

**Chapter 1 : Our morning at the congregation for saints “ Mama Needs Coffee**

*Prayer of Reparation of Saint Theresa A Prayer in In Resignation to Suffering (by St. Margaret Mary Alacoque) Saint Romuald, Abbot Simeon's Prayer A Prayer for the Souls in Purgatory - By Saint Gertrude A Student's Prayer (by St. Thomas Aquinas) A Student's Prayer (by St. Thomas Aquinas) St. Theresa of the Child Jesus A Prayer to Saint Therese.*

If you think hard enough about how the Bible talks about dead people and how all Christians uniformly revere St. But for some people it proves to be a real theological and conceptual sticking point. Only Jesus answers prayers. Paul comes to mind. And the Virgin Mary. Sola Scriptura and all. Really it comes down to a matter of faith. If you do believe, I highly recommend cultivating a relationship with His saints and martyrs so as to have some great role models and powerful intercessors to lean on. Some of my personal heroes: John Paul II, St. Joan of Arc, St. Our trip to Rome last month was for one primary purpose: That he was tapped to head to Rome as the official carrier of the documents was icing on the cake. We were in the Eternal City for a little under a week, and it was a beautiful, restorative and almost entirely stress-free affair the flight home is sealed deep within my subconscious memory for future nightmare material. On the Friday morning of our trip, we got up bright and early and headed to 8 am Mass in St. After some deliberation about how exactly to get all that stuff to Italy, we ended up checking each of the Arrive they did, and with wax seals still miraculously intact. As we ducked back into our hotel room that morning to load up the boxes, Zelig had a wardrobe malfunction that required some serious scrubbing and swapping of garments. Well, I was wrong, and when Zay and I did arrive at the building south of the Square where I knew the office to be located, there was no husband in sight. Not a bad office view Baby power being what it is in Italy, he acquiesced, and so Zelig and I burst into the outer office for the dicastery in the midst of a confused crowd of nuns and Monsignors sitting behind desks. Okay, okay, they were sisters, technically. They cocked their heads at us as I smiled and asked if anyone had seen an American guy with a lot of boxes. They were covered with holy cards depicting Blesseds, Venerables, and Servants of God from all over the world “ an array of currently open causes of the Universal Church. I grabbed a few cards for Fr. Jacques Hamel, martyr priest from France, slaughtered at the altar by Islamic terrorists while praying the Mass a few years ago. When it was finally our turn to meet with the priest who reports to the head of the dicastery, Zelig was fast asleep, and so I was able to pay close attention to the proceedings. Causes awaiting finalization, filed and waiting. So you might say everyone who is filed away here my office is in Purgatory, stuck right between Heaven and Hell! Our clean white boxes jauntily tied with red satin ribbon and embossed wax seals trundled into that closet looking like American overachievement incarnate. Looking a little wearied by the state of the storage room, Father dropped to crouch and shoved some cardboard boxes aside, using his foot to nudge a pile of bubble wrap further out of the way. And after a few photos and a handshake, that was that. That was pretty amazing. We clinked our glasses together, laughing over how she would probably respond to all the pomp and circumstance surrounding her, and how typically Italian Italy is, and always will be. I hope I get to sit down with her one day in heaven and find out. Until then, Servant of God Julia Greeley, pray for us!

*Besides what the saints can do for us by their prayers, the very practice of venerating the saints does great good for those who are devoted to the saints. By practicing love of the saints we strengthen the unity of the entire Body of Christ in the Spirit.*

Therese of Lisieux At the age of 14, I was faced with one of the biggest decisions of my young life: Not knowing much about saints -- other than that they spent many long hours a day kneeling in silent prayer, and lived many years ago -- I began my search with the assumption that every female saint was a nun and all male saints were priests, and none of them lived very exciting lives. I ultimately chose Blessed Miguel Pro, a Jesuit priest who was martyred in during the persecution of the Catholic Church in Mexico. Blessed Miguel ministered to the underground church, risking his life many times and taking on a variety of disguises to evade police. The life of Blessed Miguel struck me as exciting, and his bravery and craftiness impressed me. I was also a little proud of myself for choosing an unusual patron, unlike my classmates, who made the typical selections of Francis, Lucy, Rose, Elizabeth and Patrick. Ten years later, my understanding of the saints has deepened, thanks to good catechists, teachers, and youth ministers, who introduced me to the idea that the saints are our friends in Heaven, who want nothing more than for us to come to know and love God. Far from being a uniform group of cookie-cutter Christians, the saints come from every walk of life, time period, and place. The saints can inspire us with their lives of charity and heroic virtue, and we can look to saints as models of how we can grow closer to God in our own lives. As my faith deepened in high school, I started learning about the Catholic faith and the saints on my own. Francis de Sales; both of which helped me to see that holiness is something that we can pursue right where we are. Maximilian Kolbe died in at Auschwitz. I was able to pray in more sacred spaces and venerate more relics than I can even count, which only served to make the lives of the saints seem more real and relevant. Knowing the saints became so vital to my faith life that my old understanding of the saints faded in my memory. In my work as a teacher and youth minister, I find that young people today have a similar understanding of the saints as I once did, and it is up to those who are working to evangelize youth to introduce teens to the saints. Having a Saint of the Week has been successful and fun so far, providing a break from the regular curriculum, and bringing the liturgical calendar into the classroom. A Youtube search yields a whole selection of quick biographical videos to show my students, and praying to the saint of the week reminds them that the saints are there to intercede for us to God. A few weeks ago, I talked to them about St. Jude as patron of impossible causes. We prayed a prayer to St. Jude together and I asked them to ask St. Jude to help them with a difficult intention. One student told me that she continued to pray the prayer to St. Jude even after his week was over and found, to her surprise, that her petition was answered! Francis, we learned, is much more than a poor guy who liked animals. Elizabeth of Hungary were wives and mothers who were sanctified by loving God and their families, as well as serving the poor. We added a competitive element to the costume party by awarding prizes for most creative, most historical, best presentation, etc. It is also a great opportunity for group pictures! In whatever way you choose, teaching our children and young people about the saints is an important way to encourage them in their Christian lives. It is a simple duty for you and me.

