

**All Saints Morning Retreat
Deacon Steve Moses**

All Saints' Day

The vigil of this feast is popularly called "Hallowe'en" or "Halloween". The festival of All Saints, also sometimes known as "All Hallows," or "Hallowmas" ("hallow" meaning "holy," and "mas" meaning "Mass"), is a feast celebrated in their honor.

All Saints is also a Christian formula invoking all the faithful saints and martyrs, known or unknown. In the Catholic Church, it is one of the Holy Days of Obligation

Solemnity celebrated on the first of November.

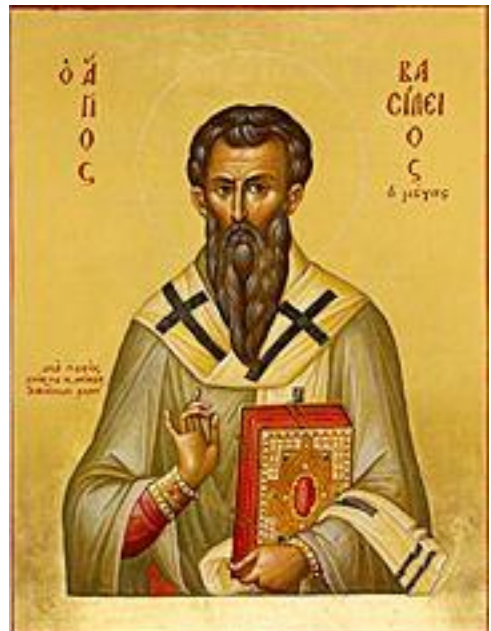


It is instituted to honor all the saints, known and unknown, and, according to Urban IV, (depicted at left) to supply any deficiencies in the faithful's celebration of saints' feasts during the year.

In the early days the Christians were accustomed to solemnize the anniversary of a martyr's death for Christ at the place of martyrdom. In the fourth century, neighboring dioceses began to interchange feasts, to transfer relics, to divide them, and to join in a common feast; as is shown

by the invitation of St. Basil of Caesarea (397) (icon at right) to the bishops of the province of Pontus.

Frequently groups of martyrs suffered on the same day, which naturally led to a joint commemoration.



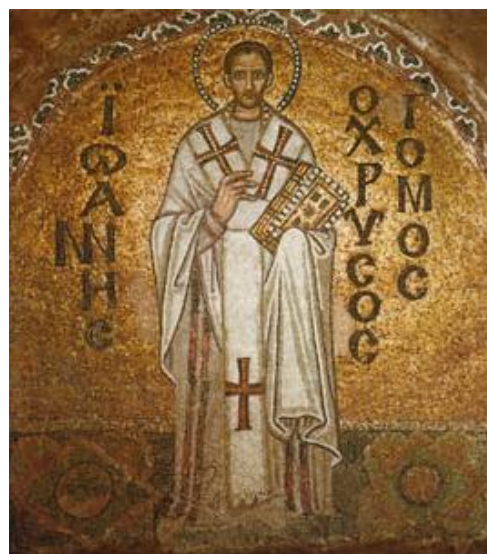
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In the persecution of the Emperor Diocletian (depicted at left) the number of martyrs became so great that a separate day could not be assigned to each.

But the Church, feeling that every martyr should be venerated, appointed a common day for all. The first trace of this we find in Antioch on the Sunday after Pentecost.

We also find mention of a common day in a sermon of St. Ephrem the Syrian (373) depicted at right.



Reference is also found in the 74th homily of St. John Chrysostom (407) depicted at left.

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At first only martyrs and St. John the Baptist were honored by a special day. (Depicted baptizing Jesus at right)

Other saints were added gradually, and increased in number when a regular process of canonization was established; still, as early as 411 there is in the Chaldean Calendar a "Commemoratio Confessorum" for the Friday after Easter.



In the West Boniface IV, 13 May, 609, or 610, consecrated the Pantheon (seen below) in Rome to the Blessed Virgin and all the martyrs, ordering an anniversary.



