

Public Veneration & Exhibit Manual

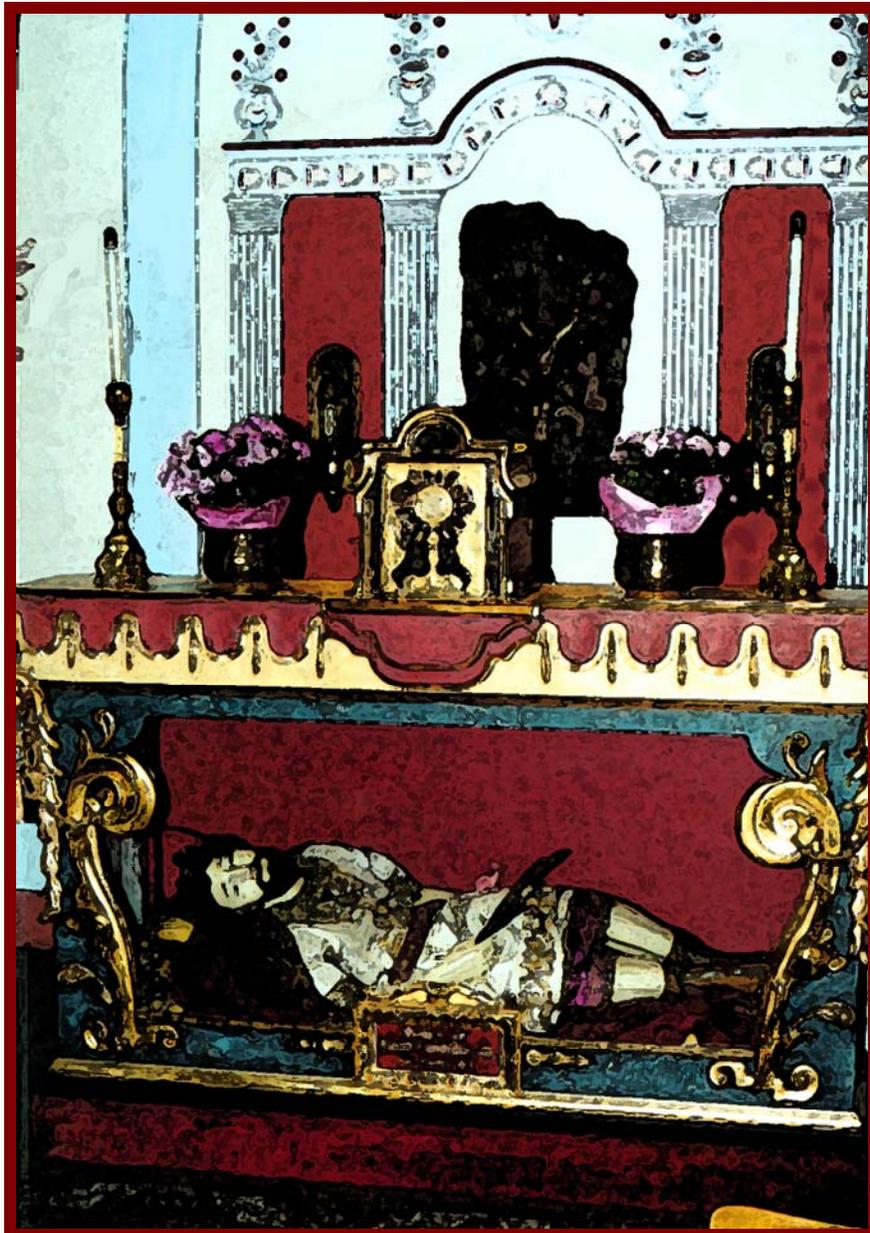


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The veneration of relics.

The word relic (Latin, relinquo: I leave, abandon) generally means a part, sometimes of considerable size, of the remain of a martyr or a saint. Such a part of a human body, either a minute fragment or one entire limb, with the approval of ecclesiastical authority, can be the object of public and solemn veneration.

Relics, the word includes the bodies of departed saints, fragments of their bodies, articles or portions of articles which they have used, such as clothes, vestments, rosaries, and the like. The Church also venerates relics of Christ and His Blessed Mother. Such are the holy nails, lance, spear, fragments of the True Cross, the girdle, veil, etc., of the Blessed Virgin. The devotion to relics, solemnly approved by the *Council of Trent* (sess. xxv. DC Invoc. Sanct.) rests on two great principles of Catholic belief.

First, the church honors the bodies of the dead who sleep in Christ. Our Lord has opened the kingdom of heaven, and given us the pledge and assurance of the resurrection of the body. Hence, Christians have lost that horror of dead bodies which was characteristic of the heathen, and even of Jews. However, the Church specially venerates the bodies of the martyrs and other saints; because while they were on earth, their bodies were the temples of the Holy Ghost and they themselves living members of Christ. Their souls are already in heaven, their glorious resurrection is a matter of certainty, and therefore the Church joyfully anticipates the glory, which God will give to these remains at the last day. She testifies at once the firmness of her belief in the resurrection and her love of the virtues, which shone forth in the saints. For these were not virtues of the soul only: they were proper to the whole man, body, and soul, which toiled and suffered together. The same reasons, which make the resurrection of the body credible, also tell in favor of the veneration due to relics. Therefore, Christians have felt from the very infancy of the Church. They gathered the bones of St. Ignatius of Antioch (107 A.D.) and placed them in linen, "as a priceless treasure, being left to the Holy Church by the grace which was in the martyr" (*Act. Mart.*, 6). When Polycarp's body was burned in 167 A.D., the Christians collected the bones they could find "as more precious than costly stones and more valuable than gold." The Jews suggested that the Christians would leave Christ and worship Polycarp, ignorant that Christians could "never leave Christ or worship another" (*Act. Mart.*, 17, 18). When in 258 A.D., Cyprian was about to be beheaded, the Christians cast towels and napkins before him clearly that they might be soaked in his blood (*Act. Procons* 5). So baseless is the statement that devotion to relics came into the Church from Pagan influences after Constantine's conversion.

