

## Chapter 1 : Blessing in the Catholic Church - Wikipedia

*Becoming a Blessed Church is about becoming a church that knows and experiences the presence, the power, and the love of God. Graham Standish writes out of years of experience as a congregational minister who has led his congregation into that reality.*

The first of these two aspects of the sacrament is also called Holy Communion. The bread which must be wheaten, and which is unleavened in the Latin, Armenian and Ethiopic Rites, but is leavened in most Eastern Rites and wine which must be from grapes used in the Eucharistic rite are, in Catholic faith, transformed in their inner reality, though not in appearance, into the Body and Blood of Christ, a change that is called transubstantiation. So important is it that participation in the Eucharistic celebration see Mass is seen as obligatory on every Sunday and holy day of obligation and is recommended on other days. Also recommended for those who participate in the Mass is reception, with the proper dispositions, of Holy Communion. This is seen as obligatory at least once a year, during Eastertide. Restored Order of Initiation[ edit ] As a growing trend during the second half of the s, many US dioceses of Latin Rite are officially returning to the traditional order of the three sacraments of Christian initiation, that is: Baptism, Confirmation and, lastly, the first Communion. Sacrament of Penance The Sacrament of Penance is the first of two sacraments of healing. The Catechism of the Catholic Church mentions in the following order and capitalization different names of the sacrament, calling it the sacrament of conversion, Penance, confession, forgiveness and Reconciliation. When people sin after baptism, they cannot have baptism as a remedy; Baptism, which is a spiritual regeneration, cannot be given a second time. The sacrament involves four elements: One must do what is possible in order to repair the harm e. Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbour. Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: In early Christian centuries, this element of satisfaction was quite onerous and generally preceded absolution, but now it usually involves a simple task for the penitent to perform later, in order to make some reparation and as a medicinal means of strengthening against further temptation. The priest is bound by the " seal of confession ", which is inviolable. Some sins, such as violation of the sacramental seal, consecration of bishops without authorization by the Holy See, direct physical attacks on the Pope , and intentional desecration of the Eucharist are reserved to the Holy See. A special case-by-case faculty from the Sacred Penitentiary is normally required to absolve these sins. In this sacrament a priest anoints the sick with oil blessed specifically for that purpose. A new illness or a worsening of health enables a person to receive the sacrament a further time. When, in the Western Church, the sacrament was conferred only on those in immediate danger of death, it came to be known as " Extreme Unction ", i. The other Last Rites are Confession if the dying person is physically unable to confess, at least absolution, conditional on the existence of contrition, is given , and the Eucharist, which when administered to the dying is known as " Viaticum ", a word whose original meaning in Latin was "provision for a journey". Sacraments of Service[ edit ] Main articles: Bishop Catholic Church , Priesthood Catholic Church , and Catholic Deacon Holy Orders is the Sacrament by which a man is made a bishop , a priest , or a deacon , and thus dedicated to be an image of Christ. The three degrees are referred to as the episcopate, the presbyterate and the diaconate. Ordination as a bishop confers the fullness of the sacrament, making the bishop a member of the body of successors of the Apostles , and giving him the mission to teach, sanctify, and govern, along with the care of all the Churches. Aspirants to the priesthood are required by canon law canon of the Code of Canon Law to go through a seminary program that includes, as well as graduate level philosophical and theological studies, a formation program that includes spiritual direction , retreats , apostolate experience, Latin training, etc. The course of studies in preparation for ordination as a permanent deacon is decided by the episcopal conference concerned. This sacrament, seen as a sign of the love uniting Christ and the Church, establishes between the spouses a permanent and exclusive bond, sealed by God. Accordingly, a marriage between baptized people, validly entered into and consummated, cannot be dissolved. The sacrament confers on them the grace they need for

attaining holiness in their married life and for responsible acceptance and upbringing of their children. As a condition for validity, the sacrament is celebrated in the presence of the local Ordinary or Parish Priest or of a cleric delegated by them or in certain limited circumstances a lay person delegated by the diocesan Bishop with the approval of the Episcopal Conference and the permission of the Holy See and at least two other witnesses, [46] though in the theological tradition of the Latin Church the ministers of the sacrament uniquely are the couple themselves. For a valid marriage, a man and a woman must express their conscious and free consent to a definitive self-giving to the other, excluding none of the essential properties and aims of marriage. If one of the two is a non-Catholic Christian, their marriage is licit only if the permission of the competent authority of the Catholic Church is obtained. If one of the two is not a Christian i. Validity and liceity[ edit ].