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Gregory III (731-741) consecrated a chapel in the Basilica of St. Peter (seen below) to all the saints and fixed the anniversary for 1 November.



A basilica of the Apostles (icon depicting the basilica below) already existed in Rome, and its dedication was annually remembered on 1 May.



Gregory IV (827-844) extended the celebration on 1 November to the entire Church. The vigil seems to have been held as early as the feast itself.

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The octave was added by Sixtus IV (1471-84) (depicted at right).

So what about the saints?

Saint is a term used to refer to someone who is a holy person. The term comes from the New Testament, where it is used to refer to all Christian believers. Over the years the term has grown to be used and accepted in other Christian, religious, and even secular contexts, to refer to those who are considered to be exceptionally virtuous or glorified in heaven.

Hence a "saint" is a (usually deceased) person whose life is regarded by a community as a good example, and their life story is remembered for sake of inspiring others.



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In traditional Christian iconography, Saints are usually depicted as having halos as seen in the icon on page 5.

It is important to note that Saints are not "worshipped" according to strict Christian terminology. Worship is reserved for God alone, whereas Saints are venerated, respected, and viewed as role models.

So how does one become an 'official' saint in the Church?

Canonization is the process of declaring someone a saint and involves proving that a candidate has lived in such a way that he or she qualifies for this. It's incorrect to refer to the church as "making" someone a saint, since a person's saintliness does not rely on the canonization process, which is regarded as one of fact-finding.



It is currently practiced by the Catholic Church (including the Eastern Rite Catholic Churches), by the Eastern Orthodox Church, and by the Oriental Orthodox Churches (the Church of England does not rule out canonization, but it has only ever canonized one man: Charles I of England – pictured at left)

The process of an individual being declared a saint in the Catholic Church began in the 900s, when the church in Rome demanded that all saints throughout her jurisdiction be added to an official list ("canon") to be kept in Rome.

Before that time, the name "saint" was applied more informally (as the plural form was often used in Scripture to designate the faithful), and many early saints have never been formally canonized. The first saint to be added to this official list was Saint Ulrich of Augsburg, who was canonized in 993.

Saint Ulrich or Uodalric, Odalrici (890-973) was Bishop of Augsburg and a leader of the German church, died at Augsburg, 4 July 973. He was the first saint to be canonized.

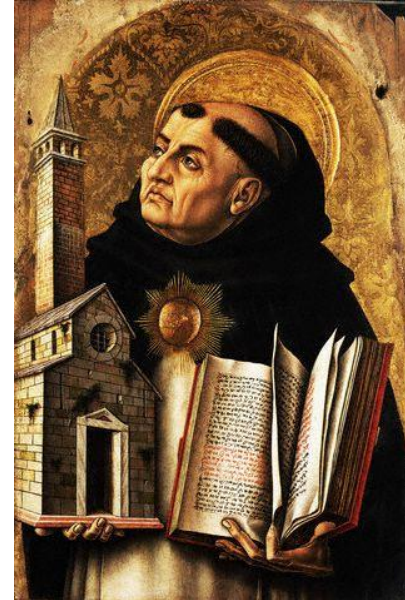
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The process has become a detailed study of the life, writings, and after-life (miracles) of the candidate. The process involves several steps, including beatification, and the last is canonization.

Canonization is taken very seriously. Most Catholic theologians hold canonization to be an infallible act of the Church.

In particular, Thomas Aquinas (depicted at right) says, "Since the honor we pay the saints is in a certain sense a profession of faith, i.e., a belief in the glory of the Saints [*quâ sanctorum gloriam credimus*] we must piously believe that in this matter also the judgment of the Church is not liable to error."

The older term for saint is martyr, meaning *witness*, or more specifically, witness for God.



However, as the word martyr took on more and more the meaning of "one who died for the Faith," the term *saint*, meaning holy, became more common to describe the whole of Christian witnesses, both martyrs and confessors.

The Catholic Church teaches that it does not, in fact, make anyone a saint. Rather, it recognizes a saint.