Next, Catholics believe that God is sometimes pleased to honor the relics of the saints by making them instruments of healing and other miracles, and by bestowing spiritual graces on those who, with pure hearts, keep and honor them. For this principle the Fathers (*e.g. Cyril of Jerusalem, "Catech."* xviii, PG, xxxiii. 1036) appeal to the Old Testament, which relates the resurrection of a dead body, which touched the bones of

Eliseus (4 Kings xiii.21), and the New, which tells us that the sick were healed by towels, which had touched the living body of St. Paul (Acts xix.12; cf. v.15). "There is a power," says Cyril, "latent even in the bodies of the just." No proof is needed that after the heathen persecution was over, the Christians sought and believed that they obtained graces through the relics of the saints. St. Ambrose, St. Augustine, and indeed, the Fathers of the fourth and fifth centuries generally, are witness to the belief. A catena of passages will be found in Petavius, "De Incarnat," lib. xiv cap. 11. (See also Newman's "Development," ch. x. I, "Resurrection and Relics".)

From the gravesite temporary altar over the remains of the early Christian martyrs to the gold gilded altars of the magnificent basilicas of the modern Catholic Church, relics

have maintained a strong devotional presence. Their inclusion in architecture marks their significance in our daily devotion as a prominent and necessary sacramental.

Veneration of relics

For exposition to veneration, relics must be closed in reliquaries or sealed cases (*Canon 1287, par.1*). A relic of the True Cross, because of the respect owed to our Lord Jesus Christ, may not be placed in a reliquary together with other relics of saints but must be kept apart (*Canon 1288, par. 2*).

Relics of the *cross* and *passion* must be kept separate from other relics, and given a special place of honor. When relics are exposed, at least two lights must be burning. Reliquaries should therefore be covered with small cloths when standing on the altar and the ordinary candles are not lit. No relics may be placed on top of the tabernacle or in front of it. They may not be exposed on the same altar where the Blessed Sacrament is exposed, nor venerated during exposition.

Relics of the blessed (beati) may not be carried in Procession or exposed, except in a place where, by permission of the Holy See, Mass and office in their honor may be celebrated (*Canon 1287, par.3*).

Abuses have occurred in all ages with regard to relics. In 1215, *Canon 62* of the Fourth Lateran Council inserted in the "Corpus Juris," forbade relics to be sold or to be exposed outside of their cases or shrines, and prohibited the public veneration of new relics till their authenticity had been approved by the Pope (Mansi, "Concil." tom. xxii. 1049-50; see also Fleury, "H.E." livr. lxxvii. 54). The Council of Trent (sess. xxv. De

Invoc.Sanct.) renews these prohibitions and requires bishops to decide on the authenticity of new relics after careful consultation with theologians or, if necessary, with the metropolitan and other bishops of the province assembled in council.

In 1563 at the opening of session XXV of the Council of Trent, the subject of Relics and Sacred Images was discussed. "The Holy Synod commands all bishops and others who hold the office of teaching and its administration, that in accordance with the usage of the Catholic and Apostolic Church, received from primeval times of the Christian religion, and with the consensus of opinion of the holy Fathers and the decrees of the sacred Councils, they above all diligently instruct the faithful on the intercession and invocation of the saints, the veneration of relics . . ." Council of Trent, 1545-1563 (#984) "That the holy bodies of the saints and also of the martyrs and of others living with Christ, who were the living "members of Christ and the temple of the Holy Spirit" (cf. I Cor. 3:16; 6:19; II Cor. 6:16), which are to be awakened by Him to eternal life and to be glorified, are to be venerated by the faithful, through which many benefits are bestowed by God on men, so that those who affirm that veneration and honor are not due to the relics of the saints, or that these and other memorials are honored by the faithful without profit, and that these places dedicated to the memory of the saints for the purpose of obtaining their help are visited in vain, let these be altogether condemned, just as the Church has for a long time condemned and now condemns again." (#985, *ibid.*)

Relics, before exposition to public veneration, must first be authenticated either by a Cardinal or by the local Ordinary (excluding the Vicar General unless by special mandate or by another ecclesiastic who has such a faculty by apostolic indult (*Canon 1281, par.1*).

The veneration of relics associated with saints and martyrs has been practiced as far back as the second century, and may even be older. Luckily, some early examples of relic worship have been recorded.

"In a letter written in about AD 156 to the church of Philomelium, the Christians of Smyrna described the martyrdom of bishop Polycarp, who had been burned to death shortly before. From this it appears that the Christians 'took up his bones which are more valuable than refined gold and laid them in a suitable place where, Lord willing, we may gather together in gladness and celebrate the anniversary of his martyrdom'. During the most violent of all the persecutions, that of Diocletian (303-11), relics of the martyrs were eagerly collected by their followers. After the death of St. Vincent the onlookers dipped their clothes in his blood, and when seven brothers were martyred at Samosata in 308, a number of noble ladies bribed the guards to let them wash the bodies with sponges and collect drops of the blood." (Sumption, p. 22)

Christianity has thus long involved venerating bodily relics of saints and martyrs.

The Council of Trent

Canons and Decrees The Twenty-Fifth Session

ON THE INVOCATION, VENERATION, AND RELICS, OF Saints, AND ON SACRED IMAGES.