## Chapter 2 : The Process of Becoming a Saint

*I heartily recommend Becoming a Blessed Church to all Pastors, church leaders, and committee members. Let the Spirit be the driving force in everything you do and say, and in what you become - blessed.*

It is a church uniquely grounded in a relationship with God that allows blessings to flow through it. It is a church with a vibrant sense of faith, hope, and love. It is a church that embraces the sacred and that is not afraid to serve God in its own way.

**Spiritual Leadership** One of the major problems of the mainline church is that we are presently going through a crisis of leadership. Most of our seminaries teach theology, polity, history, pastoral care, and even spirituality, but how does all this translate into leading congregations. How do we overcome resistance to our ministries? For churches to be healthy, they need leaders who are healthy spiritually, mentally, emotionally, physically, and relationally. This class combines insights from Christian spirituality, theology, and the modern leadership movement, and explores how we can become healthier, more mature and effective church leaders. It explores what it means to lead in a post-modern age: How to reach out to different generations. What it takes personally to balance our lives so that we can lead others to a healthy balance. How to bring prayer, discernment, and faith together in leading a church to grow in grace.

**Standish** has taught a number of courses and classes that delve into areas often not explored as much both in the church and by clergy. **Understanding Group Dynamics for Pastors and Churches.** As part of my doctoral studies in spirituality, I discovered the writings of Christian mystics throughout Christian history. I believe that every major reform movement in the Christian Church has been started by a mystic who recognized that the dominant church had moved away from its spiritual roots, and had created a religious and theology system that worshipped the structure of the church, or the beliefs of the church, while forgetting God. Like the Pharisees and the Sadducees, the church focused on rituals and rules, rather than on becoming open to God through them. I believe that Christ came to lead people back to a relationship with God. The Christian mystics always recognized what Christ recognized: Christian mystics, equally men and women, have emerged in every denomination. This class, workshop, or talk introduces people to the foundational insights of Christian mysticism, concepts such as faith, humility, surrender, living in the present moment, seeking divine union, prayer, discernment, and much more.

**Forming Healthy Relationships** Why do so many people have unhealthy relationships? There are more and more self-help books, self-help television programs, and relational resources available in our culture than ever before, but so many people live in persistent dysfunction. Based on his experience and training as a marital, family, individual, and addiction therapist, as well as his work as a spiritual director, **Graham** teaches how striving for balance actually enhances marital, familial, friendship, and congregational relationships. **Standish** has taught a number of courses and classes that delve into areas often not explored in his unique way. **The Gospel of John** **Listening to God:**

**Chapter 3 : Sacraments of the Catholic Church - Wikipedia**

*Becoming a Blessed Church. likes 25 talking about this. New and Revised, by N. Graham Standish, is for those interested in creating a spiritually.*