**Chapter 3 : Do the Saints Pray for Us? A Response to Perry Sukstorf and Marcia Fleischman - Called to C**

*Hierugia; or transubstantiation, invocation of saints, relics, and purgatory, besides those other articles of doctrine set forth in the holy sacrifice of the Mass, expounded, and the use of holy water, incense, and images, the ceremonies, vestments, and ritual employed in its celebration among the Latins, Greeks & Orientals.*

The necessity of interior and exterior worship. Sacrifice offered from the beginning of the world. The four ends of sacrifice. The legal sacrifices were of no avail when unconnected with the future death of the Redeemer. A new sacrifice was necessary. The sacrifice of the Cross a true sacrifice. All the ancient sacrifices comprehended in it. The Mass a true sacrifice. The sacrifice of Melchisedech elucidated by the Fathers. Illustrated by an ancient Mosaic at Ravenna. The Paschal Lamb a figure of the sacrifice of the Mass. Accomplishment of the prophecy of Malachias in the sacrifice of the Mass. Christ announces a new sacrifice. The sacrifice of the Mass proved from St. The promise made by Christ that he would give us his flesh and blood to eat and drink. Proof from the Institution. The Real Presence proved from St. Taught by the rest of the Apostles. What is meant by the term. Transubstantiation proved from Scripture. Objection of the term Transubstantiation. Christ said the first Mass. Christ directed the Apostles to celebrate Mass. The Apostles said Mass. A ceremonial instituted by the Apostles for offering up Mass. The remarks of some Protestants noticed. The liturgy indicated by St. Belief of the Church on Lay Communion. Communion under one kind of Apostolic institution. When and why generally adopted by the Latin Church. Objection from Scripture answered. Unleavened bread used at the Last Supper. Unleavened bread used by the Latin Church ; by the Maronites, and Armenians. The sacrament hinted at in the Apocalypse. Meaning of the word Maas. An unknown tongue used in the Jewish Temple. Not blamed by Christ, who prayed in an unknown tongue. Reasons why the Catholic Church uses Latin at Mass. The people not necessarily obliged to understand the language of the Mass. Latin at Mass no-wise prejudicial to the people. Greeks, Syrians, Copts, and Armenians use an unknown tongue at Mass. Stricture on the Protestant version of the words of St. Immeasurable distance between the worship given to God, and the reverence shown to the Saints. Religious respect may be rendered to Saints and Angels. The Angels and Saints make intercession for men. From the charity which animates the Saints. The Invocation of Saints proved from Scripture. Holy men have, even in this life, been invoked by others. Invocation of Saints in the primitive Church proved from ancient inscriptions. Invocation of Saints in the Anglo-Saxon Church. Contained in all the liturgies. Charity engages the Saints to pray for us. They have the power of doing it. They know what passes upon earth. Their intercession not derogatory to the mediatorship of Christ. Maimer of addressing God through the Saints. Similarity of Catholic and Protestant prayers. The Catholic Church pays a religious respect to Relics. A reverence for them exemplified by Scripture. Shown by the first Christians. By carrying off the bodies of the Martyrs. By collecting everything stained with their blood. From Relics being anciently, as now, enclosed in altars at their consecration. Respect anciently paid to Relics proved from the calumnies of the Heathens. From the objections of Heretics. Veneration of Relics in the Anglo-Saxon Church. Belief in the Church on this point. Truths included in the doctrine of Purgatory. Temporal punishment to be endured for sin, though its eternal punishment be pardoned. The belief of a middle state held by the Patriarchs. A middle state believed by the ancient Heathens. The existence of a middle state between Heaven and Hell formally attested by the Jews. Evidenced by the New Testament. This middle state proved to be a place of Punishment, or Purgatory. Negative proof of Purgatory. Purgatory consonant to several expressions of Scripture. The doctrine of Purgatory attested by the Church in every age. The prayers of the living are serviceable to the dead. Antiquity of prayer for the dead. Still practised amongst the Jews. Prayers for the dead in use in the primitive Church, proved from ancient inscriptions. The sacrifice of the Mass offered for the dead. Antiquity of this custom. Arguments from Scripture answered. Exemplified by the earliest history of man. Ceremonies, warranted by God in the Old Law. By Christ in the New. Sign of the Cross referred to in the Old Scripture. Antiquity of the custom of making the sign of the Cross. Respect of the ancient Christians towards the Cross. Introduction of the Crucifix. Antiquity of the custom of using Crucifixes in churches. Why the Crucifix is placed upon the altar. Why the sacerdotal

