

RCIA
The Saints
Session # 5

"The unity in Christ of all the redeemed, those on earth and those who have died. ... all together forming one Church; and we believe that in this communion, the merciful love of God and His saints is always {attentive} to our prayers."

The Catechism of the Catholic Church
962



SAINTS

History of Devotion to the Saints

Saints are defined, in the strictest sense, as:

Those officially recognized (canonized) by the Church as persons who have lived a holy life, who now share in the Beatific Vision and who may be publicly venerated by the faithful.

However, anyone who enjoys eternal life with God is considered a saint.

Devotion to the saints is identified in its origins with the cult of the martyrs and the veneration of the original disciples of Jesus. Christians of the first two centuries praised and tried to imitate these persons, the first of the saints. By the third century, early Christian writings already suggest an invocation to saints for special graces from God.

In the centuries that followed, confessors (persons who suffer for the faith), hermits, monks, virgins, and finally holy persons who led exceptional Christian lives were added to the list. Like the martyrs and disciples, these saints were honored on their anniversaries, and churches were put under their protection. In addition, legends of their lives were published and celebrated.

A Flowering of Saints

In the Middle Ages, the list of venerated persons grew to enormous proportions, creating a flowering of popular devotions to the saints. Among these practices were pilgrimages, widespread honoring of relics, the naming of patron saints, the celebration of civic festivals with liturgical feasts, and compilations of legends of the saints.

As a result of exaggerated practices with regard to devotion to saints, Church authorities established a process whereby a bishop, after reviewing the life of the prospective saint, decided who was and who was not to be canonized. (However, it was long after this that formal approval for canonization came only from the pope.)

The protestors of the Reformation became increasingly uncomfortable with the veneration of saints because, according to them, saintly intercession suggested that Christ is not the unique mediator between God and humans. They found these devotions to take away from devotion to Christ. However, the Council of Trent (1545-1563) reaffirmed the Church's teaching regarding the intercession of the saints, and encouraged invocation to them by the faithful.

Canonization

Through a juridical process called canonization, the church declares a person to be a saint in heaven and to be venerated throughout the church. The word itself simply means "to be officially put on the list." During the early centuries the spontaneous acclamation of local devotees was sufficient for future veneration. During the 6th and 7th centuries, the number of saints receiving veneration after their deaths and having feasts in their honor increased rapidly. The spontaneous process, however, was open to abuses, since it did not take into account unbiased knowledge of the life of the "saint". A need was felt for some kind of regulating process, which included an investigation of the life of the reputed saint.

At first, only the local church authority, usually the bishop, conducted this investigation. It gathered evidence of a reputation of holiness, a sustained practice of visiting the saint's tomb and seeking the saint's intercession, and evidence of miraculous favors.

As the authority of the church became more centralized in Rome, it was natural that this process eventually be done by papal offices. Another motive was the matter of prestige. In 1588 Gregory IX initiated norms for the legitimate process of investigation and assigned the responsibility to the Sacred Congregation of Rites in the Roman Curia. The process remains in effect today through the Congregation of the Causes of Saints.

This process of canonization, begun in the 12th century, was not enforced seriously until after the Reformation. The Sacred Congregation today regulates canonization for the Causes of Saints. After the case is made that the person led a holy life and that her or she ought to be a saint, diocesan officials introduce the cause. The process requires much preliminary research concerning one's holiness before a person is declared venerable.

*After further research into the person's life and miracles, a person may be **beatified** and declared blessed. This entitles them to be venerated in a certain area or in the religious community to which they belong.*

*The entire commission studying the case is on constant lookout for any reason, which inhibits the cause from proceeding. They do more extensive research, and then a commission of bishops and cardinals may present the cause to the Pope, who formally, in a **Bull of Canonization**, proclaims the person a saint. The saint may now be publicly honored, have churches named after him/her, and be assigned a liturgical feast.*

The process of canonization is lengthy, complex, and expensive. Numerous cases are pending, and many others are dropped while in process. Because the process is so involved, there are many people who remain unnamed and anonymous.

In order to keep the 'cult of saints' in proper perspective, in 1969, the Church removed about 200 names from the official hagiography (list of saints) and the liturgical calendar. It was not known if these saints actually lived or if legends grew from unhistorical sources. Since there was no definite historical data, their official status was dropped. However, some still remain popular, like St. Christopher, whose image graces the dashboard of cars (the patron of travelers.)