The holy Synod enjoins on all bishops, and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred Councils, they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honor (paid) to relics; and the legitimate use of images: teaching them, that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid, (and) help for obtaining benefits from God, through His Son, Jesus Christ our Lord, who is our alone Redeemer and Savior; but that they think impiously, who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who assert either that they do not pray for men; or, that the invocation of them to pray for each of us even in particular, is idolatry; or, that it is repugnant to the word of God; and is opposed to the honor of the one mediator of God and men, Christ Jesus; or, that it is foolish to supplicate, vocally, or mentally, those who reign in heaven. Also, that the holy bodies of holy martyrs, and of others now living with Christ, -which bodies were the living members of Christ, and the temple of the Holy Ghost, and which are by Him to be raised unto eternal life, and to be glorified, -are to be venerated by the faithful; through which (bodies) many benefits are bestowed by God on men; so that they who affirm that veneration and honor are not due to the relics of saints; or, that these, and other sacred monuments, are uselessly honored by the faithful; and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid; are wholly to be condemned, as the Church has already long since condemned, and now also condemns them.

Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honor and veneration are to be given them; not that any divinity, or virtue, is believed to be in them, on account of which they are to be worshipped; or that anything is to be asked of them; or, that trust is to be reposed in images, as was of old done by the Gentiles who placed their hope in idols; but because the honor which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before

which we uncover the head, and prostrate ourselves, we adore Christ; and we venerate the saints, whose similitude they bear: as, by the decrees of Councils, and especially of the second Synod of Nicaea, has been defined against the opponents of images.

And the bishops shall carefully teach this, -that, by means of the histories of the mysteries of our Redemption, portrayed by paintings or other representations, the people is instructed, and confirmed in (the habit of) remembering, and continually revolving in mind the articles of faith; as also that great profit is derived from all sacred images, not only because the people are thereby admonished of the benefits and gifts bestowed upon them by Christ, but also because the miracles which God has performed by means of the saints, and their salutary examples, are set before the eyes of the faithful; that so they may give God thanks for those things; may order their own lives and manners in imitation of the saints; and may be excited to adore and love God, and to cultivate piety. But if any one shall teach, or entertain sentiments, contrary to these decrees; let him be anathema.

And if any abuses have crept in amongst these holy and salutary observances, the holy Synod ardently desires that they be utterly abolished; in such wise that no images, (suggestive) of false doctrine, and furnishing occasion of dangerous error to the uneducated, be set up. And if at times, when expedient for the unlettered people; it happen that the facts and narratives of sacred Scripture are portrayed and represented; the people shall be taught, that not thereby is the Divinity represented, as though it could be seen by the eyes of the body, or be portrayed by colors or figures.

Moreover, in the invocation of saints, the veneration of relics, and the sacred use of images, every superstition shall be removed, all filthy lucre be abolished; finally, all lasciviousness be avoided; in such wise that figures shall not be painted or adorned with a beauty exciting to lust; nor the celebration of the saints, and the visitation of relics be by any perverted into revellings and drunkenness; as if festivals are celebrated to the honor of the saints by luxury and wantonness.

In fine, let so great care and diligence be used herein by bishops, as that there be nothing seen that is disorderly, or that is unbecomingly or confusedly arranged, nothing that is profane, nothing indecorous, seeing that holiness becometh the house of God.

And that these things may be the more faithfully observed, the holy Synod ordains, that no one be allowed to place, or cause to be placed, any unusual image, in any place, or church, howsoever exempted, except that image have been approved of by the bishop: also, that no new miracles are to be acknowledged, or new relics recognized, unless the said bishop has taken cognizance and approved thereof; who, as soon as he has obtained some certain information in regard to these matters, shall, after having taken the advice of theologians, and of other pious men, act therein as he shall judge to be consonant with truth and piety. But if any doubtful, or difficult abuse has to be extirpated; or, in fine, if any more grave question shall arise touching these matters, the bishop, before deciding the controversy, shall await the sentence of the metropolitan and of the bishops of the province, in a provincial Council; yet so, that nothing new, or that previously has not been usual in the Church, shall be resolved on, without having first consulted the most holy Roman Pontiff.

1983 Code of Canon Law

PART II: THE OTHER ACTS OF DIVINE WORSHIP

TITLE I: SACRAMENTALS

TITLE IV: THE CULT OF THE SAINTS, OF SACRED IMAGES AND OF RELICS

Can. 1186 To foster the sanctification of the people of God, the Church commends to the special and filial veneration of Christ's faithful the Blessed Mary ever Virgin, the Mother of God, whom Christ constituted the Mother of all. The Church also promotes the true and authentic cult of the other Saints, by whose example the faithful are edified and by whose intercession they are supported.

Can. 1187 Only those servants of God may be venerated by public cult who have been numbered by ecclesiastical authority among the Saints or the Blessed.

Can. 1188 The practice of exposing sacred images in churches for the veneration of the faithful is to be retained. However, these images are to be displayed in moderate numbers and in suitable fashion, so that the Christian people are not disturbed, nor is occasion given for less than appropriate devotion.

Can. 1189 The written permission of the Ordinary is required to restore precious images needing repair: that is, those distinguished by reason of age, art or cult, which are exposed in churches and oratories to the veneration of the faithful. Before giving such permission, the Ordinary is to seek the advice of experts.

Can. 1190 §1 It is absolutely wrong to sell sacred relics.

§2 Distinguished relics, and others which are held in great veneration by the people, may not validly be in any way alienated nor transferred on a permanent basis, without the permission of the Apostolic See.

§3 The provision of §2 applies to images which are greatly venerated in any church by the people.

Martyrs and Saints: The Cults of Saints and Relics

The term "martyr" refers to an individual who purposely sacrifices their life for their religion. A martyr is someone who would rather die than renounce their religious beliefs, and therefore permits the shedding of their own blood. Martyrs became objects of veneration; through dying in such a manner, martyrs are ascribed sanctity.