Print *Becoming an Orthodox Christian* Rev. These images express the reality that the Church does not exist independently from Christ. The Lord and Savior, who was known, loved, and followed by the first disciples in Galilee nearly two thousand years ago, is the same Lord and Savior who is known, loved, and followed through His Church. As Christ reconciled humanity to the Father, His Church continues to be the medium of reconciliation by word and action throughout the world. As Christ manifested the vocation of authentic human life, His Church continues to be the realm through which the image and likeness of God in each of us is brought to perfection. We believe that the Holy Spirit acts in and through the Church to make Christ our Lord and to bring His work to fulfillment. Orthodoxy has avoided any temptation to reduce its vision of the Church. The biblical descriptions of the Church as the Body of Christ and the Temple of the Holy Spirit indicate that she truly must be recognized as much more than one institution among many, or a social service agency, or as an ethnic or fraternal organization. Certainly the Church does have her institutional aspects, and she is always subject to the sins and limitations of her human members. Yet, Orthodoxy believes that in addition to her obvious human side, the Church also has a Divine dimension. The Greek word for Church, *ecclesia*, implies a community called and gathered by God for a special purpose. This means that the Church can be described as the unique meeting place between God and His people. **Personal Experience** The Orthodox Faith cannot be appreciated fully, or appropriated personally, by the individual who is outside the Orthodox Church. Viewed from this vantage point, Orthodoxy can falsely appear as one world-view among many, as a cultural appendage, or merely as a ceremonial church. It is only from within the Church that one has the necessary perspective of experiencing Orthodoxy as the revelation of Divine Life. She does not restrict membership to people of any particular culture, race, class, or section of the world. Indeed, Orthodoxy values the diversity of cultures, peoples, and languages which are part of her life. She also affirms a unity of faith and love in Christ which transcends all artificial barriers. Membership in the Orthodox Church is open to all persons. She has been recognized as one of the four major faiths in America. The membership of the Orthodox Church in this country includes persons from a wide variety of ethnic and cultural family backgrounds. The overwhelming majority have been born in the United States. Among these five million Orthodox, there are a large number of persons who were raised in other religious traditions and who have chosen to become members of the Orthodox Church. He will be happy to offer you advice and guidance, as well as to introduce you to members of the parish. This is truly an exciting period in the development of Orthodox parishes in the United States. While most are associated with a particular cultural heritage, many are coming to fully recognize the responsibility of Orthodoxy to the wider society. When you embrace the Orthodox Church, you also join a particular local parish. It is meant to be a spiritual family. Therefore, you should thoughtfully examine the concerns and priorities of the parish. Try to discover whether you will feel comfortable, whether the parish can provide you with the opportunity to grow closer to God and to be of responsible service to others. In many parishes, the priest offers classes or individual conferences on the Orthodox Faith for those who wish to become members of the Orthodox Church. The length and scope of these instructions will be determined by your previous knowledge of the Christian Faith, as well as by your particular needs and concerns. After the period of instruction, there is a Service of Reception into the Church. If you are converting from a non-Christian religion, you will make a profession of Faith and be baptized and chrismated. If you are being received from a Church which has a similarity of beliefs with Orthodoxy and you have been properly baptized and confirmed, you will participate in a brief Service of Anointing Chrismation which signifies reconciliation with the Orthodox Church. The reception of Holy Communion is always seen as the consummation of union with the Church. This is expressed by the litanies of the Church which call upon us to "commit ourselves, one another, and our whole life unto Christ our God. Yet, Orthodoxy firmly believes that this commitment will always be built upon a worship of God and a loving concern for others. As worship is central to the Church as

a whole, worship, personal prayer, and especially participation in the Holy Eucharist are central to the life of the individual Orthodox Christian. Orthodoxy avoids any tendency which seeks to separate love of God from love of neighbor. The two are inseparable. This conviction is expressed during the Divine Liturgy in the dialogue between the priest and the people which says, "Let us love one another that with one mind we may confess Our participation in the Body and Blood of the Lord also provides each with the opportunity to be Christ-bearers in the world in which we live. The pamphlets are authored by Fr. The pamphlet titles are as follows: House of God - Describes the interior of the church building. Worship - Discusses the form and characteristics of Orthodox worship. Liturgy - Describes the meaning and celebration of the Eucharist. Sacraments - Describes the meaning and importance of liturgical life. Spirituality - Discusses the meaning of theosis as the goal of Christian life. History - Sketches the great epochs of Orthodoxy. The Church - Outlines the procedure for becoming a member of the Orthodox Church.

### Chapter 4 : The Beginning Catholic's Guide to the Roman Catholic Church

*If searched for a ebook *Becoming a Blessed Church: Forming a Church of Spiritual Purpose, Presence, and Power* by N. Graham Standish Pastor spiritual director and counselor in pdf form, then you have.*

She was born in , in the Mohawk village of Ossernenon. Her mother was an Algonquin, who was captured by the Mohawks and who took a Mohawk chief for her husband. She contracted smallpox as a four-year-old child which scarred her skin. The scars were a source of humiliation in her youth. She was commonly seen wearing a blanket to hide her face. Worse, her entire family died during the outbreak. Kateri Tekakwitha was subsequently raised by her uncle, who was the chief of a Mohawk clan. Kateri was known as a skilled worker, who was diligent and patient. However, she refused to marry. When her adoptive parents proposed a suitor to her, she refused to entertain the proposal. They punished her by giving her more work to do, but she did not give in. Instead, she remained quiet and diligent. Eventually they were forced to relent and accept that she had no interest in marriage. At age 19, Kateri Tekakwitha converted to Catholicism, taking a vow of chastity and pledging to marry only Jesus Christ. Her decision was very unpopular with her adoptive parents and their neighbors. Some of her neighbors started rumors of sorcery. To avoid persecution, she traveled to a Christian native community south of Montreal. According to legend, Kateri was very devout and would put thorns on her sleeping mat. She often prayed for the conversion of her fellow Mohawks. According to the Jesuit missionaries that served the community where Kateri lived, she often fasted and when she would eat, she would taint her food to diminish its flavor. On at least one occasion, she burned herself. Such self-mortification was common among the Mohawk. Kateri was very devout and was known for her steadfast devotion. She was also very sickly. Her practices of self-mortification and denial may not have helped her health. Sadly, just five years after her conversion to Catholicism, she became ill and passed away at age 24, on April 17, Her name, Kateri, is the Mohawk form of Catherine, which she took from St. She is the patroness of ecology and the environment, people in exile and Native Americans.