*Some saints are remembered for certain causes. St. Anthony is the patron of lost objects; St. Jude, of impossible cases. On the feast of St. Blasé, February 3rd, Catholics get their throats blessed because Blasé was credited with curing a throat ailment. On October 4th, the feast of St. Francis, animals are blessed because Francis loved nature. Many Catholics have favorite saints to whom they pray. Perhaps a favor was received or one was named after a certain saint, or one just feels attracted to the virtues and life of a saint. Some saints' popularity extends into the secular realm. Valentine's Day, St. Patrick's Day and Christmas are connected with saints. St. Valentine, a bishop in the early church, St. Patrick, who converted Ireland, and St. Nicholas (Santa Claus), a bishop of Myra who doled out gifts and presents to the needy. However, **devotion to saints is one's personal choice and does not fall under Catholic doctrine.***

RECLICS are any object directly connected with a saint. They are not holy in themselves, but are revered by Catholics because of their link with the saint. The tradition started when the early Christians gathered fragments of bones and ashes of the martyrs and placed them in altars. The custom of celebrating Mass at an altar in which a relic of a saint is placed is an ancient tradition, which at one time was mandatory. In our day of movable altars, the custom is not essential. Relics are not to be sold! The same congregation as for saints regulates relic documentation.

While devotion to the saints is encouraged and beneficial to one's spirituality, it needs to be balanced and kept secondary to the worship of God. Vatican II warns against "abuse, excesses, or defects which may have crept in to practice, and to restore all things to a more ample praise of Christ and of God. The authentic cult of the saints consists not so much in the multiplying of external acts, but rather in the intensity of our active love."

Devotion to the saints and the use of Sacramentals are aids and accessories to one's faith. They are the side dishes; the entrée is worship of God through Christ in liturgy and sacraments. They are of value only in so much as they lead us to a greater awareness of Jesus in our midst.

Since the second Vatican Council veneration of the saints has been tied in more closely with worship of Christ and with the liturgical life of the church.

Dogmatic Constitution on the Church –Every authentic witness of love, indeed, offered by us to those who are in heaven tends to and terminates in Christ, "the crown of all saints," and through him in God who is wonderful in his saints and is glorified in them.

It is especially in the sacred liturgy that our union with the heavenly Church is best realized; in the liturgy, through the sacramental signs, the power of the Holy Spirit acts on us, and with community rejoicing we celebrate together the praise of the divine majesty.... When, then, we celebrate the eucharistic sacrifice we are most closely united to the worship of the heavenly Church; when in fellowship of communion we honor and remember the glorious Mary ever virgin, St. Joseph, the apostles and martyrs and all the saints.

Halo

The halo surrounding the head of a saint's image has a pre-Christian history. It was used among the Greeks and Romans as a symbol of divinity for their gods and goddesses and in particular Apollo, the sun god. It was also used to distinguish Roman emperors on their coins. Christians adopted the halo in the 4th century as a sign of sanctity in images and mosaics. To distinguish Christ from Saints, the halo around Jesus' head included a cross.

Three Kinds of Worship

Although the Church affirms intercession and encourages invocation of the saints, Catholic doctrine makes a clear distinction between the veneration given to saints (dulia, Greek for service or veneration), and adoration or worship that is afforded to God alone (latria, worship). {Veneration of Mary is a sort of glorified dulia (hyperdulia)}

By distinguishing between dulia and latria, the Church teaches that we pray only to God and special graces or blessings bestowed on us come from God through the saint's intercession. Moreover, honor given to the saints is honor given to God because holiness is only possible with the gift of God's grace. Thus, devotion to the saints is praise and glory directed to God.

THE COMMUNION OF SAINTS

November 1st, All Saints Day

In the book of Revelation 7 we find a description for the reason we rejoice in the saints: "There was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands."

God's saints come in every size, shape, color and age. Some saints are remembered by name, but most are unknown to us. Known or unknown, honored or forgotten, they have one great thing in common: During their lives, they all helped to announce the dominion of God. St. Bernard of Clairvaux said, "calling to mind the saints arouses in us above all else a longing to enjoy their company."

The idea of holding one feast to celebrate all holy women and men seems to have been born in the early centuries of Christianity. In the Byzantine rite, All Saints' day is celebrated in spring. It is held on the first Sunday after Pentecost, as if to say that holiness is a gift of the Holy Spirit.