garments and the sacred vestments are marked with a Cross. Why made so often by the Priest at Mass. By Catholics in general “ Why the Church employs them. Religious feelings caused by Images. Objection against the use of Images answered.

**Chapter 4 : The 4 important lessons from the saints (about fundraising) | The Catholic Fundraiser**

*However, there is also the human instinct that we all have to ask others to pray for us. St. Paul often ask others to pray for him, or for the Church, or for world leaders, etc. St. Paul "and the Holy Spirit speaking through him" does not consider asking others to pray for us to be a futile or a pointless thing to do.*

The necessity of interior and exterior worship. Sacrifice offered from the beginning of the world. The four ends of sacrifice. The legal sacrifices were of no avail when unconnected with the future death of the Redeemer. A new sacrifice was necessary. The sacrifice of the Cross a true sacrifice. All the ancient sacrifices comprehended in it. The unbloody sacrifice of the New Law p. The Mass a true sacrifice. The sacrifice of Melchisedech elucidated by the Fathers. Illustrated by an ancient Mosaic at Ravenna. The Paschal Lamb a figure of the sacrifice of the Mass. Accomplishment of the prophecy of Malachias in the sacrifice of the Mass. Christ announces a new sacrifice. The sacrifice of the Mass proved from St. The promise made by Christ that he would give as his flesh and blood to eat and drink. Proof from the Institution. The Real Presence proved from St. Taught by the rest of the Apostles. All the ancient Liturgies attest the Real Presence p. What is meant by the term. Transubstantiation proved from Scripture. Attested by St Cyril. Illustrated by a practice of the modern Greek Church. Objection of the term Transubstantiation. Christ said the first Mass. Christ directed the Apostles to celebrate Moss. The Apostles said Mass. A ceremonial instituted by the Apostles for offering up Mass. The remarks of some Protestants noticed. The Liturgy indicated by St Ignatius. Described by St Justin p. Belief of the Church on Lay Communion. Communion under one kind of Apostolic institution. When and why generally adopted by the Latin Church. Objection from Scripture answered. Unleavened bread used at the Last Supper. Unleavened bread used by the Latin Church; by the Maronites, and Armenians. The sacrament hinted at in the Apocalypse. The circular form of the Host very ancient p. Meaning of the word Mass. The antiquity of its use p. An unknown tongue used in the Jewish Temple. Not blamed by Christ, who prayed in an unknown tongue. Reasons why the Catholic Church uses Latin at Mass. The people not necessarily obliged to understand the language of the Mass. Latin at Mass no-wise prejudicial to the people. Greeks, Syrians, Copts, and Armenians, use an unknown tongue at Mass. Stricture on the Protestant version of the words of St Paul p. Immeasurable distance between the worship given to God, and the reverence shown to the Saints. Religious respect may be rendered to Saints and Angels. From the charity which animates the Saints. The Invocation of Saints proved from Scripture. Holy men have, even in this life, been invoked by others. Invocation of Saints in the primitive Church proved from ancient inscriptions. Invocation of Saints in the Anglo-Saxon Church. Contained in all the Liturgies. Charity engages the Saints to pray for us. They have the power of doing it They know what passes upon earth. Their intercession not derogatory to the mediatorship of Christ. Manner of addressing God through the Saints. Similarity of Catholic and Protestant prayers. Inconsistency of an objection p. Includes bibliographical references and index Electronic reproduction Master and use copy.

## Chapter 5 : Prayers to the Angels and Saints

*By our devotion to the saints, our heavenly brothers and sisters in Christ who have gone before us, and by their prayers of intercession, fraternal charity is exercised, which contributes to the unity of the Church and aids us on our pilgrim journey.*