Martyrdom is attained at the moment of death. Sanctity, on the other hand, has to be proven before it can be attained; "in achieving recognition for a new saint, the acid test was the accomplishment of well- authenticated miracles after his death, and indications of the incorruptibility of his body, which were quite often found, were regarded as valuable supplementary evidence." (Merrifield, p. 87) Saints were venerated because of their closeness to the divine and their ability to perform miracles.

Saints were assumed to be present near God in the heavens while being present at their remains on earth at the same time. Therefore, saints remained accessible to mortals through worship at the sites of a saint's remains and through veneration of relics such as a saint's bones, hair, or blood. Such veneration was referred to as the cult of saints. The cult of saints played a large role in religious life of the middle ages. The role of the saint within the cult was that of patron that could work miracles, could be asked for help, and whose relics were always close by in some cathedral or church. The sites of saints' and martyrs' tombs became sacred places because they were believed to be places in which heaven and earth met; a saint remained with his body- even if the body had been broken down into pieces for dispersion- while at the same time he also resided with God in heaven.

The Veneration of Relics: Blood as a Relic

Relics of saints and martyrs were believed to have magical powers. They could be the bones and tomb of some saint, pieces of the body (such as a finger bone, hair or blood), or any object that has come into contact with the saint (such as the dust off of the tomb of a piece of cloth that had touched some part of the saint). A great demand for relics came about in places such as Europe, where people were collecting relics to attain the favor of the saints, and by the fourth century, no church could be consecrated without having a relic (Gurevich, p. 41).

Several churches claimed to possess blood that came from Christ's wounds. In 804 ad., a vial of blood thought to contain Christ's blood was found, and another in 1048 ad.. Instances such as these raised public interest and played a key role in the cult of relics taking root (Sumption, p. 46). However, this practice did not go without criticism; some people claimed that it would be impossible to possess the blood from the wounds if Christ, and others pointed out that Christ's apostles could have collected the blood that sprayed when he was taken down from the cross. Opposition to Christ's relics fell by approximately 1448 when "the faculty of theology declared that the veneration of blood was in no way repugnant to the faith..." (Sumption, p. 47)

The Blood of Saint Thomas Becket...

Canterbury cathedral (England) was one of the most pre-eminent pilgrim sites due to its affiliation with Thomas Becket, Canterbury's archbishop that became a martyr and then eventually a saint.

On December 29, 1170, Thomas Becket was murdered in the cathedral by four of the king's knights. Blood went everywhere, since the final blow that Becket received from a sword actually cut off the top of his head. No sooner had he been killed than priests, obviously realizing the blood's potential, began to collect and save the blood (as well as the fragments of skull and brain matter).

After it had been diluted with water, Becket's blood was given out to worshipers in vials called ampullae's. These ampullae's were designed to be worn hanging from the neck of the wearer, and served as both talismans and pilgrim souvenirs (which proved one's pilgrimage to some particular site). The dispersion of the blood-water began soon after Becket's death, as did the first accounts of miracles attributed to the water. The power of St. Thomas Becket's water to work miracles "was based on the belief that it was tinged with the martyr's blood, collected from his mortal wounds in 1170 and continuously diluted to ensure its conservation for later generations." (Alexander, p. 218) Becket was officially canonized soon after as well; pressure to canonize the Martyr grew strong fast, and was supported by the countless accounts of his blood-water's miraculousness.

The Sanctifying Power of Blood...

Blood can be sanctifying, as is the blood of martyrs. For example, the spilling of blood inside of a church or cathedral is considered an act of desecration. Yet, the blood of St. Thomas- martyr's blood- was spilled inside the cathedral, resulting in the sanctification of the spot where he died instead of the desecration of the cathedral.

Statues and other images that seemingly cry blood (or secrete other fluids, like oil) are sanctified by that blood. The blood that appears is sacred in that it appears out of nowhere, by the will of God, and has miraculous abilities not unlike those of Becket's blood. Statues and images that cry or otherwise secrete blood tend to receive worship and veneration not unlike tombs and other relics.

Blood can also sanctify objects through sheer proximity. For example, the contents of President Lincoln's pockets became relics after he died. What was once a pair of spectacles, newspaper clippings, and other assorted things became relics that have been adorned in museums and put on display. Also, they became reminders of the blood that Lincoln had shed the night of his murder. -
Lindsey Yurgine - May 1998

The Sin of Simony

Simony (SAI-muh-nee): *

The selling or purchasing of spiritual things, which is forbidden by both ecclesiastical law and natural law.

Canon Law: (Ecclesiastical Law)

- * **Canon 1171 - Sacred things which are destined for divine worship through dedication or a blessing are to be treated with reverence and not to be employed for improper or profane use even if they are under the control of private individuals.**
- * **Canon 1190 - It is strictly forbidden to sell sacred relics.**
- * **Canon 1376 - One who profanes a movable or immovable sacred thing is to be punished with a just penalty**

Natural Law: (*Man's reasoned participation in God's eternal law*)

Natural law is promulgated by God and is the " objective order" established by Him; furthermore, man uses his reason to promulgate the dictates of natural law, which is autonomous. The development of society means an increase in the specific dictates of natural law, so that what was once implicit gradually becomes explicit. The Catholic Church possesses the power to interpret and to help others understand the natural law, which is knowable by all human beings

***Simony: Purchasing and Selling of Spiritual Things**

The purchasing or selling of spiritual things. The word is derived from the biblical sorcerer Simon Magus, who attempted to buy spiritual powers from the apostle Peter. (see Acts 8:18-24)

Simony was a problem in the Christian church from the time of the Edict of Milan (313), when the church began to accede to power, until modern times. This is evident from the frequent legislation against it. In 451, the Council of Chalcedon prohibited ordination for money; the Third Lateran Council reaffirmed this prohibition in 1179 and by the Council of Trent (1545) was rampant from the 9th to the 11th century. During that period, simony pervaded church life on every level, from the papacy. At the time of the Reformation, major abuses centered on the sale of indulgences and relics.