In the Latin rite, in 844 Pope Gregory IV set November 1st as the date for a festival in honor of all saints. Why this date was chosen is something of a mystery. Historians tell us that there were pre-Christian feasts on this day: a pagan Roman festival for the fruit harvest, and the Celtic New Year – a celebration of the harvest and of the dead.

Whatever the reason, All Saints' Day is a celebration perfectly suited to autumn. As we draw toward the end of the agricultural year, we celebrate God's great harvest of all people throughout history who have shown love, joy and service to others. That is why All Saints and its holy eve, Halloween, are made bright with autumn fruits, vegetables and flowers. That is why it's customary to celebrate with apple

bobbing and pumpkin carving and other harvest games. That is also why Christians have laid claim to Halloween and reinterpreted it in a Christian fashion. The night of trick or treat people give and receive hospitality, the hallmark virtue of the saints.

The solemnity of All Saints' is both a look back at those who have gone before, as well as a commitment to what we must become; a holy people united together by a common life in God. It is a hope of our future glory in the New Jerusalem.

November 2nd All Souls Day

All Souls Day, the commemoration of the faithful departed is intimately connected with the celebration of All Saints Day. While the idea of remembering all the faithful departed seems to have arisen from the ordinary Christian customs surrounding death and burial, the first evidence for this celebration comes from Isidore of Seville (636). Various dates in various places were common till Odilo of Cluny in 998 prescribed a celebration on Nov. 2. The custom spread rapidly throughout northern Europe, but was only accepted in Rome in the 13th century.

This is the day we set aside to pray for all the dead who have gone before us. Christians dead and living are all one body. Our love and work on earth can be a blessing to those who have died, just as their love is a blessing for the living.

To prepare for All Souls' Day, graves are weeded and planted with flowers or decorated with gravel. In some places cemeteries are filled with burning candles. Many families remember the dead each year by giving alms to the poor or by planting a tree or donating to a hospital. In some places families have a picnic in the graveyard. Extra portions of food are set aside for the dead to share. In Latin America, the day of the Dead is not gloomy or sad. It is filled with life.

All Souls reminds us that it's good to speak about the dead, and to remember and to pray. The church continues the remembrance throughout this month of November and into Advent. Days are short and growing shorter. The growing darkness can remind us of the end of days, when time will be no more. At this season we ask God to speed up the coming of the kingdom, where justice will flower, where life will be lived in all its fullness, where death itself will die.

The celebration of All Souls day is an opportunity to reflect on our own future and to celebrate those who have preceded us in death. It is a great profession of faith in the resurrection, not just as a reality for Jesus Christ, but as the promise of our own future glory.

Visiting Graves:

One of the most ancient customs related to respect for the dead is to visit and care for graves, place flowers at them and to pray there in memory of loved ones. This has continued throughout the centuries. Sometimes these visits are paid on special days of the year, such as Mother's Day, Father's Day, and Memorial Day. All Souls' Day and the month of November is a popular time to visit the graves of loved ones. In some parts of North America, grave blankets of evergreens are placed over the graves of loved ones at Christmas time.

Because the population is so mobile in contemporary society, not all family members can visit the graves of loved ones regularly. It is not uncommon that children, and parents, do not even know where their immediate ancestors are buried. In this case, pictures of loved ones become especially important, along with stories told about them.

INDULGENCES

The word "indulgence" comes directly from the Latin *indulgentia*, which means forbearance. It signifies kindness in not exacting the full penalty due. The

Gospel parable of the servant whose heavy debt was forgiven (Mt.18:23-35) sheds some light.

Central to the doctrine on indulgences is the fact that every sin affects the Christian in three ways: 1) It disrupts his relationship with God; 2) it disturbs his relationship with his neighbors, the rest of the Church; and 3) it unsettles him internally. The first requires sacramental confession and absolution; the second requires restoration; the third requires that the sinner work daily on his ongoing conversion, striving to be perfect as is his heavenly Father. *The Catholic Catechism* says "To understand this doctrine and practice of the Church, it is necessary to understand that sin has a *double consequence*. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the 'eternal punishment' of sin. On the other hand, every sin entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the 'temporal punishment' of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain." (1472)

The Scriptures testify to a life beyond this one. Based on Scripture and Sacred Tradition, the Church recognizes among the members of Christ's Mystical Body three states of existence in union with God. These states of the members, who themselves collectively comprise the communion of saints are The Church on earth, (pilgrim church); the triumphant Church in heaven, and the Purgative Church awaiting glory.