November 2 By purgatory, no more is meant by Catholics than a middle state of souls, viz. As to the place, manner, or kind of these sufferings, nothing has been defined by the church; and all who with Dr. Deacon except against this doctrine, on account of the circumstance of a material fire, quarrel about a mere scholastic question in which a person is at liberty to choose either side. This doctrine of a state of temporary punishment after death for some sins is interwoven with the fundamental articles of the Christian religion. For, as eternal torments are the portion of all souls which depart this life under the guilt of mortal sin, and everlasting bliss of those who die in the state of grace, so it is an obvious consequence that among the latter many souls may be defiled with lesser stains, and cannot enter immediately into the joy of the Lord. Repentance may be sincere, though something be wanting to its perfection; some part of the debt which the penitent owes to the divine justice may remain uncanceled, as appears from several instances mentioned in the holy scriptures, as of David, of the Israelites in the wilderness, of Moses and Aaron, and of the prophet slain by a lion, which debt is to be satisfied for either in this life or in the next. Certainly, some sins are venial, which deserve not eternal death; yet, if not effaced by condign penance in this world, must be punished in the next. Every wound is not mortal; nor does every small offence totally destroy friendship. The scriptures frequently mention these venial sins, from which ordinarily the just are not exempt, who certainly would not be just if these lesser sins, into which men easily fall by surprise, destroyed grace in them, or if they fell from charity. Yet the smallest sin excludes a soul from heaven so long as it is not blotted out. Nothing which is not perfectly pure and spotless can stand before God, who is infinite purity and sanctity, and cannot bear the sight of the least iniquity. Whence it is said of heaven, "There shall in no wise enter into it anything defiled. Yet who is there who keeps so constant a guard upon his heart and whole conduct as to avoid all insensible self-deceptions? Who is there upon whose heart no inordinate attachments steal; into whose actions no sloth, remissness, or some other irregularity ever insinuates itself? Or whose compunction and penance is so humble and clear-sighted, so fervent and perfect, that no lurking disorder of his whole life escapes him, and is not perfectly washed away by the sacred blood of Christ, applied by these means or conditions to the soul? Who has perfectly subdued and regulated all his passions, and grounded his heart in perfect humility, meekness, charity, piety, and all other virtues, so as to bear the image of God in himself, or to be holy and perfect, even as he is, without spot? Perhaps scarce in any moment of our lives is our intention or motive so fervent, and so pure or exempt from the least imperceptible sinister influence and mixture of sloth, self-complacency, or other inordinate affection or passion; and all other ingredients or circumstances of our action so perfect and holy, as to be entirely without failure in the eyes of God, which nothing can escape. Assiduous conversation with heaven, constant watchfulness, self-denial, and a great purity of heart, with the assistance of an extraordinary grace, give the saints a wonderful light to discover and correct the irregularities of their affections. Yet it is only by the fervent spirit and practice of penance that they can be purified in the sight of God. The Blessed Virgin was preserved by an extraordinary grace from the least sin in the whole tenor of her life and actions; but, without such a singular privilege, even the saints are obliged to say that they sin daily; but they forthwith rise again by living in constant compunction and watchfulness over themselves. Venial sins of surprise are readily effaced by penance, as we hope of the divine mercy; even such sins which are not discovered by us are virtually repented of by a sincere compunction, if it be such as effectually destroys them. Venial sins of malice, or committed with full deliberation, are of a different nature, far more grievous and fatal, usually of habit, and lead even to mortal sin. Those Christians who shun these more willful offences, yet are not very watchful over themselves, and labour not very strenuously in subduing all their passions, have just reason to fear that some inordinate affections taint almost the whole body of their actions, without being sufficiently repented of. And the very best Christians must always tremble at the thought of the dreadful account they have to give to God

