probably all of us have asked another Christian, as Paul did--another saint in the Body of Christ--to pray for us when we had a need.

Catholic Christians believe that as we can ask **a fellow Christian--a saint--**to pray for us, we should be able to ask prayers from the saints already united to the Lord in heaven.



If the prayers of certain Christians here on earth seem to possess special power because of their great faith witness or holiness, how much more powerful and effective might not the **prayers of those of the communion of saints in heaven** who are fully united to God.

How Do Saints *Hear* Us?

It is frequently asked, and reasonably so, how can the Saints know and hear so many countless intercessory prayers from so many Christians worldwide petitioning them. The question is really **one of knowing, not hearing.**

It is important for us to remember the fullness of revelation regarding our state of being after our human life is completed.

Principle among scriptures revealing our future life is the revelation of the essential nature of God Himself. Jesus often spoke of His Father (Abba) and of His Holy Spirit.

Matthew 28:19

Go, therefore, and make disciples of all nations, baptizing them **in the name of the Father, and of the Son, and of the holy Spirit.**

John 10:38

but if I perform them, even if you do not believe me, believe the works, so that you may realize (and understand) that **the Father is in me and I am in the Father.**"

The New Testament speaks often of the unity of the Godhead.

John 14:10

Do you not believe that **I am in the Father** and **the Father is in me**? The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works.

John 14:11

Believe me that **I am in the Father and the Father is in me**, or else, believe because of the works themselves.

John also speaks of our union with the Father and Jesus as a fellowship a word from the Greek *koinonia* which is translated "community" meaning "in-union-with."

1 John 1:3

What we have seen and heard we proclaim now to you, so that you too may have **fellowship** with us; for our **fellowship** is with the Father and with his Son, Jesus Christ.



Jesus is most specific about our final relationship with Him. He calls it a one-ness.

John 17:11

And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that **they may be one** just as we are.

John 17:21

so that they may **all be one**, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me.

John 17:22

And I have given them the glory you gave me, so that **they may be one, as we are one.**

The Trinity is a foreshadowing of our eternal life--a oneness with the Father, Jesus and the Holy Spirit. We will share the life of the Godhead; as He knows so shall we know.

The Saints already in union, at-one-ness with God share his life and his knowledge.

Paul put it succinctly.

1 Corinthians 13:12

At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; **then I shall know fully**, as I am fully known.

John also had an insight that reflected our destiny.

1 John 3:2

Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed **we shall be like him**, for we shall see him as he is.

The Canonization of Saints

The word "canon" comes from the Greek word *kanon* meaning a standard or measuring rod.

The custom of canonization began in the early church by **popular acclamation**. Hence the custom of calling all the apostles "Saint."

The Catholic Church since the 10th century has officially applied **the standard of holiness of life** to certain individuals who lived exemplary Christian lives and through a lengthy process of prayer and study have declared that the individual is in heaven.



Contrary to the belief of some, the Church does not "create" saints, but **simply applies the standard of gospel holiness** to those God permits the Church to know are in heaven with Him.

One principle way for God to affirm the presence of an individual in heaven with Him is through the performance of miracles through the intercession of that person.

VATICAN CITY, SEP 12, 1997 (VIS) –

Today the Holy See Press Office made public the following note on canonical procedure for causes of beatification and canonization:

1. Canon norms regarding the procedure to be followed for causes of saints are contained in the Apostolic Constitution '*Divinus Perfectionis Magister*,' promulgated by John Paul II on January 25, 1983.
2. To begin a cause it is necessary for **at least 5 years to have passed since the death of the candidate**. This is to allow greater balance and objectivity in evaluating the case and to let the emotions of the moment dissipate.
3. The **bishop of the diocese** in which the person whose beatification is being requested died **is responsible for beginning the investigation**. The promoter group: diocese, parish, religious congregation, association, asks the bishop through the postulator for the opening of the investigation.

The bishop, once the 'nulla osta (no impediment)' of the Holy See is obtained, **forms a diocesan tribunal for this purpose**.

Witnesses are called before the tribunal to recount concrete facts on the exercise of Christian virtues considered heroic, that is, The theological virtues: faith, hope and charity, and the cardinal virtues: prudence, justice, temperance and fortitude, and others specific to his/her state in life. In addition, all documents regarding the candidate must be gathered.