Part of the responsibility of the members of the Church on earth is to pray for the Church in purgatory; those in that state will one day be saints in heaven interceding for the Church on earth. We are commonly united in prayer and also in charity. The bond of charity that identifies Christians does not cease with death but continues beyond the grave. For this reason, the members of the Church on earth pray for those who have died, and those who have reached their heavenly reward intercede with the Lord for those still on earth and being purified from their sins.

The Church's teachings on indulgences are a difficult Catholic doctrine to understand. One of the reasons is the term indulgence is not found in Sacred Scripture. Originally indulgences had to do strictly with sinners still living, not related to those who have died. From the beginning, the Church seemed to have exacted some kind of penalty or penance to satisfy the harm done by sin, especially murder, adultery, apostasy, and heresy. Even though guilt itself was erased through forgiveness, some form of satisfaction seemed in order. Eventually, a system was worked out detailing the kind and length of public penance, often very severe. This was considered "the temporal punishment due to sin." The sacrament of penance continued to evolve, and examples of serious (mortal) personal sin greatly expanded. By the 11th century, the Church, in the

person of the local bishop, began drawing upon its jurisdictional power and treasury of spiritual merits to reduce (partial *indulgence*) the length of penance or to cancel (*plenary indulgence*) it altogether. Plenary indulgences became popular in the 11th century as rewards for taking part in the crusade to free the Holy Land from the Moslems. The unfortunate practice of associating money with indulgences very probably was a spin off of the Church's attempt to introduce more humane practices among converted barbarians. Among these tribes it was custom to exact a bloody death penalty for crime. The Church persuaded them to substitute money indulgences.

By the mid 13th century, indulgences became separated from the sacrament of penance and became part of the pope's authority. The number and kind of indulgences multiplied and any particular penitential effort was often eliminated.

In 1476, Pope Sixtus IV granted the first plenary indulgence applicable to those in purgatory. These indulgences became popular because of a growing preoccupation with these "suffering souls" and with one's own eternal destiny. It was common to publish exact number of days or years of "temporal time" to be erased. In the beginning these indulgences were associated with some form of almsgiving. Eventually, they became an important source of income for the church, "sold" by preachers. This situation became a direct cause of the Protestant Reformation. The Council of Trent condemned abuses but supported the value and practice of indulgences.

The practice of gaining indulgences continued to be popular until the present time. In 1967, Pope Paul VI clarified the Church's teaching on the practice of indulgences. (*Indulgentiarum Doctrina*) The practice must always be seen in light of the Church as the Communion of Saints with a real bond between the triumphant souls in heaven, the souls in process of purification (purgatory), and the pilgrim church on earth. There can be and should be an influence on each other within this communion. The spiritual treasury that the church draws on in granting an indulgence is the infinite merits of Christ's redeeming actions in the sight of God. The number of days of temporary punishment is no longer to be stated as part of an indulgence. Nor are indulgences automatic in the sense that the effect occurs regardless of a person's spiritual condition or intention.

If the theology of indulgences seems strange, an analogy may help. Consider a situation in which a child damages family property. He recognizes the wrong he had done and, having asked forgiveness from his parents, is forgiven. But he still must pay for the property damaged. In the analogous case of an indulgence, not only is the person forgiven, he also is excused from paying the debt, as might happen with the child if he were to perform some other works of charity or make some other contributions to the family's well-being.

Stipends:

Closely associated with remembering the dead is the practice of offering "the fruits" of the Mass for the dead, accompanied by some form of offering or

stipend for the priest. This custom originated in early centuries when the gift procession at Mass included, besides the bread and wine for the Eucharist, food and money gifts both for the poor and for the ordinary support of the priest. These gifts were essential because clergy could not engage in secular employment due to the demands of ministry on their time. When these "offertory processions" ceased in the 12th century, the Mass stipend took the place of all the voluntary contributions. At times abuses were widespread. The connection in the popular mind of money with the mystery of the Eucharist was unfortunate, as if one were "buying" a Mass.

In modern times, Church law has carefully regulated Mass stipends, along with stole fees connected with baptism, weddings, and funerals. Today, the notion that one who makes that one who makes an offering for a particular intention can claim a right to the fruits of the Mass is no longer accepted. It is contrary to post-Vatican II theology and understanding of the Eucharist. In fact, prayers during the Eucharist have always been offered for many individuals and groups beyond the stipend intention. The stipend intention, therefore, becomes only one of the many intentions.