for every idle word or thought. No one can be justified before God but by his pure and free mercy. Yet no man will say that a venial sin, which destroys not sanctifying grace, will be punished with eternal torments. Hence there must be a relaxation of some sin in the world to come, as is sufficiently implied, according to the remark of St. Austin, in these words of Christ, where he says that the sin against the Holy Ghost "shall not be forgotten in this world, nor in the world to come. The church of Christ is composed of three different parts: Our charity embraces all the members of Christ. Our love for him engages and binds us to his whole body, and teaches us to share both the miseries and afflictions, and the comforts and blessings of all that are comprised in it. The communion of saints which we profess in our creed implies a communication of certain good works and offices, and a mutual intercourse among all the members of Christ. This we maintain with the saints in heaven by thanking and praising God for their triumphs and crowns, imploring their intercession, and receiving the succours of their charitable solicitude and prayers for us; likewise with the souls in purgatory, by soliciting the divine mercy in their favour. Nor does it seem to be doubted but they, as they are in a state of grace and charity, pray also for us; though the church never addresses public suffrages to them, not being warranted by primitive practice and tradition so to do. That to pray for the faithful departed is a pious and wholesome charity and devotion is proved clearly from the Old Testament, and from the doctrine and practice of the Jewish synagogue. The baptisms or legal purifications which the Jews sometimes used for the dead demonstrate their belief that the dead receive spiritual succours from the devotion of the living. In the second book of the Machabees it is related that Judas, the Machabee, sent twelve thousand ducats of silver to the temple for sacrifices to be offered for the dead, "thinking well and religiously concerning the resurrection. It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins. Some ancients call it apocryphal, meaning that it was not in the Hebrew canon compiled by Esdras, it being writ after his time; and Origen and St. Jerome, who give it that epithet, sometimes quoted it as of divine authority. The Catholic church admits the deuterocanonical books of those which were compiled after the time of Esdras as written equally by divine inspiration. If some among the ancients doubted of them before tradition in this point had been examined and cleared, several parts of the New Testament which are admitted by Protestants have been no less called in question. Protestants, who at least allow this book a historical credit, must acknowledge this to have been the belief and practice of the most virtuous and zealous high-priest, of all the priests and doctors attached to the service of the temple, and of the whole Jewish nation; and a belief and custom which our blessed Redeemer nowhere reprehended in them. The faith and practice of the Christian church from the beginning is manifest from the writings of the primitive fathers. In all ancient liturgies, or masses, express mention is made of prayer and sacrifice for the dead. In the Apostolical Constitutions is extant a very ancient fragment of a liturgy, from which Grabe, Hicks, and Deacon borrow many things for their new models of primitive liturgies, and which Whiston pretended to rank among the canonical scriptures. In it occurs a prayer for the dead: The most ancient fathers frequently speak of the offering the holy sacrifice of the altar for the faithful departed. Tertullian, the oldest among the Latin Christian writers, mentioning certain apostolical traditions, says, "We make yearly offerings or sacrifices for the dead, and for the feasts of the martyrs. For if she does not these things, she has, as much as lies in her, divorced him. Cyprian mentions the usual custom of celebrating sacrifice for every deceased Christian. Nor can it be said that he speaks in the same manner of martyrs. The distinction he makes is evident: Chrysostom reckons it amongst the dreadful obligations of a priest "that he is the intercessor to God for the sins both of the living and the dead. Clement of Alexandria, who flourished in the year , says that by punishment after death men must expiate every the least sin before they can enter heaven. The vision of St. Perpetua is related by St. Austin, and in her acts. Origen, in many places, and Lactantius teach at large that all souls are purged by the punishment of fire before they enter into bliss, unless they are so pure as not to stand in need of it. To omit others, St. Austin expounds those words of the thirty-seventh psalm, "Rebuke me not in thy fury," of hell; and those which follow, "Neither chastise me in thy wrath," of purgatory, as follows, "That you purify me in this life, and render me such that I may not stand in need of that purging fire. But these things are profitable to those who, whilst they lived, deserved that they might avail them. There is a life so good as not to require them; and there is another so wicked that after death it can receive no benefit from them. When, therefore, the sacrifices of the altar or alms are offered for all

Christians, for the very good they are thanksgivings; they are propitiations for those who are not very bad; for the very wicked, they are some kind of comfort to the living. He repeats often that sacrifice is offered in thanksgiving to God for martyrs, but never for their repose. The church prays not for them. She justly prays for other deceased persons, but prays not for the martyrs, but rather recommends herself to their prayers. Epiphanius relate that when Aerius, an impious Arian priest, denied suffrages for the dead, this heresy was condemned by the universal church. Monica on her death-bed begged the sacrifices and prayers of the church after her departure, and how warmly St. Austin recommended the souls of his parents to the prayers of others, is related in their lives. The like earnest desire we discover in all ancient Christians and saints. Ephrem, in his testament, entreats his friends to offer for him, after his departure, alms, prayers, and oblations or masses, especially on the thirtieth day. Eusebius relates that Constantine the Great would be buried in the porch of the Church of the Apostles, "that he might enjoy the communication of the holy prayers, the mystical sacrifice, and the divine ceremonies. Ambrose, writing to one Faustinus, who grieved immoderately for the death of his sister, says, "I do not think your sister ought to excite your tears, but your prayers: I loved him, therefore I follow him unto the country of the living. Neither will I forsake him till by tears and prayers I shall bring the man whither his merits call him, unto the holy mountain of the Lord. Gregory the Great mentions that he having ordered thirty masses to be sung for a monk named Justus, on the thirtieth day after the last mass was said Justus appeared to Copiosus, his provost, and said, "I was in pain, but now am well. They are the sons of God, heirs of his glory and saints. Yet they are now in a state of suffering, and endure greater torments than it is possible for - anyone to suffer, or for our imagination to represent to itself, in this mortal life. They suffer the privation of God, says the council of Florence, the most dreadful of all torments. No tongue can express what a cruel pain this is to a soul separated from the body, impetuously desiring to attain to God, her centre. She seems just enjoying him, attracted by his infinite charms, and carried towards him by a strong innate bent not to be conceived: Whence the poor soul suffers an incomprehensible agony and torment. It is also the opinion of St. Austin and other learned fathers, founded in the words of St. Paul and the traditionary authority of eminent prelates of the first ages, that they also suffer a material fire like that of hell, which being created merely for an instrument of the divine vengeance, and blown up by the anger of God, with the most piercing activity torments even spirits not clothed with bodies, as our souls in this life feel the pain of the corporeal senses by the natural law of their union with our bodies. Though it be no article of faith that the fire here spoken of is not metaphorical, to express the sharpness of these torments, yet that it is real and material is the most probable opinion, grounded in the most venerable authority. Thomas, who adds, "The least pain in purgatory exceeds the greatest in this life. Austin speaks to this point as follows: Yet it will be more grievous than whatever a man can suffer in this life. You know how much wicked men have suffered here, and can suffer. Good men may undergo as much; and what did any malefactor ever endure which martyrs have not suffered for Christ? All these torments are much more tolerable. Yet see how men do all things rather than suffer them. How much more reason have they to do what God commands them, that they may escape his torments. Let no one reason thus. Purgatory fire will be more dreadful than whatever torments can be seen, imagined, or endured in this world. And how does anyone know whether he will stay days, months, or years? He who is afraid now to put his finger into the fire, does he not fear lest he be then all buried in torments for a long time?