**Chapter 5 : Frequently Asked Questions: Four Steps to Sainthood.**

*Becoming a Blessed Church is the book that helps us to think about the nature of an authentic church. In this revised edition, Graham Standish provides us more guidance in how the church discerns God's will in its mission and ministry.*

This page explains the process by which one can - through their local Catholic church - learn more about the faith. We hope this information is helpful to you! The primary focus of the Rite of Christian Initiation of Adults is on those who are not already Christian and have not been catechized. Those who have been baptized either as Roman Catholics or as members of another Christian community but did not receive further catechetical formation or instruction. These typically have also not celebrated confirmation nor Eucharist. Those seeking full Catholic Communion. These are baptized, practicing Christians from other denominations who seek entry into the Catholic Church. In the case of children who have reached the age of reason, the proper pastor should be consulted for information about Baptism and the other Sacraments of Initiation. The Rite of Christian Initiation of Adults is not for adult candidates for confirmation who have already received their First Eucharist in the Catholic Church. They should have their own formation process and be confirmed at a celebration other than the Easter Vigil. What does the process look like? The Rite of Christian Initiation is based on the principle that the process of conversion proceeds gradually, in stages. Progress from one stage to the next is marked by a liturgical celebration in the midst of the parish community. The experience and needs of those in each category described above differ, and so the length of time may vary for each person. Nevertheless, there are certain similarities among all the groups and the process they will experience, and these can be listed as follows: Precatechumenate The first stage is called the period of inquiry or the pre-catechumenate. This is when the individual first expresses an interest in becoming a Christian or a Catholic, and begins to explore, with the help of the parish community, what his or her relationship with Christ might be and how that might be enriched and deepened by joining this Christian community. There is no liturgical rite to mark the beginning of this stage. This period of inquiry may last several months or several years and ends either when the inquirer decides against continuing in this direction or when the inquirer feels ready to move on and the community is prepared to welcome him or her. Catechumenate The second stage is called the catechumenate and, for the unbaptized listed above, who are now called catechumens, should last no less than one full year. For the baptized but uncatechized the period should be a similar length. For the candidates for full communion, this stage could well be much shorter. Catechesis for this period is rooted in the Lectionary and the Word as it is proclaimed in the midst of the community. This is also a time for the catechumen or candidate to learn how to live as a Catholic Christian. This period ends when the catechumens and candidates express their desire to receive the sacraments of initiation and the community acknowledges their readiness. Purification and Enlightenment The third stage is the period of purification and enlightenment and coincides with Lent. The Rite of Election and the Call to Continuing Conversion are celebrated at the beginning of this stage. This period ends with the celebration of baptism, confirmation, and Eucharist at the Easter Vigil. All the groups are confirmed and welcomed to the table. Mystagogy The fourth stage is the period of post-baptismal catechesis or mystagogy. At this time, the newly initiated explore their experience of being fully initiated through participation with all the faithful at Sunday Eucharist and through appropriate catechesis. The period formally lasts through the Easter season and may be marked by a parish celebration on or near Pentecost. On a more informal level, mystagogy is a lifelong process, one that all Christians are engaged in, as we all work to deepen our sense of what it means to live the Christian life. It is important to note that those who fall into the third category above candidates for full communion do not always need to take part in the full process. Especially if they have been actively living the Christian life in another denomination, they are likely in need of very little catechesis and may be welcomed into the Church on any Sunday after a short period of preparation. According to the National Statutes for the Catechumenate, "Those baptized persons who have lived as Christians and need only instruction in the Catholic tradition and a degree of probation within the Catholic community should not be asked to undergo a full program parallel to the catechumenate. What should my first step be? Contact your nearest Catholic parish. Your Catholic priest can

discuss with you the specifics of the initiation process at your local parish. Know that the prayers of a 65 million Catholics in the United States and the 1.