In the Roman Catholic Church, the title of Saint - with a capital 'S' - refers to a person who has been formally canonized (officially recognized) by the Church.

This particular form of recognition formally allows the person so canonized to be listed in the official Litany of the Saints during Mass.

Formal canonization is a lengthy process often taking many years, even centuries. The process includes a thorough investigation of the candidate for Sainthood. This investigation examines and confirms (or disproves) any number of visions or miracles attributed to candidate, or of the general holiness or specific good deeds that he or she may have done while alive.

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The Church, however, places special weight on those miracles or instances of intercession that happened after the individual died and which are seen to demonstrate the Saint's continued special relationship with God after death.

Also, by this definition there are many people believed to be in heaven who have not been formally declared as Saints (most typically due to their obscurity and the involved process of formal canonization) but who may nevertheless generically be referred to as saints (lowercase 's').

Anyone in heaven is, in the un-technical sense, a saint. Unofficial devotions to thus far non-canonized saints do exist in certain regions.

The veneration of saints, in Latin, *cultus*, or the *cult of the saints*, describes a particular popular devotion to the saints.

Although the term "worship" is often used, it is meant in the old sense meaning to honor or give respect (*dulia*).

Divine Worship properly reserved only for God (*latria*) is never given to the Saints.

In Roman Catholic theology, since God is the God of the Living, then it follows that the saints are alive in Heaven. As "special friends of God," they can be asked to intercede or pray for those still on earth.

A Saint may be designated as a Patron saint of particular causes or professions, or invoked against specific illnesses or disasters. They are not thought to have power of their own, but only that granted by God.

Relics of Saints are respected in a similar manner to holy images and icons of Saints.

Once a person has been declared a Saint, the body of the Saint is considered holy. In past centuries, the remains of Saints were distributed as holy artifacts. In modern times, however, there is a growing trend to respect the body of a Saint, leaving it alone and buried. Some of the saints have a symbol that represents their life.

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The Communion of Saints

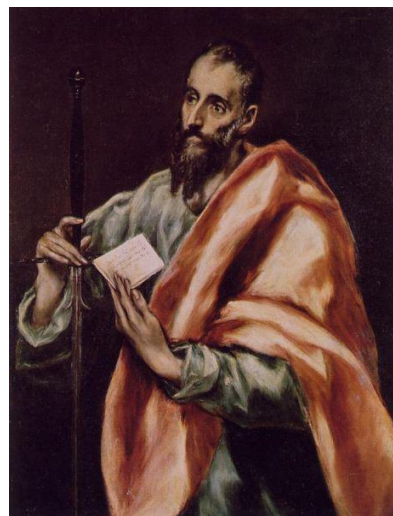
The Communion of Saints is a doctrine included in the Apostles' Creed, a major profession of the Christian faith from not long after the year 100, the basic statement of the Church's faith.

Its current form was settled in the eighth century.

The doctrine of the Communion of Saints is based on 1 Corinthians 12, where Paul compares Christians to a single body in which each member contributes to the good of all and shares in the welfare of all.

Paul's letters clarify how the Apostolic Church under the influence of the Holy Spirit spoke of believers as "saints," whether living or dead. Paul asked the saints to pray for him and to imitate him.

Paul of Tarsus (icon at right), or The Apostle Paul, originally called Saul of Tarsus — one of the early leaders of the Christian Church. He is also considered to be a saint by the Roman Catholic and Eastern Orthodox churches, among others. His name has been lent to various buildings, institutions and locations throughout the world.



Faithful people in the Post-Apostolic Church in the Apostles Creed defined the confessional response to faith in their creed: "We believe in the communion of saints."

Through Baptism we pass "from death to life; death no longer has dominion over us."

Christians must believe that there is no real distinction between the believer in human life and after human life. Saints, living or dead, are indistinguishable before God.

If we can pray for and with saints in this life, we can pray for and with those saints after human life.