**Chapter 6 : Why We Should not Pray to the Saints | Christian Forums**

*St. Therese, Flower of fervor and love, please intercede for us. Fill our hearts with your pure love of God. As we approach and celebrate your feast day, make us more aware of the goodness of God and how well He tends His garden.*

Why do Catholics pray? Catholics pray because God commands us to. Jesus taught us to pray the Our Father and commanded us to "pray always". Prayer is the only way to come to know God, to know His will for you, and to learn to follow His Will. Without prayer one can not be saved. Catholic, like many other monotheistic religions, pray for many reasons. Prayers were said to be given to Catholics through God and the prophets, so Catholics could say them. Prayer is also said to lead Catholics closer to the Lord. Prayer can also be used in asking God for help, thanking God, or even trying to get an answer through the Lord. Proof from the contrary is not less convincing: Nothing is equal to prayer; for what is impossible it makes possible, what is difficult, easy. For it is impossible, utterly impossible, for the man who prays eagerly and invokes God ceaselessly ever to sin. John Chrysostom, De Anna 4, 5: Those who pray are certainly saved; those who do not pray are certainly damned. Alphonsus Liguori, Del gran mezzo della preghiera. Where do Catholics pray? Roman Catholic Answer Catholics are to heed the admonition of St. Paul to pray constantly 1 Thessalonians 5: Since earliest times, Christians have gathered for prayer at times throughout the day, starting at the Jerusalem Temple. The Breviary is required of religious and priests, and many laypeople pray it as well. The Angelus is prayed at 6 am, noon, and 6 pm. The Divine Mercy is prayed at 3 pm. The De Profundus is prayed at 5 pm. Beginning prayer is called meditation or mental prayer. This has nothing, whatsoever, to do with Eastern meditation, but is a totally Christian practice. As one continues in meditation and living the Gospel generously, one might be granted contemplation by God. For a complete treatment of prayer, please get Fr. Catholics pray in churches. How do Catholics pray? For Catholics, there is a simple guideline and it applies to all when they pray: Catholics are to heed the admonition of St. When Catholics pray, they are speaking to God. Paul 1 Thessalonians 5: Catholics are living when they pray, their whole life should become one continuous prayer to God. This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer. For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy. Therese of Lisieux, Manuscripts autobiographiques, C 25r. John Damascene, De fide orth. But when we pray, do we speak from the height of our pride and will, or "out of the depths" of a humble and contrite heart? Only when we humbly acknowledge that "we do not know how to pray as we ought," Rom 8: Augustine, Sermo 56, 6, 9: In the act of creation, God calls every being from nothingness into existence. As God gradually reveals himself and reveals man to himself, prayer appears as a reciprocal call, a covenant drama. Through words and actions, this drama engages the heart. It unfolds throughout the whole history of salvation. What do Catholics do when they pray? Roman Catholic Answer "What do Catholics do when they pray" would require a book. To pray Catholics kneel, stand, sit, lay, walk, pretty much anything you can think of. Catholics pray "at all times": Basically, when a Catholic is praying they are worshiping God, acknowledging His omnipotence, and their own frailty. How can Catholics create new saints to pray to? Catholics can petition Rome to begin the process of canonization for a deceased person who has displayed exceptional sanctity of life. If enough petitions are received, Rome will appoint a commission to open the cause of canonization and begin an investigation. Catholics can further pray to the person they believe should be canonized in their private devotions and report any extraordinary, verifiable favours received as these can be used to help the cause of the proposed saint. I myself do ask Saints to pray FOR me. Just like anyone else. I have the flu. I have the flu. It would make sense to ask someone to pray for you who is very close to God. I would say that someone who is very close to God certainly knows how to pray for you. It is said somewhere in the end of Revelations that there were bowls of incense, which were the prayers of the saints. That is where the whole thing came from. Even if you choose not to ask saints to pray for you, you can certainly learn a LOT from them about your life with God. They are very loving people. Hope this helps anyone who reads.

Catholics consider all those in a state of grace in the eyes of the Lord to be part of the Communion of Saints along with the saints in heaven - the Mystical Body of Christ. They are our intercessors in Heaven. They stand before the throne of God and know how to pray much better than we do here on earth. Can and do we pray directly to God? But, perhaps, we have a special favor to ask and we know a particular saint is a "specialist" in that area, such as St. Anthony helping to find lost items or St. Jude who is a specialist for hopeless causes. We can pray to them to "put in the good word for us" to Our Lord. It is no different than asking a close friend to pray for a special intention we might have. The only difference is we can see our friend but the saints we can not see. Sometimes it helps to pray directly to God and also to ask the help of a saint or saints.