Ecclesiastical law forbids simony and condemns it as a sinful practice that bespeaks a shallow understanding of spiritual values. Prohibited are all-monetary transactions surrounding blessed or consecrated religious objects, prayers and masses (excluding ecclesiastically authorized offerings for the support of the clergy), and church offices and promotions.

Relics, the Saints, and the Orthodox Church

The special relationship with our sister churches of the orthodox tradition.

Since, in fact, we believe that the venerable and ancient tradition of the Eastern Churches is an integral part of the heritage of Christ's Church, the first need for Catholics is to be familiar with that tradition, so as to be nourished by it and to encourage the process of unity in the best way possible for each.

Our Eastern Catholic brothers and sisters are very conscious of being the living bearers of this tradition, together with our Orthodox brothers and sisters. The members of the Catholic Church of the Latin tradition must also be fully acquainted with this treasure and thus feel, with the Pope, a passionate longing that the full manifestation of the Church's catholicity be restored to the Church and to the world, expressed not by a single tradition, and still less by one community in opposition to the other; and that we too may be granted a full taste of the divinely revealed and undivided heritage of the universal Church which is preserved and grows in the life of the Churches of the East as in those of the West.

**LETTER - *ORIENTALE LUMEN* - OF THE SUPREME PONTIFF JOHN PAUL II TO THE BISHOPS,
CLERGY AND FAITHFUL TO MARK THE CENTENARY OF *ORIENTALIUM DIGNITAS* OF POPE LEO
XIII**

THE MASS - THE ALTAR

The Holy Sacrifice as an Offering in Honor of the Saints.

The Mass is also offered up in honor of the Saints, as is shown in the Sanctoral Cycle. This implies an open recognition of the fact that it is to the Holy Eucharist as a Sacrifice and as a Sacrament that the Saints owe the graces granted to them in such abundance by God; indeed, we honor the Saints by thus glorifying the work of the Almighty in them. It is also an act of homage paid to them when we unite them with our Lord in remembrance at the Altar, as is done on the anniversary of their death and from day to day in the Canon of the Mass. As members of the mystical body of Christ it is only right that they should be associated with the sacrifice of their Head, as by their sufferings and frequently by their death they have mingled their blood together with that of the Divine Victim. Here we find the explanation of the practice of the Church of letting in relics of Saints, and especially of Martyrs, in the altar-stone at the very spot where the Sacred Host is to be placed. "It is the whole redeemed city," says St. Augustine "that is to say the congregation and company of the Saints, that is the universal sacrifice, and that is offered to, God by the High Priest Who offered up Himself for us in His passion."

The Mass

We can pay no greater honor to the Saints than by offering to God in their name the Blood of Jesus as an act of adoration of the Supreme Being and by way of thanksgiving to Him, through Christ, for the many blessings He poured upon them. The Saints, eager as they are to glorify the Most Holy Trinity, are grateful to us for doing so to their intention, as it adds to their happiness. The efficacy of their past merits and present prayers is greatly increased when offered to God in close association with the merits and prayers of Jesus, the Universal Mediator. In addition, this is what takes place especially on their feast days, when Mass is celebrated in their honor. "Inasmuch as so many are pleading for us," the Collect for the Feast of All Saints asks God "to confer upon us, through Jesus Christ, the fullness of His mercy for which we long." In addition, God is more ready to accept the offering of the Blood of Jesus when made, so to speak, through the intermediacy of His Saints.

It is interesting to see how the practice of the veneration of relics has slowly been phased out. In *The Daily Missal with Vespers for Sunday & Feasts* by Dom Gaspar Lefebvre, O.S.B., of the Abbey of St. Andre (1934), you'll find on November 5th the Mass for the Feast of the Holy Relics. Here are some excerpts from the introduction and the Mass.

After having solemnized on All Saint's Day the feast of the holy souls who have entered heaven, the Church honors on this day the holy relics of their bodies which will remain on earth until the glorious resurrection, a pledge of which we venerate in their ashes. Just as a supernatural virtue issued from the sacred Humanity of Jesus and healed those who approached Him (Gospel) so too the saints who enjoy God in heaven (Gradual, Communion) may by their relics, (bones) (Introit), ashes, clothes, or other objects used by them "work wonders on earth", says the Collect," exorcise devils, heal the sick, restore sight to the blind, cleanse lepers, drive away temptations and bestow on all the excellent gifts which come from the Father of light."

COLLECT. - Do Thou, O Lord, increase our faith in the Resurrection, Thou that workest wonders in the relics of Thy saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through our Lord.

SECRET. - We implore Thy clemency, O Lord, that by the interceding merits of Thy saints whose

relics we venerate, this sacrifice which we offer may be an expiation of our sins. Through our Lord.

POSTCOMMUNION. - Multiply upon us Thy mercy, we beseech Thee, O Lord, through the Sacraments which we have received: that even as with a pious devotion we rejoice in the solemnity of the saints whose relics we venerate, so also by Thy bountiful goodness we may enjoy their everlasting fellowship. Through our Lord. In The Daily Missal of the Mystical Body printed in 1960, there is no reference made to the Feast of the Holy Relics on Nov. 5th, but there is a prayer for The Consecration of an Altar that mentions relics.