At this point he/she is **entitled to the title of Servant of God.**

**Servant of God
Frank Parater**





Servant of God
Frank Parater
Seminarian

October 10, 1897 - February 7, 1920

*“Remember, the Sacred Heart never fails
those who love Him”*



Loving Father,

your servant

Frank Parater

sought perfection as a

student, scout and seminarian.

He offered himself to you completely
through the Sacred Heart of Jesus.

✠ Through his intercession,
may young people answer your
call to follow Jesus as priests,
deacons and religious.

✠ Grant, as well, the favors
I seek, so that your Church
will recognize his holiness
and proclaim him Blessed.

✠ Grant this through
Christ our Lord. Amen. ✠

Imprimatur

+Walter F. Sullivan, Bishop of Richmond
February 7, 2002



Kindly report granted favors to:
Reverend J. Scott Duarte, JCD, Postulator
811 Cathedral Place
Richmond, Virginia 23220

4. Once the diocesan investigation is finished, **the acts and documentation are passed on to the Congregation for the Causes of Saints.**

The public copy used for further work is put together here. The postulator, resident in Rome, follows the preparation of the summary of the documentation that proves the heroic exercise of virtue, under the direction of a relator of the Congregation.

The 'Positio' undergoes **an examination (theological) by nine theologians** who give their vote.

If the majority of the theologians are in favor, the cause is passed on for **examination by cardinals and bishops** who are members of the congregation.

They hold meetings twice a month. If their judgment is favorable, the prefect of the congregation **presents the results of the entire course of the cause to the Holy Father**, who gives his approval and authorizes the congregation to draft the relative decree.

The **public reading and promulgation of the decree** follows.

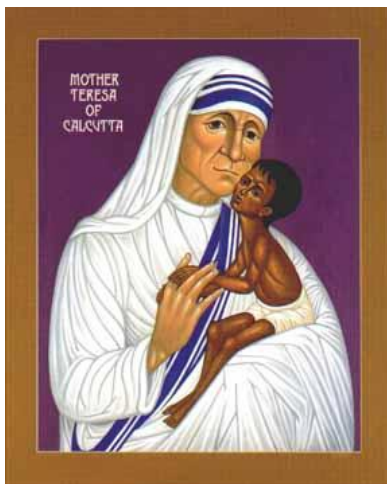
5. For the **beatification** of a confessor a **miracle** attributed to the Servant of God, verified after his/her death, is necessary.

The required miracle must be **proven through the appropriate canonical investigation**, following a procedure analogous to that for heroic virtues.

This one too is concluded with the relative decree.

Once the two decrees are promulgated (regarding the heroic virtues and the miracle) **the Holy Father decides on beatification**, which is the concession of public honor, limited to a particular sphere.

With beatification the candidate receives **the title of Blessed**.



**Blessed
Mother Theresa**

**Blessed
John XXIII**



The Biblical Description of Miracles.

Three Greek words are used for the word miracle:

"Semeion." A "Sign" (used 78 times). Jesus speaks of his resurrection as a "sign".

Matthew 12:39

He said to them in reply, "An evil and unfaithful generation seeks **a sign**, but no sign will be given it except the sign of Jonah the prophet.

"Semeion" was an event with divine significance.

"Teras". A "wonder" (used 16 times). It is also used in combination with "semeion".

John 4:48

Jesus said to him, "Unless you people see **signs** and wonders, you will not believe."

"Teras" means something very unusual, out of the ordinary, amazing, or astonishing.

"**Dunamis**". A "power". It is sometimes used of ordinary power, but is often translated "miracle". It is often used in combination with "semeion" and "teras".

"Dunamis" emphasizes the source of the event.

The Biblical Definition of Miracles

A biblical definition can be drawn from a systematic study of the aforementioned words.

...a miracle is an unusual event ("wonder") that conveys and confirms an unusual (divine) message ("sign") by means of unusual power ("power").



A miracle is called supernatural because the effect is beyond the productive power of nature and implies supernatural agency.