The new Code of Canon Law (1983) uses the term "Mass offerings" rather than "stipends." This change suggests that the church considers the donation as a free-will donation, it only expresses a desire that the church remember a particular intention while praying.

The main reason for continuing the practice of Mass offerings lies in the long tradition of providing financial support to the Church's mission. There still might be a moral problem, however. Well intentioned but poorly informed Catholics might think that they are getting something special for their money that is specifically theirs. ***The principal beneficiary of the Mass is always the entire Church as the Communion of Saints.***

Priests individually or as a group may refuse offerings. Today in many dioceses, stipends and stole fees associated with the administration of sacraments become part of parish income. The clergy's allowance or salary is adjusted accordingly.

A growing popular practice is to have an offering box available along with a special book for parishioners to write their intentions. This book is brought forward in the gift procession at Mass to symbolize the offering of prayers of the whole worshipping community.

Purgatory:

Among the scriptural references the Church uses in explaining her doctrine on purgatory, the clearest is found in the 2nd book of Maccabees. The incident concerns the aftermath of a battle between the Jews, led by Judas Maccabeus, and the Edomites. Judas and his men, collecting the bodies of their fallen, discovered sacred tokens (amulets of the pagan idols) under their tunics. Recognizing that these men had died in sin, "*they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin...He also took*

up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this, he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore, he made atonement for the dead, that they might be delivered from their sin." 2 Macc 12:42-45 the central point this passage makes is that it is good to pray for the dead. If, however, there are only heaven and hell, it makes no point; for if the dead are in heaven, they do not need prayers; and if they are in hell, prayers will be of no avail. There must be more than these two. At the heart of the Church's teaching on purgatory, then, is the realization that, from the time a person dies until her or she reaches heaven, both the faithful on earth and the saints in heaven can assist that person with their prayers.

Purgatory consists in the painful passage from this life into God loving presence. At our passage into new life, we yearn for an eternal presence in God's Love. We suddenly experience God and all God's love and we painfully and shamefully face ourselves in our weakness. At this pass over from death to life, we must pass through the purifying fires of God's love, and experience a deeper love of God than of our own selfish desires.

In the passage we call purgatory, we turn our love fully toward God. Because of our selfish love and the continual turning away from God in many minor ways, we must suddenly confront God in our weakness. We know that we have not cut ourselves off so completely from God that we condemn ourselves to eternal hell, yet we also see the painful attachments that we have chosen over God. At this very painful, purifying moment, we turn ourselves fully toward God and reject all our own selfish desires. The word 'purgatory' has within it the idea of purging or cleansing. We simply purge ourselves of all selfish opinions that have drawn us away from a full love of God so that we may fully enter into an eternal happiness and a purified love for all eternity.

Purgatory is NOT a place. Purgatory does not consist of a place in which we spend a specific number of years. As with heaven and hell, purgatory is a state of existence. It is an experience of people who are saved and invited into God's presence for all eternity. Persons experience joy in this state because of a realization that they have gained an eternal happiness with God, yet joined to that state of joy is also a state of suffering. God wants us for all eternity in heaven, but God does not want us with our weakness and our self-centered attitudes. In the state of purgatory, this moment of passage the self-centered attitude must painfully be purified for our entrance into eternal happiness. Purgatory, although painful, is nothing like the eternal pain of loss in hell.

A **patron** is a **saint** who is venerated as a special intercessor before God. Most patrons have been so designated as the result of popular devotions and long-standing custom. In many cases, the fact of existing pastoral devotion is clear despite historical obscurity regarding its origin. The Church has made official designation of relatively few patrons: in such cases, the dates of designation are given in parentheses in the list below. The theological background of the patronage of saints includes the dogmas of the Mystical Body of Christ and the Communion of Saints.

Following are patron saints of occupations and professions, and saints whose intercession is sought for special needs.