PRAYER. - O God, you have built an eternal dwelling place for yourself in the army of your saints. May this mansion grow stronger in heaven, so that we may always be aided by the merits of those blessed whose relics we here enshrine in love and reverence. Through our Lord Jesus Christ, your Son, who lives and rules with you in the unity of the Holy Spirit, one God forever and ever. In one vision that Ven. Anne Catherine Emmerich had, she noticed the relics from the altars of rebuilt churches where mixed and scattered. She said, "the great blessings diffused around by relics I saw withdrawn when they are treated with neglect." Sister Anne believed that God willed that these relics should be scattered that they might fall under the supernaturally enlightened eyes of her who knows so well their value.

The Altar

In Canon VII of the Council of Nicea II, in 787 A.D., they addressed the fact that, "churches consecrated without any deposit of the relics of the Saints, the defect should be made good."

"We decree therefore that relics shall be placed with the accustomed service in as many of the sacred temples as have been consecrated without the relics of the Martyrs. And if any bishop from this time forward is found consecrating a temple without holy relics, he shall be deposed, as a transgressor of the ecclesiastical traditions."

Once again, a very powerful dogmatic teaching. No Christian is at liberty to refuse assent to any dogma, which the Church proposes. To do so involves nothing less than shipwreck of faith and no Catholic can accept the Protestant distinction between "fundamental and non-fundamental articles of faith." It is a matter of fundamental importance to accept the whole of the Church's teaching. True, a Catholic is not bound to know explicitly and in detail all the definitions of the Church - but, if he knowingly and willfully contradicts or doubts the truth of any one among them, he ceases to be a Catholic.

Before the 5th century altars where for the most part portable altars, St. Gregory the Great PP. D., (540-604) made it possible to celebrate Mass over the body of St. Peter. St. Gregory of Tours (540-594) recorded a passage of deacon Agiulf regarding the practices of devotion he witnessed at the tomb of St. Peter.

"St. Peter . . . is buried in the temple formerly called Vaticanum, which has four lines of columns, wonderful to see, ninety-six in number. It also has four in altar, making one hundred in all, not counting those, which carry the canopy over the tomb. The tomb is placed sub altar and is set carefully apart. But who so wishes to pray, for him the doors (cancelli) that give access to the place are unbolted, and he enters the precinct over the tomb, and a small window (fenestella) is opened, and placing his head within he asks for whatever he requires; nor is there any delay in granting his request, provided that his prayer is just. And if he wishes to carry away a holy token, a piece of cloth weighed in a scale is hung within; and then, watching and fasting, he makes urgent prayer that the Apostle's virtue further his request. And if his faith prevail, when the cloth is raised from the tomb, wonderful to tell, it is so imbued with holy virtue that it weighs far more than it did before; and then he knows that he has

received, along with this sign of grace, a favorable answer to his prayer . . ."

In St. Peter's, as early as the fifth century the altar and the relic began an ever closer relationship within the frame work of basilica. Prior to that the object of veneration was contained in a portable reliquary, it was placed beneath the altar; and, as we can witness from St. Peter's Basilica, where the holy relic was itself a fixture, it was the altar that was moved. In the 5th and 6th centuries, we can find an ever-increasing emphasis on the relationship between altar and relic, an association, which had a profound effect on the development of western European architecture. With the construction of the altar of the Confessio, we have the first clear within St. Peter's of the multiplication of secondary altars that accompanied the increasing fragmentation and dispersal of holy relics throughout the Christian world. The ancient tradition of keeping the relics of martyrs and other saints under a fixed altar is to be preserved according to the norms given in the liturgical books.

"This paragraph is notably different from its corresponding paragraph in the 1917 Code. The former legislation spoke of a small space (sepulchre) cut into the altar or altar stone which contained the (usually very small) relics of saints (CIC 1198, 4). The General Instruction of 1970 speaks of maintaining the practice of enclosing in the altar or of placing under the altar the relics of saints." In the rite of Dedication there is no longer any mention of enclosing the relics in the altar. The present Code repeats the legislation found in the rite of Dedication and states that the relics are to be placed under the fixed altar. Furthermore, the rite states, "The relics intended for deposition should be of such a size that they can be recognized as parts of human bodies. Hence excessively small relics of one or more saints must not be deposited." The entire dignity of an altar consists in this: the altar is the table of the Lord. It is not then, the bodies of the martyrs that render the altar glorious; it is the altar that renders the burial place of the martyrs glorious. However, as a mark of respect for the bodies of the martyrs and other saints, and as a sign that the sacrifice of the members has its source in the sacrifice of the Head, it is fitting that altars should be constructed over their tombs, or their relics placed beneath altars, so that "the triumphant victims may occupy the place where Christ is victim: He, however, who suffered for all, upon the altar; they, who have been redeemed by his sufferings, beneath the altar." This arrangement would seem to recall in a certain manner the spiritual vision of the apostle John in the Book of Revelation.¹ "I saw underneath the altar the souls of all the people who had been killed on account of the word of God, for witnessing to it." Although all the saints are rightly called Christ's witnesses, the witness of blood has a special significance, which is given complete and perfect expression by depositing only martyrs' relics beneath the altar."

A very important symbolic altar furnishing of the Byzantine Rite, whether Catholic or Orthodox, is the antimimension, a rectangular piece of linen or silk about 18" square. It has relics of the saints sewn into it and it is consecrated by a Byzantine rite Bishop during a long ceremony during which he anoints the relics and the antimimension with the holy oil called Sacred Chrism (Holy Myron). The antimimension was developed during the Iconoclastic and Moslem persecutions of the VII and IX centuries in the East as an easily carried and hidden portable altar to replace the unwieldy and breakable pieces of stone or wood used as portable altars up until that time. The word antimimension is derived from a combination of the Greek prefix anti, meaning "instead of" and the Latin word mensa, taken over into the Greek and signifying "table," especially "altar table". Antimimension, therefore means, "Something used instead of the (fixed) altar."