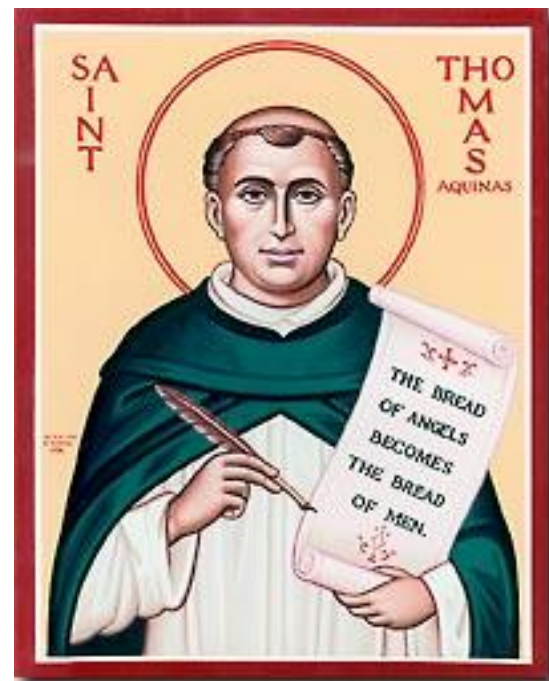
Thus St. Thomas Aquinas teaches: "Those effects are rightly to be termed miracles which are **wrought by Divine power apart from the order usually observed in nature**"

Contra Gentiles, III, cii

"and they are apart from the natural order because they are **"beyond the order or laws of the whole created nature"**

Sacra Theologica I:102:4

In ordinary language: that which is beyond the present knowledge and power of the medical or physical sciences.

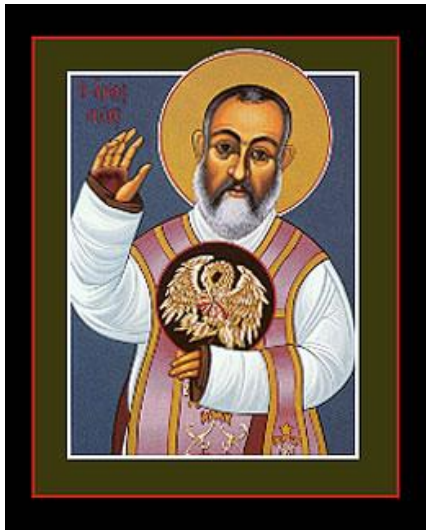


6. For **canonization another miracle** is needed, attributed to the intercession of the Blessed and having occurred after his/her beatification.

The methods for ascertainment of the affirmed miracle are the same as those followed for beatification.

Canonization is understood as the concession of public worship in the Universal Church. Pontifical infallibility is involved.

With canonization, **the Blessed acquires the title of Saint.**



Saint Padre Pio

Images and Relics of the Saints

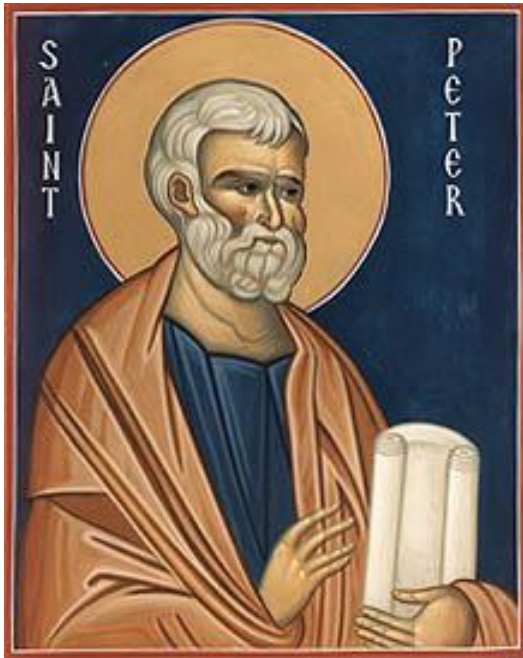
Catholic Christians operate from an Incarnational Principle: they sometimes make use of statues, images, medals, relics, and other objects to call to mind their relationship with the communion of saints of the past. These "religious objects" are used to simply recall to mind the example of a particular saint and to remind us of their nearness to God and their power to intercede for us on earth.

Mark 5:27-29

She (the woman with a hemorrhage) had heard about Jesus and came up behind him in the crowd and **touched his cloak**. She said, "If I but **touch his clothes**, I shall be cured." Immediately her flow of blood dried up.

Acts 5:15

Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least **his shadow** might fall on one or another of them.



