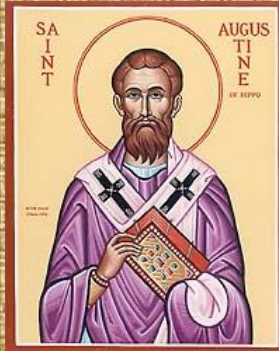


ST JEROME



ST AUGUSTINE



ST BARBARA



ST JOSEPH



ST MARY OF EGYPT



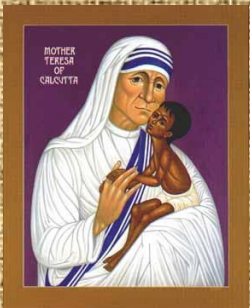
ST JOHN VIANNEY



ST THERESA LISIEUX

THE COMMUNION OF SAINTS

Part VIb Canonization and Incorrptibles



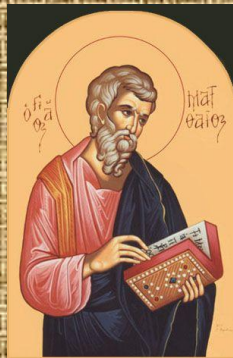
MOTHER TERESA OF CALCUTTA



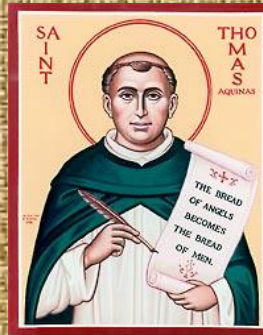
ST PAUL



ST POLYCARP



ST MATTHEW



ST THOMAS AQUINAS



ST JOAN OF ARC



ST PATRICK



ST PIUS X

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.

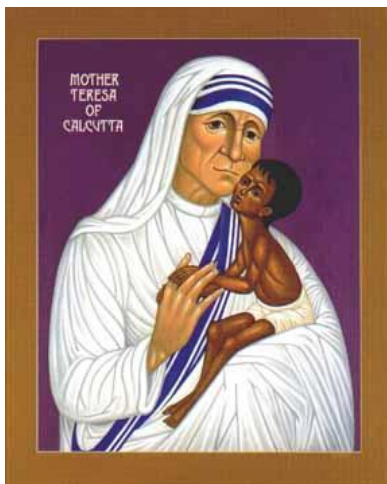
5. For the **beatification** of a confessor a **miracle** attributed to the Servant of God, verified after his/her death, is necessary.

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.

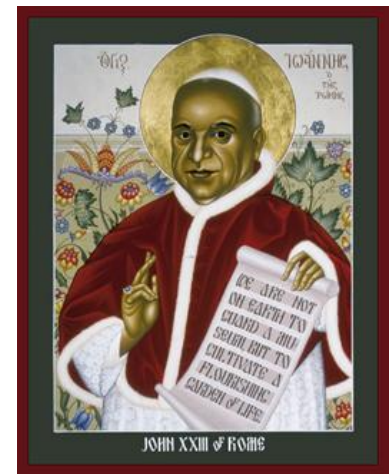
Once the two decrees are promulgated (regarding the heroic virtues and the miracle) **the Holy Father decides on beatification**, which is the concession of public honor, limited to a particular sphere.

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.

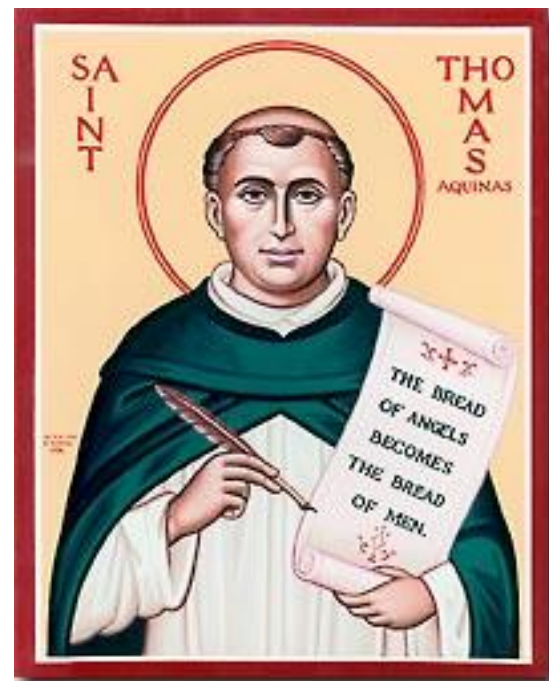
Thus St. Thomas Aquinas teaches: "Those effects are rightly to be termed miracles which are **wrought by Divine power apart from the order usually observed in nature**"