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The Apostles Creed in Latin

Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium Eius unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

The Apostles Creed in Greek

Πιστεύω εἰς θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς. Καὶ εἰς Ἰησοῦν Χριστὸν, υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν συλληφθέντα ἐκ πνεύματος ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα ὑπὸ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς τὰ κατώτατα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανοὺς, καθεζόμενον ἐν δεξιᾷ θεοῦ πατρὸς παντοδυνάμου, ἐκεῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Πιστεύω εἰς τὸ πνεῦμα τὸ ἅγιον, ἁγίαν καθολικὴν ἐκκλησίαν, ἁγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον. Ἀμήν.

The Apostles Creed in English

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.
On the third day he rose again.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

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And as Paul asked saints to imitate him as he imitates Christ, the Church encourages Catholic Christians to imitate the holiness of the saints as they imitated the holiness of Christ and the Father.

As a hem of a garment, the shadows of saints, and clothes of the saints were used devotionally in the Apostolic Church, so relics and images of the saints are devotionally encouraged by the Church today.

First among saints by the fullness of grace which was hers is the Mother of Jesus, Mary.

According to the New Testament, Mary (Judeo-Aramaic מרים Maryām "Bitter"; Arabic مريم (Maryam); Septuagint Greek Μαριάμ, Mariam, Μαρία, Maria; Ge'ez: ?????, Māryām; Syriac: Mart, Maryam), was the mother of Jesus of Nazareth, who at the time of his conception was the betrothed wife of Saint Joseph (cf. Matt 1:18-20, Luke 1:35). According to non-canonical works, her parents were Saint Joachim and Saint Anne. According to the Gospel of Luke, Mary, a virgin, learned from the angel Gabriel that she would conceive Jesus, through the Holy Spirit.



Mary is the subject of much veneration in the Christian faith, particularly in the Roman Catholic Church and Orthodox Church, and is highly regarded by Protestants and Muslims. The area of Christian Theology concerning her is known as Mariology.

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The Hail Mary...

Hail Mary (from the Latin *Ave Maria* (*Salutatio Angelica*), is a traditional Catholic and Orthodox prayer calling for the intercession of Mary, the mother of Jesus. Rooted mainly in Biblical texts, the *Ave Maria* developed in the Middle Ages; in this context, Mary is known as the Blessed Virgin. The prayer is also used by other denominations in the Catholic tradition, notably Anglo-Catholic members of the Anglican Communion. In the Eastern Catholic and Eastern Orthodox Churches, it is known as the "Angelic Salutation" as well as being called the "Hail Mary."

The first part of the prayer is the salutation of the Archangel Gabriel as reported in the *Gospel of Luke* 1:28 "Hail, full of grace, the Lord is with thee". The second is from the greeting given to Mary by her cousin Elizabeth in Luke 1:42 "Blessed art thou amongst women and blessed is the fruit of thy womb", and a reinforcement of basic Christian belief in the real divinity and real humanity of Jesus. The closing petition "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen." is stated by the official "Catechism of the Council of Trent" to have been "framed by the Church itself"

The Hail Mary is the essential element of the Rosary, a prayer method practiced primarily by Catholics, comprised of 4 sets of 5 Mysteries meditating upon the incarnation, life, death and resurrection of Jesus. Each of these Mysteries is prayed as a decade (ten), consisting of one Our Father (*Pater Noster* or *The Lord's Prayer*), ten Hail Marys, and one 'Glory Be' (*Gloria Patri*) (Doxology). It is also the central part of the Angelus, a devotion generally recited thrice daily by Catholics, appearing in Eastern morning prayers, and some Anglicans and Lutherans.



In the East, the prayer is very common as well. Although it is not said as often, as the devotion to the Rosary is foreign to the East (except to the heavily Latinised Ukrainian and Maronite Churches), it is well known, oft-invoked, and appears in several canons of prayer.