**Catholic Answer** First of all, Roman is an epithet first commonly used in England after the protestant revolt to describe the Catholic Church. It is never used by the Catholic Church. Secondly, Catholics believe in the "Communion of Saints", that means that everyone in the Church is connected in the Mystical Body of Christ. The Church sees itself as divided into three segments called The Church Militant those of us still on earth, the Church Suffering those in purgatory, and the Church Triumphant those in heaven. Catholics believe that the saints are those who have died and are now in heaven with God, they are more alive and aware than you and I are who still see as through a glass darkly. They are with God, and just as we pray for others, the saints pray for those they love, so we ask for their prayers constantly. Why do Catholics pray through saints? The reason is because saints are closer to God than us. Catholics do not pray to saints they ask saints to pray for them. Hence, Mary, Mother of God pray for us. It is the equivalent of asking a friend to pray for you, but better because the saints are already in Heaven and are closer to God. It is just like asking someone on earth to pray for you except that the saints are in heaven. They love Jesus and they love to pray to Him for others. Many miracles have been performed through the intercession of saints.

**Catholic Answer** To understand asking for the intercession of the saints, one must first understand the Communion of Saints. Garden City, NY The unity and co-operation of the members of the Church on earth with those in heaven and in purgatory. They are united as being one Mystical Body of Christ. The faithful on earth are in communion with each other by professing the same faith, obeying the same authority, and assisting each other with their prayers and good works. They are in communion with the saints in heaven by honoring them as glorified members of the Church, invoking their prayers and aid, and striving to imitate their virtues. They are in communion with the souls in purgatory by helping them with their prayers and good works.. So the Communion of Saints involved all people in the Church, what used to be called the Church Militant those on earth, the Church Suffering those in purgatory, and the Church Triumphant those in heaven.

Chapter 7 : 12 Best St Anthony Prayers for Miracle | ConnectUS

*"the Saints Pray for us, and that we should follow the universal practice of the Church in asking for these prayers even as we would ask the prayers of our friends on earth." -David Irish Protestant March 7th, pm.*

Feb 15th, By David Anders Category: I first discovered it in my own local Birmingham News. The piece was written by Rev. Perry Sukstorf and Rev. The newspaper included no Catholic rebuttal. As a convert to Catholicism, I thought the article really missed the point of devotion to the saints. I would now like to explain why. The authors make two substantive claims. First, Sukstorf and Fleischman argue that Catholic practice obscures the meaning of salvation. No one is supposed to be elevated over any other. They think Catholics lay too much stress on the moral life. Second, these writers assert that prayer to the saints is unnecessary. Is it true that we are accepted by God on the basis of faith alone? That the quality of our moral lives has no bearing on our acceptance with God? Is it true that God makes no distinctions based on our works? That we are all equal? The Bible says otherwise. Paul also teaches judgment according to works: Sukstorf argues that Catholics confuse faith and works, but this is not true. For the Catholic, faith in Christ is not opposed to the moral life. Faith opens the door to the moral life. When Catholics say that some believers are set apart as moral examples, that some Christians should be recognize for the quality of their lives, we are confessing the teaching of Christ and Scripture. But there is more. James says that he listens to the prayers of the righteous more than to the prayers of the wicked. This is why Catholics actively seek out the prayers and intercession of the saints. Sukstorf and Fleischman accuse us of confusing the meaning of salvation. The truth, however, is that Catholic belief and practice is grounded in a very biblical understanding of salvation. In the Bible especially in the book of Ephesians we learn that God wants to do more than save individuals. He wants to create a new human community, a family of God. We call this family the Church. This community is not like a normal human society. It is a supernatural community that transcends time and space. It encompasses everyone who is joined to Christ through faith – those on earth as well as those in heaven. It is a communion of love. In it, we support one another especially through prayer. These saints are praying and worshipping God and offering up the prayers of those still on earth. It was proof that the faithful on earth and the faithful in Heaven are still joined through Christ in holy friendship. Nor was devotion to the saints something that medieval Catholics made up. It reflects a thoroughly Hebraic, biblical, and communal picture of salvation. Passages like 2 Kings Peter Brown also notes that pagans in Rome were perplexed by Christian devotion to the saints and their relics. Early Christians worshipped in cemeteries, catacombs, and among the dead. This was something pagans did not do. But the pagans failed to grasp why Christians did this. The earliest Christians believed in resurrection: Devotion to the saints and their relics witnessed to this faith. For Catholic Christians, death does not have the last word. Again, devotion to the saints is not something that appeared in the middle ages. Nor is it simply a Roman Catholic practice. Consistent opposition to the practice arose only in the Protestant Reformation – some years after the resurrection of Christ. Why not just pray directly to God? Of course Catholics pray directly to God! But biblical religion is a corporate affair. We pray directly to God, but we also pray and suffer for one another. God can give grace and forgiveness to each one directly, of course, but he also chooses to use human instruments. God struck down St. Paul, but then sent him to Ananias to be baptized. He identifies with us so closely that whatever you do to Christians, you do to Christ. We do not worship the saints. We venerate Christ in his members. If you are a non-Catholic Christian, we commend you for praying to God. By all means keep on praying! But Catholics are not wrong to love our brothers and sisters in heaven, or for also believing that they love and pray for us. Catholics and non-Catholics alike ask Christian friends to pray for them. How much more our Christian friends in heaven! Scripture says they do, and so does the unbroken practice of Christian faith down through the centuries.