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.

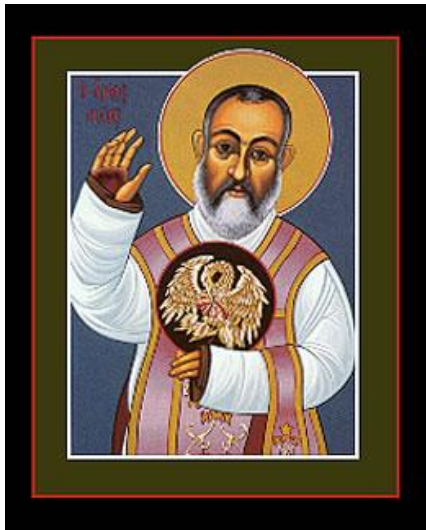


6. For **canonization another miracle** is needed, attributed to the intercession of the Blessed and having occurred after his/her beatification.

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

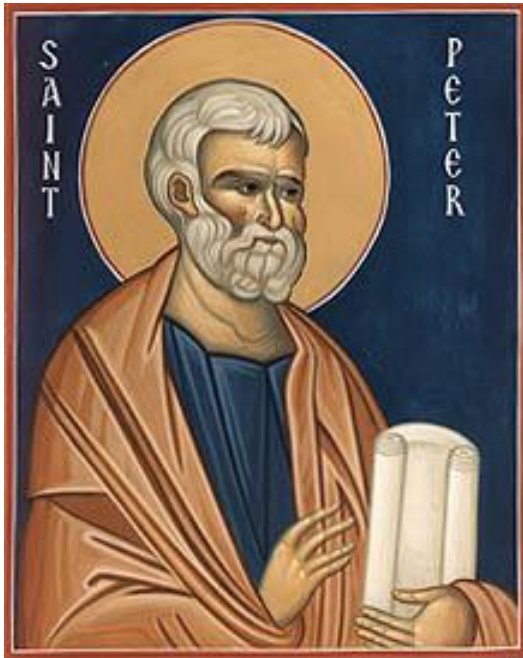
Catholic Christians operate from an Incarnational Principle: they sometimes make use of statues, images, medals, relics, and other objects to call to mind their relationship with the communion of saints of the past. These "religious objects" are used to simply recall to mind the example of a particular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



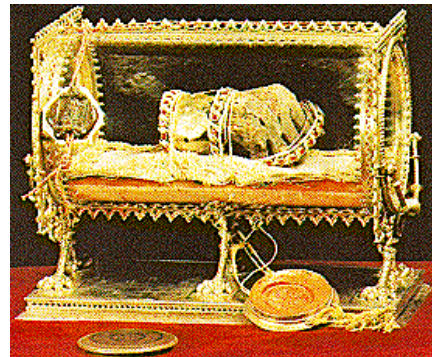
Acts 19:11-12

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

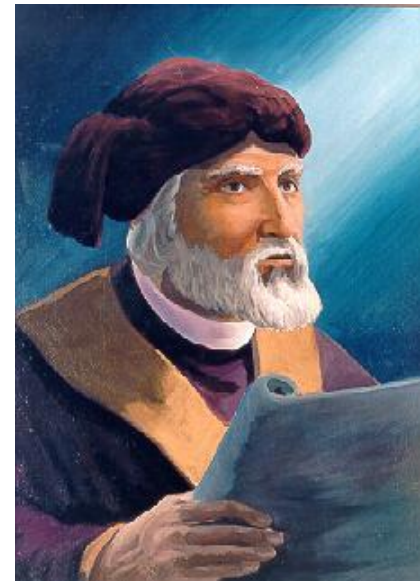
Praying to the Saints / Praying for the Dead

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.