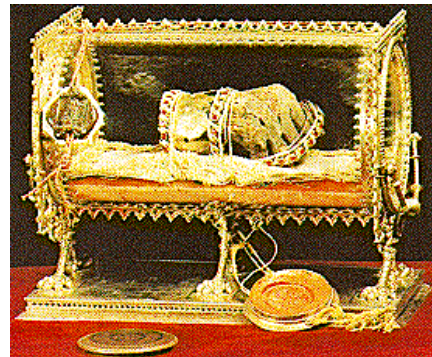
Acts 19:11-12

So extraordinary were the mighty deeds God accomplished at the hands of Paul that when **face cloths or aprons that touched his skin** were applied to the sick, their diseases left them and the evil spirits came out of them.

SHROUD OF
TURIN



RELIQUARY OF THE
CROWN OF THORNS
IN NOTRE DAME, PARIS



RELIQUARY OF THE
HAND OF ST STEPHEN
THE GREAT



RELICS OF SAINTS



RELIQUARY AND STATUE
OF ST IGNATIUS LOYOLA

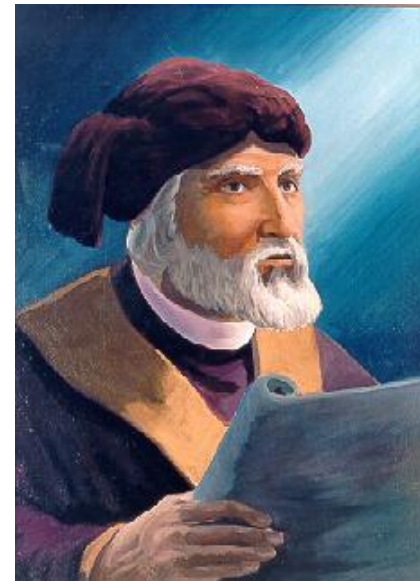
Praying to the Saints / Praying for the Dead

Christians from the earliest centuries of the Church have expressed their communion with those who have died by praying for the dead.

Inscriptions in the Roman catacombs indicate that the early Christians honored and prayed for their deceased relatives and friends.

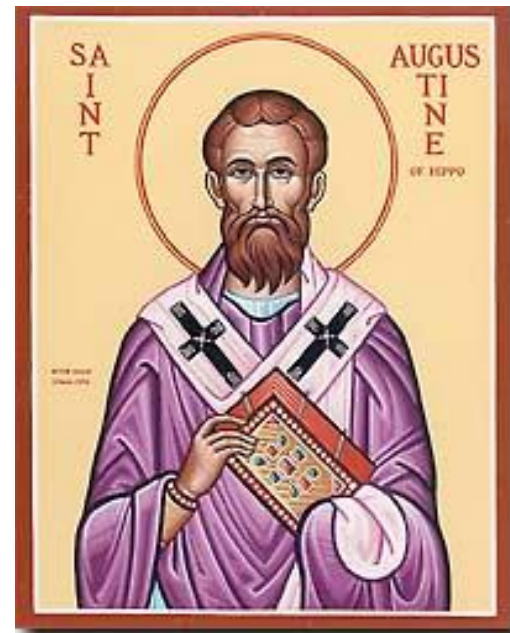
Tertullian (211)

Wrote that Christians offered prayer and the Eucharist for the deceased on the anniversaries of their death.



St. Augustine (354 - 430)

Neither are the souls of the pious dead separated from the Church, which even now is the Kingdom of Christ. Otherwise there would be no remembrance of them at the altar of God in the communication of the Body of Christ.



It is not uncommon that non-believers see the Catholic devotion to the Saints and the dead in general as falling under the prohibition of necrology as found in the Hebrew Scriptures. These people are not aware of the New Life of the Christian who has been called out of this life. They are not dead, but alive!

Romans 6:3-4

Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed **buried with him through baptism into death**, so that, just as Christ was raised from the dead by the glory of the Father, we too might **live in newness of life**.

Colossians 2:12

You were **buried with him in baptism**, in which you were also **raised with him through faith** in the power of God, who raised him from the dead.

The early Christians, in praying for their dead were expressing their belief that departed brothers and sisters underwent a purification after death ("purgatory").

Their prayers were prayers that God would have mercy on them during this time of healing and purification.

Many people who do not share the Catholic Christian faith life have difficulty with the appearance that in their prayers, Catholics appear to pray to the Saints, to Mary, as one prays to God. This "praying to" appears to them to indicate a worship of the Saint as if giving to the Saint or Mary what is due to God alone.