Chapter 6 : Becoming A Blessed Church | POV Resource Center

*Becoming the Blessed Church has 55 ratings and 4 reviews. Pastor and author N. Graham Standish describes how a church that is open to God's purpose, pres.*

This waiting period insures that the person has an enduring reputation for sanctity among the faithful. It can be waived by the Supreme Pontiff, and has been done on two occasions. If there is no objection by the Roman Dicasteries, in particular the Congregation for the Doctrine of the Faith, the permission, or nihil obstat nothing stands in the way, is communicated to the initiating Bishop. Informative Process During this first phase the Postulation established by the diocese, or religious institute, to promote the Cause must gather testimony about the life and virtues of the Servant of God. Also, the public and private writings must be collected and examined. This documentary phase of the process can take many years and concludes with the judgment of a diocesan tribunal, and the ultimate decision of the bishop, that the heroic virtues of the Servant of God have or have not been demonstrated. The results, along with the bound volumes of documentation, or Acta Acts, are communicated to the Congregation for the Causes of the Saints. Congregation for the Causes of the Saints: Working with a theological commission established by the Congregation, the Relator ensures that the Positio summarizing the life and virtues of the Servant of God is properly prepared. When the Positio is finished, the theological commission votes affirmatively or negatively on the Cause. This recommendation is then passed to the cardinal, archbishop and bishop members of the Congregation who in turn vote. Their vote determines whether the Cause lives or dies. If the vote is affirmative, the recommendation of a Decree of Heroic Virtues is sent to the Holy Father, whose judgment is final. First Miracle Proposed in Support of the Cause The remaining step before beatification is the approval of a miracle, evidence of the intercessory power of the Venerable Servant of God and thus of his or her union after death with God. Those who propose a miracle do so in the diocese where it is alleged to have occurred, not in the diocese of the Cause, unless the same. The scientific commission must determine by accepted scientific criteria that there is no natural explanation for the alleged miracle. While miracles could be of any type, those almost exclusively proposed for Causes are medical. These must be well-documented, both as regards the disease and the treatment, and as regard the healing and its persistence. To avoid any question of remission due to unknown natural causation, or even unrecognized therapeutic causation, theologians prefer cures of diseases judged beyond hope by medicine, and which occur more or less instantaneously. The disappearance of a malignancy from one moment to another, or the instantaneous regeneration of diseased, even destroyed, tissue excludes natural processes, all of which take time. Such cases also exclude the operation of the angelic nature. While the enemy could provoke a disease by his oppression and simulate a cure by withdrawing his action, the cure could not be instantaneous, even one day to the next. Much less can he regenerate tissue from nothing. These are, therefore, the preferred kinds of cases since they unequivocally point to a divine cause. The theological commission must also determine whether the miracle resulted through the intercession of the Servant of God alone. If the family and friends have been praying without cease to the Servant of God exclusively, then the case is demonstrated. Joseph and others, then the case is clouded, and probably cannot be demonstrated. Thus, the task of the theological commission is two-fold, judge whether the cure was a miracle, and judge whether this miracle is due to the intercession of the Servant of God. The decision is forwarded to the Congregation in Rome. First Miracle Proposed in Support of the Cause As occurred at the diocesan level, the Congregation for the Causes of the Saints establishes both scientific and theological commissions. The affirmative vote of the theological commission is transmitted to the General Meeting of the cardinal and episcopal members, whose affirmative judgment is forwarded to the Supreme Pontiff. It should be noted that in cases of martyrdom the miracle required for beatification can be waived - martyrdom being understood as a miracle of grace. In this case, the vote of the Congregation would establish the death of the Servant of God as true martyrdom, resulting in a Decree of Martyrdom by the Holy Father. Beatification With the beatification rite, conducted on the authority of the Supreme Pontiff, the Venerable Servant of God is declared Blessed, e. Blessed John Paul II. On the other hand, "private veneration" means veneration by individuals or groups acting in their own name, even if

done "in public. The reason for this distinction and its disciplinary norm is that beatification is not considered an infallible papal act, and so it is not yet appropriate that the entire Church give liturgical veneration to the Blessed. Perhaps to reinforce this distinction, Pope Benedict XVI has restored the practice, in use prior to Pope Paul VI, of having the Prefect of the Congregation conduct the beatification, rather than the Pope doing it himself. Other nations, dioceses and institutes may petition the Congregation for Divine Worship and the Discipline of the Sacraments for the Indult to render cultus veneration to the Blessed. Without an Indult, however, public veneration is illicit, and even harms the possibility for Canonization of the Blessed. Second Miracle Proposed in Support of the Cause After beatification the Church looks for a second miracle before proceeding to canonization. The process is the same as it was for the miracle which made beatification possible. The alleged miracle is studied by scientific and theological commissions in the diocese in which it is alleged to have occurred. The vote of this commission is forwarded to the episcopal members of the Congregation whose affirmative vote is communicated to the Holy Father. Canonization is now possible. Canonization By the Rite of Canonization the Supreme Pontiff, by an act which is protected from error by the Holy Spirit, elevates a person to the universal veneration of the Church. By canonization the Pope does not make the person a saint. Rather, he declares that the person is with God and is an example of following Christ worthy of imitation by the faithful. A Mass, Divine Office and other acts of veneration, may now be offered throughout the universal Church. If the saint has some universal appeal he may be added to the general calendar of the Church as a Memorial or Optional Memorial. If the appeal is localized to a region of the world, a particular nation, or a particular religious institute, the saint may be added to the particular calendars of those nations or institutes, or celebrated by the clergy and faithful with a devotion to the saint with a votive Mass or Office.