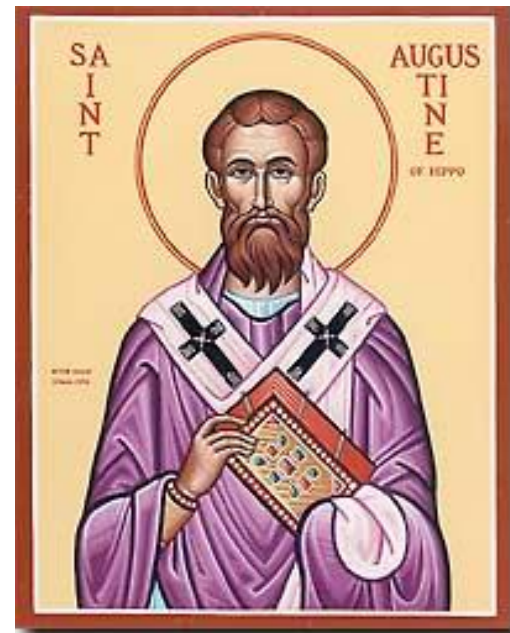
Tertullian (211)

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.

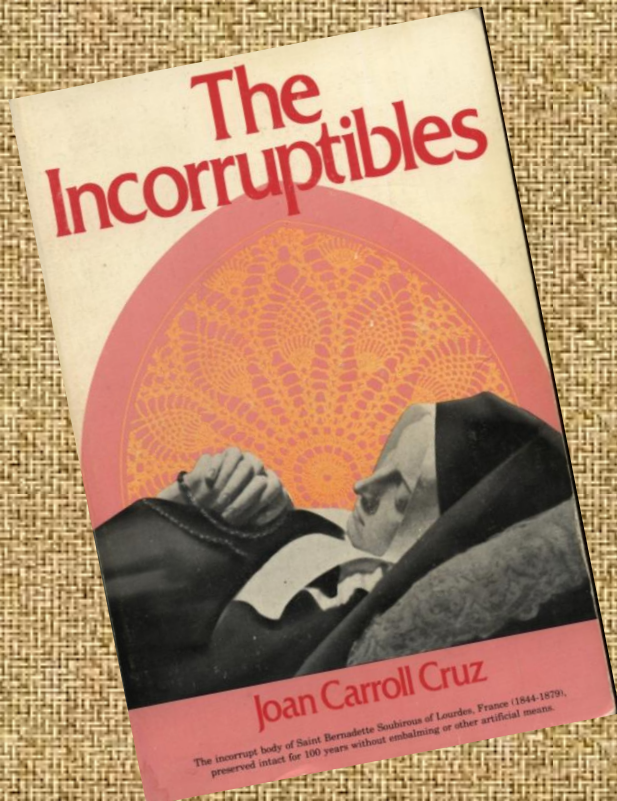
However, earliest Christianity has always defined **prayer as conversation**, as in conversation with God. Conversation, as any other act of communication (e.g., talking, conversation, yelling, etc.), requires *a sign of the direction of the communication*: one talks *to* someone, communicates *with* 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**.