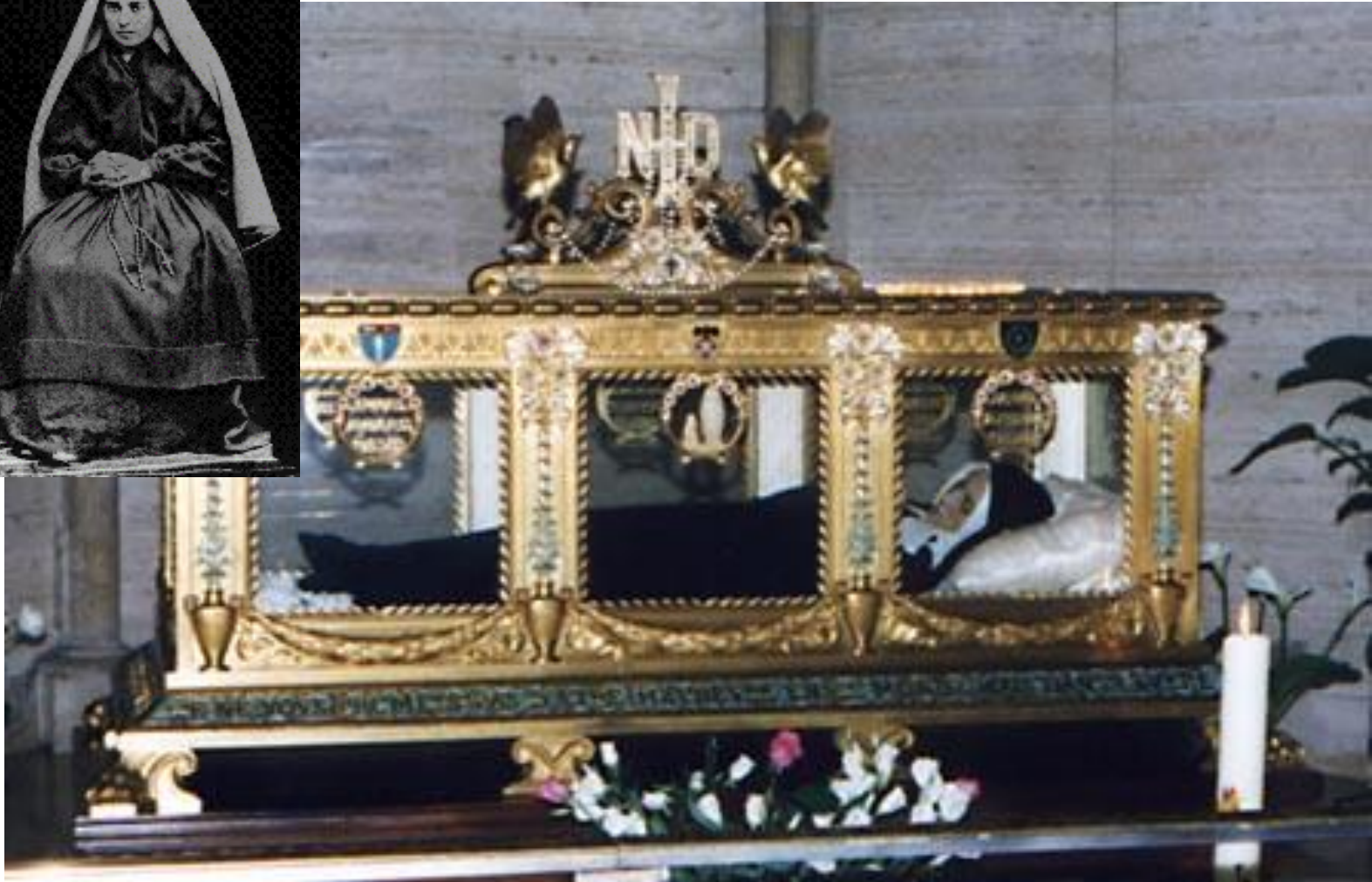
However, earliest Christianity has always defined **prayer as conversation**, as in conversation with God. Conversation, as any other act of communication (e.g., talking, conversation, yelling, etc.), requires *a sign of the direction of the communication*: one talks *to* someone, communicates *with* someone, prays *to* someone, converses *with* someone, yells *at* someone, etc. Hence, praying to God, a Saint, the Virgin Mary indicates simply the direction of prayer communication. It is more a matter of grammar and understanding communication than acknowledging the worship of the receiver.