Accountant: Matthew
 Actors: Genesius
 Advertisers:
 Bernadine of
 Siena (5/20/60)
 Alpinists: Bernard of
 Montjoux
 (8/20/23)
 Altar Boys: John
 Berchmans
 Anesthetists: Rene
 Goupil
 Animals: Francis of
 Assisi
 Archers: Sebastian
 Architects: Thomas,
 Apostle

Art: Catherine of
 Bologna
 Artists: Luke,
 Catherine of
 Bologna, Bl.
 Angelico
 (2/21/84)
 Astronomers:
 Dominic
 Athletes: Sebastian
 Authors: Francis de
 Sales
 Aviators: Our Lady of
 Loreto
 (1920),
 Therese of Lisieux,
 Joseph of Cupertino
 Bakers: Elizabeth of
 Hungary,
 Bankers: Mathew
 Barbers: Cosmas &
 Damian,
 Louis
 Baren Women:
 Anthony of
 Padua, Felicity
 Basket-maker:
 Anthony
 Abbot
 Beggars: martin of
 Tours
 Blacksmiths: Dunstan
 Blind: Odilia, Raphael
 Blood Banks:
 Januarius
 Bodily ills: Our Lady of
 Lourdes
 Bookbinders: Peter
 Celestine
 Bookkeepers:
 Matthew
 Booksellers: John of
 God
 Boy Scouts: George

Brewers: Augustine of
 Hippo
 Luke, Nicholas of
 Myra
 Brick Layers: Stephen
 Brides: Nicholas of
 Myra
 Brushmakers:
 Anthony
 Abbot
 Builders: Vincent
 Ferrer
 Butchers: Anthony
 (Abbot),
 Luke
 Cabdrivers: Fiacre
 Cabinetmakers: Anne
 Cancer Patients:
 Peregrine
 Canonists: Raymond
 of
 Penafort
 Carpenters: Joseph
 Catechists: Viator,
 Charles
 Boromeo, Robert
 Bellarmine
 Catholic Action:
 Francis of
 Assisi (1916)
 Chandlers: Ambrose,
 Bernard of
 Clairvaux
 Charitable societies:
 Vincent
 De Paul
 (5/12/1885)
 Children: Nicholas of
 Myra
 Children of Mary:
 Agnes,
 Marie Goretti

Choirboys: Dominic Savio (6/8/1956), Holy Innocents Church: Joseph (12/8/1870)
Clerics: Gabriel of the Sorrowful Mother

Communications personnel: Bernadine
Confessors: Alphonsus Liguori (4/26/1950), John Nepomucene
Convulsive Children: Scholastica
Cooks: Lawrence, Martha
Coopers: Nicholas of Myra
Coppersmiths: Maurus
Dairy Workers: Brigid
Deaf: Francis de Sales
Dentists: Apollonia
Desperate situations: Gregory of Neocaesarea, Jude Thaddeus, Rita of Cascia
Dietitians in hospitals: Martha
Dyers: Maurice, Lydia
Ecologists: Francis of Assisi (11/29/1979)
Editors: John Bosco
Emigrants: Frances Xavier Cabrini (9/8/19500)

Engineers: Ferdinand III
Epilepsy, Motor Diseases: Vitus Willibrord
Eucharistic congresses & societies: Paschal Baylon (11/28/1897)
Expectant mothers: Raymond Nonnatus
Farmers: George, Isidore
Farriers: John the Baptist
Firemen: Florian
Fire Prevention: Catherine of Siena
First Communicants: Tarcisius
Firshermen: Andrew
Forests: Therese of Lisieux
Forest workers: John Gualber
Foundlings: Holy Innocents
Fullers: Anastasius the Fuller, James the Less.
Funeral directors: Joseph of Arimathea, Dismas
Gardeners: Adelard, Typhon, Fiacre, Phocas
Glassworkers: Luke

Goldsmiths: Dunstan, Anastasius
Gravediggers: Anthony (Abbot)

Greetings: Valentine
Grocers: Michael
Hairdressers: Martin de Porres
Happy meetings: Raphael
Hatters: Severus of Ravenna, James the Less
Headache suffers: Teresa of Jesus (Avila)
Heart patients: John of God
Hospital administrators: Basil The Great, Frances X Cabrini
Hospitals: Camillus de Lellis, John of God (6/22/1886), Jude Thaddeus
Housewives: Anne
Hunters: Hubert, Eustachius
Infantrymen: Maurice
Innkeepers: Amand, Martha
Invalids: Roch
Jewelers: Eligius, Dunstan
Journalists: Francis de Sales (4/16/1923)
Jurists: John Capistran
Laborers: Isidore, James, John Bosco
Lawyers: Ivo (Yves Helory),