## Chapter 8 : EWTN's Saints and other Holy People Home

*Volume 1: Hierurgia, Or, The Holy Sacrifice Of The Mass: With Notes And Dissertations Elucidating Its Doctrines And Ceremonies, And Numerous Illustrative Plates, &c.*

Prayer is the breath of the soul and of life. Together in prayer, we call upon the Holy Spirit, and in doing so, we are reminded of Jesus Christ, in whose name we gather and express our humility and utter dependence. Personal prayer is also essential. In an ever-changing world, we need extended time alone with Christ to get to know him and to get comfortable with sharing who he is with others. When we engage in personal prayer, we do just that, deepen our relationship with Christ. Below we have put together information on prayer to help each of us understand the forms and expressions of prayer, as well as online resources to help in our communal and personal prayer life. With that in mind, there are five primary forms of prayer: And there are three expressions of prayer: Vocal Prayer Vocal Prayer puts into words the prayer of our hearts with our voice and with the use of internal words. Vocal prayer occurs when we say the Our Father aloud or to oneself, share a prayer service with a group, pray in unison at the liturgy, say the Rosary alone or with a group, conduct intercessory prayers, and even when we pray alone by giving voice to our interior prayer. Through vocal prayer, we use our senses to animate our internal prayer. We bring to meditation our own life and in doing so work to find understanding and connection with God. We can use Sacred Scriptures, spiritual texts, artwork, reflection guides, whatever will help us focus as we go deeper into our prayer to sense the movements of our hearts. There are several sources to help facilitate meditation, including Lectio Divina sacred reading , the Examen, the Gospel of the day and the Rosary. Contemplative Prayer Contemplative Prayer is an inner prayer focused on the silence inside of us. There are no tools or words “ silent or spoken ” needed. The chatter of our mind goes silent, as contemplative prayer does not seek answers but rather seeks union with God, who is always seeking us. This intense form of prayer is about communion and love, and allows the space for God to speak directly to our hearts. This prayer can happen anywhere at any time. We are all encouraged to try different types of prayer to find the ones that will help us deepen our relationship with Christ. Below are a few examples. Lectio Divina Lectio Divina is a spiritual reading of Sacred Scriptures that translates literally to divine reading. We read Scripture, usually the Gospel, three times slowly and intentionally. This is a popular form of meditation, which has ancient roots. In reading Scripture prayerfully, God can speak to our hearts and minds. Here we are helped in our search to understand who God is and what God wants for us. Ignatius of Loyola, and one that St. Ignatius wanted to share with everyone. Through this prayer, we intentionally reflect on our day and discern where God is moving in our lives. There are five parts to this structured prayer that only takes a few minutes to do. For resources on the Examen, visit Ignatian Spirituality. Rosary The Rosary is also a devotion that goes back centuries. When we pray the Rosary, we will typically have Rosary beads in our hand. Using this tool, we move from bead to bead repeating prayers. Praying with the Saints Praying with the Saints can help us grow deeper in our own prayer life. As a Church, we celebrate the lives of saints who are models and inspirations for how to live Christ-centered lives. Here are two sources to help you pray with the saints each day: They can help support your parish community with resources and formation opportunities for liturgical prayer.

Chapter 9 : Saint Prayers - Prayers - Catholic Online

*This is why we should not pray to the saints, it is not their function in the body. Now, if we ask our brothers and sisters who are still with us for intercession, it is inherently different. Communication here on earth is not the same as communication in the holy body, which is through the Holy Spirit.*

To bow down to a statue or painting and pray to it is evil and it is forbidden in Scripture. Nowhere in Scripture does it say pray to dead saints. Nowhere in Scripture does it say ask dead saints to pray for you. Nowhere does it say that people in Heaven will pray for people on earth. Why pray to the dead when you can pray to God? The Lord will not share His glory with anyone. They will do all they can to justify rebellion, but Catholicism continues to put many people on the road to hell. 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 toward us and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary! There is also one mediator between God and human beings—a human, the Messiah Jesus. If ye shall ask any thing in my name, I will do it. Worship God not me. I am a servant like you and your brothers and sisters who have the message of Jesus. Worship God, because the message about Jesus is the spirit that gives all prophecy. I too am only a human. Scripture never ever says pray to dead people or ask dead people to prayer for you. Let us lift up our hearts and hands to God in heaven. Speaking with the dead in Scripture is always associated with sorcery. They are guilty of a capital offense. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: No one comes to the Father except through me. Bonus 2 Timothy 4: Signup today and receive encouragement, updates, help, and more straight in your inbox.