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In Latin

Ave Maria, gratia plena Dominus tecum; Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

In English

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Joyful Mysteries

1. The Annunciation of the Blessed Virgin Mary *Fruit of the Mystery: Humility*
2. The Visitation of the Blessed Virgin Mary *Fruit of the Mystery: Love of Neighbor*
3. The Nativity of Our Lord *Fruit of the Mystery: Spirit of Poverty*
4. The Presentation of the Lord in the Temple *Fruit of the Mystery: Obedience*
5. The Finding in the Temple *Fruit of the Mystery: Zeal for God*

Luminous Mysteries

1. The Baptism of Jesus *Fruit of the Mystery: Openness to the Holy Spirit*
2. The Marriage at Cana *Fruit of the Mystery: To Jesus through Mary*
3. The Proclamation of the Kingdom of God *Fruit of the Mystery: Repentance and Trust in God*
4. The Transfiguration *Fruit of the Mystery: Desire for Holiness*
5. The Institution of the Eucharist *Fruit of the Mystery: Adoration*

Sorrowful Mysteries



The Crucifixion of Jesus - the fifth of the Sorrowful Mysteries

1. The Agony in the Garden *Fruit of the Mystery: Contrition*

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2. The Scourging at the Pillar *Fruit of the Mystery: Purity*
3. The Crowning with Thorns *Fruit of the Mystery: Moral courage*
4. The Carrying of the Cross *Fruit of the Mystery: Patience in Adversity*
5. The Crucifixion and Death of Jesus *Fruit of the Mystery: Self-denial*

The Glorious Mysteries

1. The Resurrection of Christ. *Fruit of the Mystery: Faith*
2. The Ascension of Jesus. *Fruit of the Mystery: Hope*
3. The Descent of the Holy Spirit on Pentecost. *Fruit of the Mystery: Charity*
4. The Assumption of the Blessed Virgin Mary. *Fruit of the Mystery: The grace of a Happy Death*
5. The Coronation of Blessed Virgin Mary in Heaven. *Fruit of the Mystery: Trust in Mary's intercession*

Days of recitation

Including the Luminous Mysteries

- The Joyful Mysteries are recited on Mondays and Saturdays.
- The Luminous are recited on Thursdays.
- The Sorrowful Mysteries, on Tuesdays and Fridays.
- The Glorious Mysteries, on Wednesdays and Sundays.

Without the Luminous Mysteries

- The Joyful Mysteries, on Mondays and Thursdays, and Sundays from Advent to Lent.
- The Sorrowful Mysteries, on Tuesdays and Fridays, and Sundays during Lent.
- The Glorious, on Wednesdays, Saturdays, and Sundays from Easter to Advent.

Form of prayer...

- A sign of the cross on the Crucifix and then the "Apostles' Creed";
- An "Our Father" on the first large bead;
- A "Hail Mary" on each of the three small beads with the following intentions (the theological virtues):
 1. For the increase of faith
 2. For the increase of hope
 3. For the increase of love
- A "Glory Be to the Father" on the next large bead;

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- Announce the mystery
- An "Our Father" on the large bead;
- A "Hail Mary" on each of the adjacent ten small beads;
- A "Glory Be to the Father" on the next large bead;
- Again an Our Father, ten Hail Marys, the Glory Be to the Father, and Fatima Prayer for each of the following decades;
- A "Hail Holy Queen" and a sign of the cross.

Hail Holy Queen prayer...

(The version from The United States Conference of Catholic Bishops)

*Hail, holy Queen, Mother of mercy,
our life, our sweetness, and our hope.
To you we cry, the children of Eve;
to you we send up our sighs,
mourning and weeping in this land of exile.*

*Turn, then, most gracious advocate,
your eyes of mercy toward us;
lead us home at last
and show us the blessed fruit of your womb, Jesus:
O clement, O loving, O sweet Virgin Mary.*

The "Our Father" prayer...

The Lord's Prayer (Greek Η Κυριακή Προσευχή) (Latin Oratio Dominica), sometimes also known amongst English speakers as the Pater Imon, the Pater Noster or the Our Father, is probably the best-known prayer in Christianity.

Standard Latin form

Pater noster, qui es in caelis,
Sanctificetur nomen tuum.
Adveniat regnum tuum.
Fiat voluntas tua,
Sicut in caelo et in terra.
Panem nostrum quotidianum da nobis hodie.
Et dimitte nobis debita nostra,
Sicut et nos dimittimus debitoribus nostris.