Genesisius, Thomas
More
Learning: Ambrose
Librarians: Jerome
Lighthouse keepers:
Venerius
(3/10/1961)
Locksmiths: Dunstan
Maids: Zita
Marble workers:
Clement I
Mariners: Michael,
Nicholas
of
Tolentino
Medical record
librarians:
Raymond of
Penafort
Medical Social
workers:
John Regis
Medical Technicians:
Albert
The Great
Mentally ill:
Dymphna
Merchants: Francis of
Assisi,
Nicholas of Myra
Messengers: Gabriel
Metal workers: Eligius
Military Chaplains:
John Capistran
(2/10/1984)
Millers: Arnulph,
Victor
Missions, foreign:
Francis Xavier
(3/15/1904) Therese
of Lisieux
(12/14/1972)

Missions, black: Peter
Claver (1896)
Benedict the Black
Missions, Parish:
Leonard of Port
Maurice (3/17/1923)
Mothers: Monica
Motorcyclists: Our
Lady
of Grace
Motorists:
Christopher: Frances
of Rome.
Mountaineers:
Bernard of
Montjoux
(Menthon)
Musicians: Gregory
the
Great, Cecilia,
Dunstan
Notaries: Luke, Mark.
Nurses: Camillus de
Lellis,
John of God (1930)
,
Agatha, Raphael
Nursing & Nursing
service:
Elizabeth of
Hungary,
Catherine of Siena
Orators: John
Chrysostorn
(8/8/1908)
Organ Builders:
Cecilia
Orphans: Jerome,
Emiliani
Painters: Luke
Paratroopers: Michael
Pawnbrokers: Nicholas

Pharmacists: Cosmas
& Damian, James the
Greater
Pharmacists (in
hospitals):
Gemma Galgani
Philosophers: Justin
Physicians: Pantaleon,
Cosmas & Damian,
Luke, Raphael.
Pilgrims: James the
Greater
Plasterers:
Bartholomew
Poets: David, Cecilia
Poison suffers:
Benedict
Policemen: Michael
Poor: Lawrence,
Anthony of Padua
Poor souls:
Nicholas of
Tolentino
Porters: Christopher
Possessed: Bruno,
Denis
Postal employees:
Gabriel
Priests: Jean-Baptiste
Vianney (4/23/1929)
Printers: John of God,
Augustine of Hippo,
Genesisius
Prisoners: Dismas,
Joseph
Cafasso
Protector of crops:
Ansovinus
Public relations:
Bernadine of
Siena (5/20/1960)
Radiologists: Michael
(1/15/1922)

Radio workers:
Gabriel
Retreats: Ignatius
Loyola (8:25/1922)
Rheumatism: James
the
Greater
Saddlers: Cuthbert,
Brendan,
Eulalia, Christopher,
Peter
Gonzales, Erasmus,
Nicholas
Schools, Catholic:
Thomas Aquinas
(9/4/1880), Joseph
Calasanz (8/13/1948)
Scientists: Albert
(8/13/1948)
Sculptors: Four
Crowned Martyrs
Seamen: Francis of
Paola
Searchers of lost
articles:
Anthony of Padua
Secretaries: Genesis
Secular Franciscans:
Louis of
France, Elizabeth of
Hungary

***Seminarians: Charles
Borromeo***

**Servants: Martha,
Zita Shoemakers:
Crispin,**

Crispinian
Sick: Michael, John of
God,
Camillus de Lellis
(6/22/1886)

Silversmith:
Andronicus.
Singers: Gregory,
Cecilia
Skaters: Lidwina
Skiers: Bernard of
Montjoux
Social Workers: Louise
de

Marillac (2/13/1960)
Soldiers: Hadrian,
George, Ignatius,
Sebastian, Martin of
Tours, Joan of Arc.
Speleologists: Benedict
Stenographers:
Genesis,
Cassian
Stonecutters: Clement
Stonemasons: Stephen
Students: Thomas
Aquinas
Surgeons: Cosmas &
Damian,
Luke
Swordsmiths: Maurice
Tailors: Homobonus
Tanners: Crispin &
Crispinian,
Simon
Tax collectors: Matthew
Teachers: Gregory the
Great,
John Baptist de la
Salle
(5/15/1950)
Telecommunications
workers:
Gabriel (1/12/1951)
Television: Clare of
Assisi (2/14/1958)
Television workers:
Gabriel