From the earliest of Church Councils (the Council of Rome, 993, defined by the Council of Trent) **the distinction was made between worship and honor**.

Catholics believe that worship is due to God alone. Catholics honor those saints who have gone before us as a sign of faith and victory in living the Christian life.

THE INCORRUPTIBLES

**Not the reason we believe;
but an affirmation of our faith.**



Bernadette Soubirous is the saint of Lourdes in the convent of Nevers, France, was born on January 7, 1844, and died April 15, 1879.



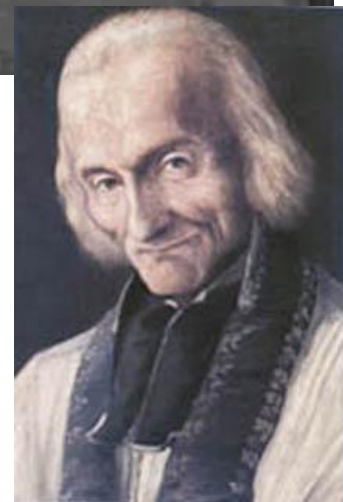




St. Catherine Labouré was born on May 2, 1806, died on December 31, 1876, and was canonized on July 27, 1947.

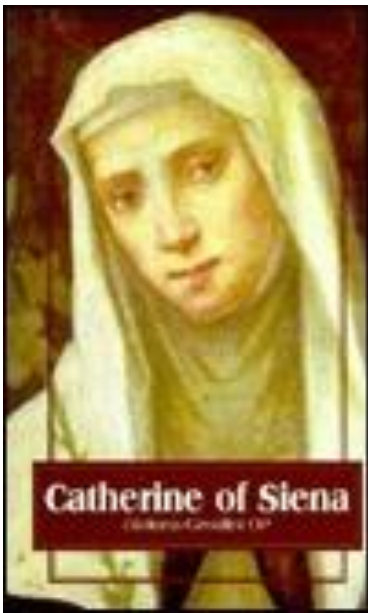


St. John Vianney , Cure of Ars, near Lyons,
France, Born on May 8, 1786; died August 4,
1859





Sister Teresa Margaret of the Most Sacred Heart of Jesus,
died on March 7, 1770



St Catherine of Sienna died on March 9, 1463. Buried without a coffin, her body was exhumed eighteen days later because of cures attributed to her and also because of the sweet scent coming from her grave. Her body was found to be incorrupt and remains so today.

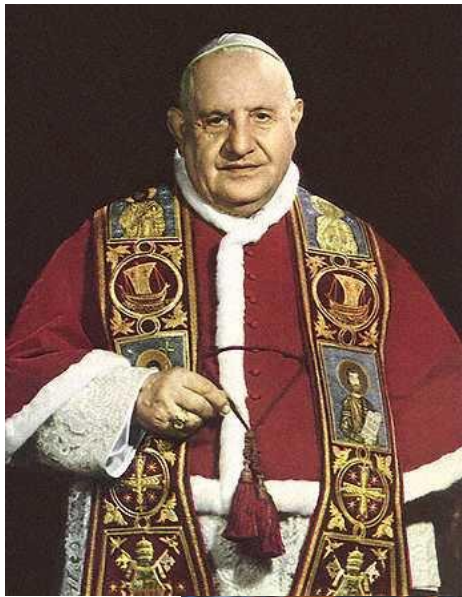




St. Francis Xavier was born on April 7, 1506; died on the Island of Sancian near the coast of China on December 3, 1552 .

St. Louise de Marillac was born in France, August 12, 1591. She founded the Daughters of Charity, a new form of Religious Life. She died March 15, 1660. She was canonized in 1934.





The body of Saint John XXIII
Born in 1881, became Pope October 28, 1958,
died, June 3, 1963. Canonized April 27, 2014

The Incorruptibles



Joan Carroll Cruz

The incorrupt body of Saint Bernadette Soubirous of Lourdes, France (1844-1879),
preserved intact for 100 years without embalming or other artificial means.

- Questions or comments?
 - Email
 - [Paul Flanagan \(pdflan@catholicapologetics.org\)](mailto:pdflan@catholicapologetics.org)
- To Download a Copy of the Text Notes:
www.catholicapologetics.org/CBANotes.pdf
- To go to the Text Version of This Chapter:
www.catholicapologetics.org/ap070000.htm