**Chapter 7 : What is a blessing according to the Bible? What does the Bible mean by bless?**

*Becoming a Blessed Church will help you discern God's purpose and the path God is calling your congregation to walk. This book will help you find Christ in your midst and become aware of the many ways the blessings of God's Spirit flow through your congregation.*

Would you please let me know more about the process for being declared a saint? Edith Stein The official process for declaring someone a saint is called canonization. Prior to the year , the Church did not have a formal process as such. Usually martyrs and those recognized as holy were declared saints by the Church at the time of their deaths. Before the legalization of Christianity in the year by Emperor Constantine, the tombs of martyrs, like St. Peter, were marked and kept as places for homage. The anniversaries of their deaths were remembered and placed on the local Church calendar. After legalization, oftentimes basilicas or shrines were built over these tombs. As time went on, the Church saw the need to tighten the canonization process. Unfortunately, sometimes figures of legends were honored as saints. Therefore, in the year , Pope Gregory IX established procedures to investigate the life of a candidate saint and any attributed miracles. Today the process proceeds as follows: When a person dies who has "fame of sanctity" or "fame of martyrdom," the Bishop of the Diocese usually initiates the investigation. All of this information is gathered, and then a transumptum, a faithful copy, duly authenticated and sealed, is submitted to the Congregation for the Causes of the Saints. Once the cause is accepted by the Congregation, further investigation is conducted. If the candidate was a martyr, the Congregation determines whether he died for the faith and truly offered his life in a sacrifice of love for Christ and the Church. In other cases, the congregation examines to see if the candidate was motivated by a profound charity towards his neighbor, and practiced the virtues in an exemplary manner and with heroism. Once a candidate is declared to have lived life with heroic virtue, he may be declared Venerable. The next step is beatification. A martyr may be beatified and declared "Blessed" by virtue of martyrdom itself. Otherwise, the candidate must be credited with a miracle. In verifying the miracle, the Church looks at whether God truly performed a miracle and whether the miracle was in response to the intercession of the candidate saint. Once beatified, the candidate saint may be venerated but with restriction to a city, diocese, region, or religious family. Accordingly, the Pope would authorize a special prayer, Mass, or proper Divine Office honoring the Blessed. After beatification, another miracle is needed for canonization and the formal declaration of sainthood. Most recently, we have witnessed this process in the canonization on October 11 of Edith Stein, a Carmelite nun who took the name "Sr. Teresa Benedicta of the Cross. She was born in Breslau, Germany, studied at both the University of Breslau and the University of Gottingen, served as a teaching assistant for the great philosopher Edmund Husserl, and received her Doctor of Philosophy from the University of Freiburg in Wrestling with her Jewish faith and being drawn toward Catholicism, she was baptized and received into the Catholic Church on Jan. She taught in various capacities, until the Nazi government prohibited all Jews from teaching in She entered the Carmelite monastery in Cologne, Germany in , but transferred to the monastery in Echt, Holland in to protect the other sisters. Interestingly, when the sisters cleaned her cell at the monastery, they found a small picture with her handwriting on the back, which read, "I wish to offer my life as a sacrifice for the salvation of the Jews. The miracle due to her intercession involves a young girl, name Teresia Benedicta, who suffered in from a lethal dose of Tylenol which crippled her liver functions. Second, after an intense study of her life and works, he and his wife named their newborn daughter Teresia Benedicta. After invoking the intercession of St. In , the Sacred Congregation for the Causes of the Saints, after careful examination, determined that the cure defied any natural explanation and must be attributed to divine intervention through St. Since she was a martyr and now the intercessor for a miraculous cure, Pope John Paul II canonized her as a saint. In all, we must not lose sight that this thorough process exists because of how important the saints are as examples for us, the faithful who strive to live in the Kingdom of God now and see its fulfillment in Heaven. Vatican II declared, "God shows to men, in a vivid way, His presence and His face in the lives of those companions of ours in the human condition who are more perfectly transformed in the image of Christ. He speaks to us in them and offers us a sign of this kingdom to which we

are powerfully attracted, so great a cloud of witnesses is there given and such a witness to the truth of the Gospel. It is not merely by the title of example that we cherish the memory of those in heaven; we seek rather that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened" "Lumen Gentium," No. This article is reprinted with permission from Arlington Catholic Herald.