Theologians:
Augustine,
Alphonsus Liguori
Throat ailments: Blasé
Travelers: Anthony of
Padua,
Nicholas of Myra,
Christopher,
Raphael
Travel hostesses: Bona
(3/2/1962)
Universities: Blessed
Contardo
Ferrini
Vocations: Alphonsus
Watchmen: Peter of
Akantara
Weavers: Paul the
Hermit,
Anastasius the
Fuller,
Anastasia.
Wine Merchants:
Amand
Women in Labor: Anne
Workingmen: Joseph
Writers: Francis de
Sales (4/26/1923),
Lucy
Yatchsmen: Adjutor
Young girls: Agnes

***Youth: Aloysius
Gonzaga***

(1729), John
Berchmans,
Gabriel of the
Sorrowful
Mother

**PATRON SAINTS OF
PLACES**

Alsace: Odilia

Americas: Our Lady of
Guadalupe, Rose of
Lima.

Angola: Immaculate
Heart

of Mary
(11/21/1984)

Argentina: Our Lady
of

Lujan

Armenia: Gregory
Illuminator

Asia Minor: John
Evangelist

Australia: Our Lady
Help of

Christians.

Belgium: Joseph

Bohemia: Wenceslaus,
Ludmilla

Bolivia: Our Lady of
Copacabana

Borneo: Francis
Xavier

Brazil: Nossa Senhora
de

Aparecida,

Immaculate

Conception, Peter
Alcantara

Canada: Joseph, Anne

Chile: James the
Greater

Our Lady of Mt.
Carmel

China: Joseph

Colombia: Peter

Claver,

Louis Bertran

Corsica: Immaculate

Conception

Cuba: Our Lady of
Charity

Czechoslovakia:

Wencelaus,

John Nepomucene,
Procopius

Denmark: Ansgar,
Canute

Dominican Republic:
Our

Lady of High Grace,
Dominic

East Indies: Thomas
the

Apostle.

Ecuador: Sacred
Heart

El Salvador: Our Lady
of

Peace (10:10:1966)

England: George

Equatorial Guinea:
Immaculate

Conception (5: 25/
1986)

Europe: Benedict
(1964), Cyril &
Methodius

(12/31/1980)

Finland: Henry

France: Our Lady of
the

Assumption, Joan of
Arc,

Therese (5/3/1944)

Germany: Boniface,
Michael

Gibraltar: Blessed
Virgin Mary under title

Our Lady of Europe
(5/31/1979)

Greece: Nicholas,
Andrew

Holland: Willibrord

Hungary: Blessed Virgin,
“Great Lady of Hungary,”
Stephen

Iceland: Thorlac
(1/14/1984)

India: Our Lady of
Assumption

Ireland: Patrick,
Brigid,

Columba

Italy: Francis of
Assisi,

Catherine of

Siena

Japan: Peter Baptist

Korea: Joseph &
Mary, Mother

of the

Church

Lesotho: Immaculate
Heart of

Mary

Lithuania: Casimir,
Bl. Cunegunda

Luxembourg:

Willibrord

Malta: Paul, Our Lady
of the

Assumption

Mexico: Our Lady of
Guadalupe

Monaco: Devota

Moravia: Cyril &
Methodius

New Zealand: Our
Lady Help of

Christians.

Norway: Olaf

Papua New Guinea &
North Solomon

Islands: Michael the

Archangel
(5/31/1951)
Paraguay: Our Lady of
Assumption
(5/13/1951)
Peru: Joseph
(3/19/1957)
Philippines: Sacred
Heart of
Mary
Poland: Casimir,
Stanislaus of Cracow,
Our Lady
Czeczochowa, Bl.
Cunegunda,
Portugal: Immaculate
Conception, Francis
Borgia,
Anthony of Padua,
Vincent
of Saragrossa,
George.
Russia: Andrew,
Nicholas of
Myra, Therese of
Lisieux
Scandinavia: Ansgar
Scotland: Andrew,
Columba
Silesia: Hedwig
Slovakia: Our Lady
Of Sorrows
South Africa: Our
Lady fo
Assumption
(3/15/1952)
South America: Rose
of Lima
Solomon Islands: BVM
under title Most Holy
Name of Mary
Spain: James the
Greater,
Teresa

Sri Lanka (Ceylon):
Lawrence
Sweden: Bridget, Eric
Tanzania: Immaculate
Conception
(12/8/1964)
United States:
Immaculate
Conception
(1846)
Uruguay: Blessed
Virgin Mary under the
title La Virgen de Los
treinte y Tres
(11/21/1963)
Venezuela: Our Lady
of
Coromoto
Wales: David
West Indies: Gertrude