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Et ne nos inducas in tentationem:
Sed libera nos a malo.
Amen.

Greek

Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς·
ἁγιασθήτω τὸ ὄνομά σου,
έλθέτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον.
Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.
Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
[Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
αιῶνῶν•αμην]

English

Our Father, who art in heaven,
hallowed be Thy name.
Thy kingdom come.
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
[For the kingdom, the power,
and the glory are yours,
Now and forever.] Amen

In light of this prayer, I ask you to reflect on your own thoughts and feelings when you pray the 'Our Father'. With each "I" statement or question, put your own self in its place.

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I cannot say -OUR if my religion has no room for others and their need.

Do I spread the darkness of prejudice? Do I refuse to speak or associate with those who are different from me, culturally, intellectually, or economically? Do I avoid those who are elders or the physically challenged?

I cannot say FATHER if I do not demonstrate this relationship in my daily living.

How do I treat those I love the most? Am I a peacemaker in my family or do I create discord? Do I show gratitude to those who are closest to me? Do I spend quality time with my family, or do other "responsibilities" become more important? Do I listen?

I cannot say WHO ART IN HEAVEN if all my interest and pursuits are of earthly things.

Do I live in hope, seeing my life in God as the center and source of all that I am? Do I put it above all other things by taking time for prayer each day, and by fostering a personal relationship with Jesus? Do I put more security in "things" than the word of God?

I cannot say HALLOWED BE THY NAME if I do not give God honor, glory, and trust.

Do I put my hope and trust in God or do I pride myself on my own self-reliance? Do I allow others to minister to me? Do I excuse myself from Sunday worship without considering my debt to God? Do I pray each day?

I cannot say THY KINGDOM COME if I am unwilling to have His Kingdom grow in my heart, my home, my church, my country, my world.

Am I open and honest in my relationships? Do I have hidden agendas? Do I manipulate people to get what I want? Tell half-truths? Let people make false

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assumptions based on what I say? What is more important to me than being open and honest?

I cannot say **THY WILL BE DONE** if I am unwilling or resentful of having God in my life.

Do I support with my prayers and gifts, those who bring the light of Christ to other parts of the world? Do I have enough faith to allow God to act in my life, or must I always be in control?

I cannot say **ON EARTH AS IT IS IN HEAVEN** unless I am truly ready to give myself to God's service here and now.

Am I a good steward? Do I offer hope to the world, by sharing my material gifts with others? Do I support my parish so the hope of Christ may be felt in my community and my world? Do I deny myself luxuries so others might have necessities? Do I give glory to God for what is done through me?

I cannot say **GIVE US THIS DAY OUR DAILY BREAD** without expending honest efforts for it, or by ignoring the genuine needs of my brothers and sisters.

Do I offer hope to others by giving to the Church or social agencies so the hungry may be fed, and the naked clothed? Am I willing to personally reach out to those in need? Do I share my material gifts? Am I thankful for the gifts God has given me?

I cannot say **FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US** if I continue to harbor a grudge against anyone.

Do I offer the light of hope to others or do I harbor the darkness of a grudge long held? of injuries not forgiven? of jealousies still burning? Have I refused reconciliation?

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I cannot say LEAD US NOT INTO TEMPTATION if I deliberately choose to remain in a situation where I am likely to be tempted.

Do I indulge in the darkness of compulsive behavior? Gambling? Drinking? Overeating? Does my behavior create stress for others? Am I verbally, emotionally or physically abusive? Am I willing to be set free by seeking counseling, guidance, or advice to overcome my behavior?

I cannot say DELIVER US FROM EVIL if I continue to support systems that are oppressive.

Do I share my material gifts? Do I make positive contributions to my parish community? Do I give until my life style is changed? Do I feel that everything I have is mine, to do with as I please? Do I participate in the preservation of the earth's resources?

I cannot say AMEN unless I can say, "What ever the price, this is my prayer."