**Chapter 8 : How does someone become a saint? - BBC News**

*Becoming a Blessed Church. likes. New and Revised, by N. Graham Standish, is for those interested in creating a spiritually grounded church. Welcome!!*

The Old Testament shows that, in the patriarchal ages, heads of tribe and family seem privileged to bestow blessings, and priests when directed by God, administered it to the people. Hence lay people may preside at certain blessings; the more a blessing concerns ecclesial and sacramental life, the more its administration is reserved to the ordained ministry bishops, priest, deacons " [8] Types[ edit ] Blessings may be divided into two classes, invocative and constitutive. The former are those in which Divine benignity is invoked to bring some temporal or spiritual good without changing their former condition. Of this kind are the blessings given to children, and to articles of food. The latter class permanently depute persons or things to Divine service by imparting to them some sacred character, by which they are held to assume a new and distinct spiritual relationship, conferring a sacredness so that they cannot be divested of their religious character or turned to profane uses. Such are the blessings given churches and chalices by their consecration. Theologians distinguish blessings of an intermediate sort, by which things are rendered special instruments of salvation without at the same time becoming irrevocably sacred, such as blessed salt, candles, etc. Priestly blessing[ edit ] "Blessing" in the liturgical sense, is a rite consisting of a ceremony and prayers performed in the name and with the authority of the Church by a duly qualified minister by which persons or things are sanctified as dedicated to Divine service or by which certain marks of Divine favour are invoked upon them. Blessings, in the sense in which they are being considered, are entirely of ecclesiastical institution: Priests are ordained "that whatsoever they bless may be blessed, and whatsoever they consecrate shall be consecrated". The only case in which one inferior to a priest may bless is when the deacon blesses a candle on Holy Saturday, acting as a deputy and employing incense already blessed by the celebrant. Some blessings are reserved to the Pope , some to bishops and some to parish priests. The first class includes the right to bless the pallium for archbishops, Agnus Deis , the Golden Rose , the Royal Sword and persons to whose blessing an indulgence is attached. He may depute others to give these. To bishops belongs the privilege of blessing abbots at their installation, priests at their ordination and virgins at their consecration; of blessing churches, cemeteries, oratories and all articles for use in connection with the altar, such as chalices, vestments and cloths, as well as military standards, soldiers, arms, and swords, and of imparting all blessings for which Holy Oils are required. Some of these may, on delegation, be performed by inferiors. Of the blessings which priests are generally empowered to grant, some are restricted to those who have external jurisdiction, like rectors or parish priests, and others are the exclusive prerogative of persons belonging to a religious order. An inferior cannot bless a superior or exercise ordinary powers in his presence. The priest, for instance, who is the principal celebrant of a Mass at which a bishop is present but is not the principal celebrant, is still not to give the final blessing without permission from the bishop. Efficacy[ edit ] Blessings are not sacraments ; they are not of Divine institution; they do not confer sanctifying grace; and they do not produce their effects in virtue of the rite itself. They are sacramentals and, as such, they are held to produce the following specific effects: Excitation of pious emotions and affections of the heart and, by means of these, remission of venial sin and of the temporal punishment due to it Freedom from power of evil spirits Preservation and restoration of bodily health Various other benefits, temporal or spiritual All these effects are not necessarily inherent in any one blessing; some are caused by one formula, and others by another, nor are they infallibly produced. Instances are alleged in the lives of the saints where miracles have been wrought by the blessings of holy men and women. Liturgy[ edit ] Before a minister gives any blessing he should first satisfy himself that he is qualified, either by his ordinary or delegated powers. For the simple blessings of the Ritual, a soutane, surplice, and stole of the requisite colour will usually be sufficient. A clerk should be at hand to carry the Holy Water or incense if required or to prepare a lighted candle. The blessings are ordinarily given in a church but if necessary they can be administered elsewhere and without any sacred vestment. The Roman Ritual is a treasury of ecclesiastical blessings. The Missal, besides the blessing given at the end of Mass, contains only blessings associated with