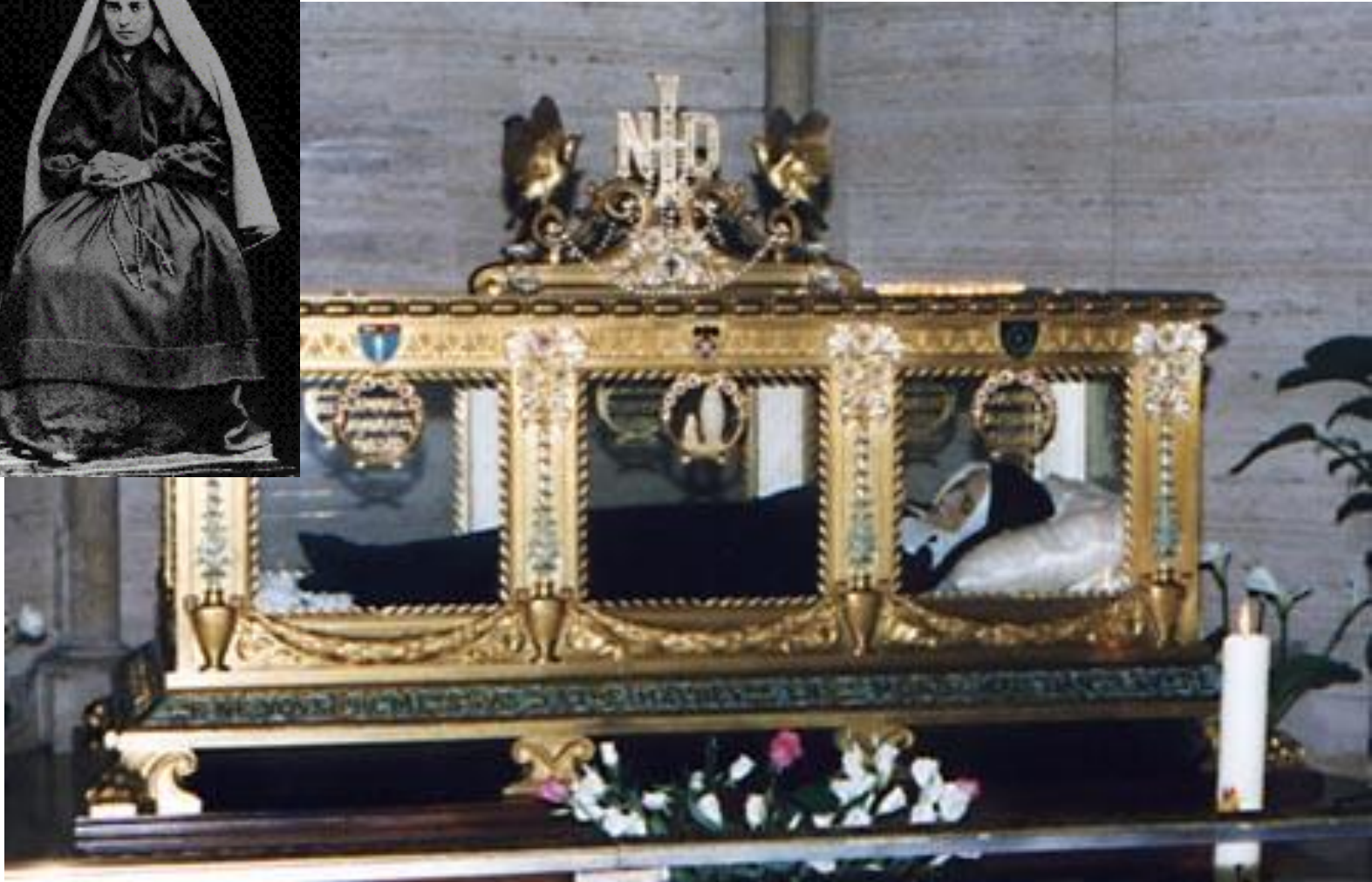
Catholics believe that worship is due to God alone. Catholics honor those saints who have gone before us as a sign of faith and victory in living the Christian life.

THE INCORRUPTIBLES

Signs and Wonders



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 8 May, 1786; died 4 August,
1859





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



St Catherine of Sienna died on March 9th, 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 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 dies March 15, 1660. She was canonized in 1934.





The body of Blessed John XXIII
Born in 1881, became Pope October 28, 1958,
died, June 3, 1963. Beatified, September 3, 2000

End of
Canonization and Incorruptibles, Part VIb

Go to
Mary, Mother of Jesus, Mother of God, Part VIIa