I will present a historical look into the presence of relics in the history of the Church and its furnishing. Owing to the increasing veneration for the martyrs after the fourth century, wherever possible a church was erected over the grave, with the altar immediately above. The space below and in front of the altar – generally beneath the level of the nave or sanctuary – was known as the *confessio*. The tomb could be seen through openings, often protected by iron gratings for fear of

profanation. With the construction of *tomb-altars* the body or relics of the saint came to be placed immediately beneath the altar, or were built into a space between the supports.

The sepulcher is a small square or oblong opening or cavity in the altar in which are placed relics of the saints. It may be in one of three positions.

1. In the top surface of the *mensa*, in the center, near the front edge;
2. In the top of the stone base, so that the *mensa* itself forms the cover. This position saves cutting into the solid block of the *mensa*;
3. In the front or back of the base, halfway between the *mensa* and the ground.

The cavity or lid covering the sepulcher must be of one single stone of the same material as the *mensa* if the sepulcher is in the altar slab itself. Otherwise, it may be of any stone. It should fit in easily as it has to be cemented in during the consecration rite.

For the valid consecration of a fixed altar, it is necessary to insert the authenticated relics of two canonized martyrs, even if nameless. The consecration will be valid if one of the two saints is a martyr. For a portable altar, the relics of one martyr and another saint are considered sufficient. The relics are placed in a reliquary of lead, silver, or gold. They are usually tied with a ribbon and sealed. Three grains of incense and a parchment with a certificate of the consecration are also inserted. The presence of relics on altars is recognized in the rubrics of the Roman Missal where they deal with the incensation of the altar at Mass. Together with flowers, relics form the “occasional decoration of the altar.” The *Caeremoniale Episcoporum* says that reliquaries “ may be placed between the candle sticks so long as the length the altar allows it.”

Relics of the *cross* and *passion* must be kept separate from other relics, and given a special place of honor. When relics are exposed, at least two lights must be burning. Reliquaries should therefore be covered with small cloths when standing on the altar and the ordinary candles are not lit. No relics may be placed on top of the tabernacle or in front of it. They may not be exposed on the same altar where the Blessed Sacrament is exposed, nor venerated during exposition.

THE RELIC BURIAL AND CONSECRATION OF THE ALTAR

The Cult of Martyrs and Their Relics

By Father Peter Leigh

Before the continuation of the consecration service with its deposition of the holy relics and the consecration and washing of the altar, our discussion now leads us to the development of the martyr cult and the importance of their relics.

The catacombs ringed the city of Rome like a crown and were concentrated on highways (such as the Appian Way) located outside the city walls, as was the custom and law. It was the frequent custom of Christians to visit the tombs of their martyred heroes on the anniversary of their deaths and to hold a memorial sacrifice at their tombs. It was even a pagan custom to honor deceased heroes, thus even more reason for the Christian honor of the martyrs. These underground mausoleums were no larger than a living room and because of the great numbers of Christians in Rome (during Diocletian's persecution, Rome housed some 80,000 Christians, the great majority who survived the slaughter), the occasional worship in these burial cells simply became impractical. The bodies (relics) were thus transferred to large Churches above ground, which were built to house them. After this event, the cult of the martyrs exploded as a main occupation of Christians. Of course, not every martyr received a

cultus (many tombs were unknown) however the local congregations felt it their duty and right to bury and honor their dead. Cyprian and Dionysius strongly defended this right. The early Christians called these courageous men and women (happy) or (revered, honored, or holy). They formed the company of the happy and blessed ones, "beatus" and "beatissimus." Their honor gave the infant Church strength and courage. As Fr. Alexander Schmemmann states: In the cult of martyrs, the Church laid the foundation for the glorification of saints; each of them is a witness, and their blood is a seed that promises new shoots. For the Church, persecution was the best pledge of victory. This cult was naturally based in Scripture as a desire for the supplicatory prayers of the saints (Revelation 8), and a belief that the saints worked miracles on earth (2 Kings 13:21 and Acts 19:12). As Hapgood states: The relics of the saints which remain incorruptible on earth assure us of the special prayers for us, and the coming of the Kingdom of Glory.⁴

Thus the Christians worshipped Jesus (but loved) the martyrs and their relics. The term relic (reliquiae = ashes) is a classical Latin term of the "remains of dead bodies" and is applied to the bodies of martyrs, and may be the whole body or a small part of it (tantillae reliquiae). Even their clothing was valued, as St. John Chrysostom relates: How great is the power of the saints. For the homage of Christians is directed not only to their words and bodies, but also to their vestments.

These sainted bodies were known to have mystic powers or grace, along with their burial spots. Like the Eucharist, even if the body was divided, so also the grace remained whole. He who touched these bones received a share of sanctification. The martyrs were thus considered the glory of the Churches. St. Cyprian writes: Oh how blessed is our Church, which through God's mercy shines with such honor, having lately been made illustrious by the glorious blood of the martyrs. The Church is now decked in purple by the blood of martyrs, and both the lily and the rose adorn it.

It is obvious that the Christian use of relics is traced to affection, which makes the survivors cling to the mortal remains of a relative or to visit the place of burial, along with an instinctive reverence for any notable person. This reverence led to the reverence not only of the martyrs' bodies, but also their blood. Prudentius tells how the witnesses of the martyrdom of St. Vincent (c.304) dipped their linen vests in his blood, so that it might be a safeguard to their homes for generations. An earlier example of the preservation of relics is found in the book on "Relation of the Martyrdom of St. Ignatius of Antioch." After he was eaten by the beasts, only his larger bones remained. These were carried to Antioch and there placed in a napkin as an inestimable treasure left to the Church by the grace which was in the martyr.