functions incidental to certain days of the year such as the blessing of palms and ashes. In the Pontifical are found the blessings that are performed de jure by bishops, such as blessing persons, kings, emperors, and princes at their coronation and the above-mentioned episcopal prerogatives. There follow blessings of persons with Holy Water before Mass, an adult who is sick, a number of sick people, a woman on the approach of confinement and another after childbirth, infants, children come to the use of reason or arrived at years of discretion, children on their presentation in Church, that they may lead good Christian lives and for boys and girls on the Feast of the Holy Infancy that they may grow up to imitate the virtues of the Saviour and reach salvation under His guidance. Blessings for things[ edit ] The Catholic Church holds that things used in daily life, particularly in the service of religion, should be rescued from evil influences and endowed with a potency for good. The principal liturgical blessings recognized and sanctioned by Church are contained in the Roman Ritual and the Pontifical. Most receive an "indulgenced" blessing, by which the pious employment and use of them may gain an indulgence. There are benedictions for; paschal lamb, eggs, oil, wine, lard, cheese, butter, dripping, salt, and water used as antidote to rabies as well as the fruits of the earth, seeds that are put into the earth, wine and the vintage, herbs and grasses: Animals may have blessings invoked upon them in order that their usefulness may be increased. Birds, beasts, bees, horses and oxen broken to the yoke and other beasts of burden are included in the formularies. The Creator is invoked to grant to the brute strength, health and protection from sickness or plague. The Ritual has blessings for houses and schools and for the laying of their foundation stones; for stables and every other building of any description for which no special formula is at hand. There is also a special blessing for the bridal chamber. Inanimate things that serve society may receive benediction. Such are new ships, railways, trains and carriages, bridges, fountains, wells, cornmills, lime-kilns, smelting-furnaces, telegraphs, steam engines and generators. This article incorporates text from a publication now in the public domain:

**Chapter 9 : Being Blessed By Blessing Others? | Church in Action**

*Author of Becoming a Blessed Church, Humble Leadership, In God's Presence The retreat will be held at Antiochian Village, Church Camp Trail, Bolivar, PA Located on Route , about 8 miles north of Ligonier, PA.*

Email Our testimonies have been strengthened. I believe we are all the more determined to live the principles of the gospel of Jesus Christ. Brother Ballard, several years ago my dear wife went to the hospital. She left a note behind for the children: They met on the ship coming over. He waited for her to grow up, and then he proposed marriage. My sweetheart and I were married for time and eternity in the holy temple. We met Sister Jansson. She had a lovely dinner for us. She is a good cook. Five krona for the Lord and one for my companion, Elder Ipson, and one for me. The Lord brought us together later, and I asked her to go out with me. I went to her home to call on her. He too was a missionary in Sweden. And then her mother cried, and she kissed me on the other cheek. And then I looked around for Frances. She went to the hospital. She lay in a coma for about 18 days. I sat by her side. She never moved a muscle. The children cried, the grandchildren cried, and I wept. And then one day, she opened her eyes. I set a speed record in getting to her side. Sisters, honor your husbands. They need to hear a good word. They need a friendly smile. They need a warm expression of true love. Leaving my own family for a moment, my brothers and sisters, this has been a wonderful conference. We have been edified by wise and inspired messages. Our testimonies have been strengthened. Not only have we been blessed by the fine talks which have been given; we have also been uplifted by the beautiful music which has been provided. We are abundantly blessed in the Church by those who share their musical talents with us. Every choir and chorus has performed so well during the past two days. I express my great love for all those who have participated and to all of you who have listened. I have felt your prayers in my behalf and have been sustained and blessed during the two months since our beloved President Hinckley left us. Once again, I appreciate your sustaining vote. I cannot adequately express my gratitude for the Restoration of the gospel in these latter days and for what that has meant in my life. Each of us has been influenced and shaped as we have followed the Savior and have adhered to the principles of His gospel. To you who are parents, I say, show love to your children. You know you love them, but make certain they know it as well. They are so precious. Call upon our Heavenly Father for help as you care for their needs each day and as you deal with the challenges which inevitably come with parenthood. You need more than your own wisdom in rearing them. We commend our wonderful young people who stand up to the iniquity in the world and who live the commandments to the best of their ability. To you who are able to attend the temple, I would counsel you to go often. Doing so will help to strengthen marriages and families. My dear brothers and sisters, I love you, and I pray for you. Please pray for me. And together we will reap the blessings our Heavenly Father has in store for each one of us. This is my prayer, my plea as I add my testimony. This work is true. In the name of Jesus Christ, amen.