Possession of relics became a continuation of fellowship with the deceased. The miraculous affects of these relics were attributed by Sts. Hilary, Ambrose, and Augustine who followed all the great teachers and Fathers in attributing to relics the rapid development of the martyr cult. In the Roman Church this development of the relic cult received approbation by the Council of Trent which taught: The holy bodies of holy martyrs, and of others now living in Christ, are to be venerated by the faithful; through which bodies, many benefits are bestowed by God on man. It is known that in Egypt, the dead bodies of heroes and saints were not buried, but retained for veneration in homes and Churches. Relic distribution was common in Egypt, as John Chrysostom refers to it in his "Laudations et Martirium." Basil also speaks of how the Church at Sebaste gave relics of its 40 martyrs to other districts. The general principle is that wherever there is evidence of a primitive Christian cult there is found a tomb of an historical martyr.

The translation of relics first occurred in the East, an early example being the translation of Sts. Andrew, Luke, and Timothy to Constantinople. These translations still are practiced today by the recent translations of St. Aureliana from Rome to Cincinnati in 1870, and of St. Vibiana to Los Angeles.

Despite the early attitude of veneration, there is no satisfactory evidence of the general practice of the cult before the third century. St. Basil (379), St. Gregory Nazianzus (390), St. Ambrose (397) and John Chrysostom all provide evidence that the practice of venerating the martyrs was well established even before their time. By the time of Constantine, the practice of dividing relics was widely practiced, and the religious authorities were unanimous in commending this devotion. (Especially St. Gregory of Nyssa who wrote of it in his third address on the Holy Martyrs".)

St. Ambrose in the West was the first to popularize the custom of placing relics in Churches for their consecration. In a letter to his sister, written in 386, Ambrose explained that he was to consecrate a basilica in Milan and insisted that relics be placed within the building. The relics of Sts. Gervase and Protase were later placed in the altar after the people had spent two days venerating them and keeping vigil before their deposition. Ambrose later refused the consecration of Churches without relics, and it is known that Pope Severinus (640) collected them in great numbers for the border Churches of the Danube.

The spread of relics from Rome was slow at first, and Pope Theodosius I (375-395) outlawed the practice. However, his law was ineffective and the West quickly joined the East in frequent relic translations. It was quickly admitted that a martyr could have many tombs. Churches with relics became common, and eventually it was impossible to think of a Church without relics in its altar. There were also abuses, and Vanentinian III spoke of bishops and clergy who were guilty of robbing the martyrs' graves to obtain their relics. Sometimes, individual bishops went a little overboard, as when Boniface IV (608-615) brought hundreds of relics to Rome for the consecration of St. Mary of the Martyrs. Rome itself became a center of these relics when in 761 AD Pope Paul I ordered the wholesale transfer of all the martyrs in the catacombs into the crypts of Roman Churches.

The universal approval of the relic/martyr cult was enacted in the Seventh Ecumenical Council of Nicea in 787 AD. The document states: If any church has been consecrated without the sacred relics of martyrs, relics are now to be placed therein with the customary prayers. A bishop who henceforth consecrates a church without Holy Relics is to be deposed as a transgressor of ecclesiastical tradition. The Synod in Mainz in 888 AD (Canon 5) ratified the placement of relics given at Nicea, and demanded that relics should hereafter be deposited in every altar.

The ceremonies surrounding the translation of relics from their original grave to the new Church were identical in the East and West. The act consisted in a procession with the relics to a new Church. Once placed in the altar (which in effect became the martyr's tomb), the bishop would bless water mixed with mortar. This mortar (or any adhesive agent such as wax) would be used to "seal up" the cavity in the altar, sealing it with the mortar and capped with a square of marble or other material. The celebration of the Liturgy followed the interment of the relics. Often, early altars were constructed so that it was possible for the faithful to see and touch the relics. A square opening at the base or central front of the altar was constructed (fenostrella) covered with a lattice of metal or marble (transenna). At times small double doors (regiolea) were placed at the opening. The Pontifical of Egbert describes the ceremony of deposition in this brief quote: The day before the Church is consecrated, relics must be provided by the bishop, and put in such a place that they may be honored all night with hymns, Psalms, and lights, until they are removed from there and taken to the place where they are to be placed.

The reasons why the relics are placed into altars is simple, to retain reverence for Christian ancestors (i.e., to retain communication with the martyrs), to obtain their intercessory protection, and to highlight the martyrs' sacrifice with Christ's own sacrifice and in connection with the unbloody sacrifice enacted upon Christian altars. Of course, the provision of relics cannot be regarded as a "sine qua non" of Christian worship as this worship was conducted without relics, however it is the tradition of the Church that was "built upon the martyrs" and is thus essential to the very nature of the Church.

The central focal point of any Church consecration is the consecration of the altar. It is the most important part of the Church, as the very symbol of Christ "par excellence." We must also realize that in the Byzantine tradition the deposition of the relics is NOT the essential and most important part of the consecration ceremony, but the consecration of the altar by washing and anointing is the central part, coming from a much more ancient tradition. Likewise, the aspersion and anointing of the Church walls is not essential, but only an extension of what was done to the altar table. The relics in the altar simply bear witness to the special presence of God in that locality. Their presence reminds the Orthodox Christian that when he is in Church he is in a sacred place sprinkled with the blood of the saints, "that they also may have fellowship with us" (1 John 1:3).

Disposition of Holy Relics and Altar Consecration

A detailed outline of the disposition of the holy relics and the consecration of the altar is given below, after which the ritual commentary is resumed.

Disposition of holy relics and altar consecration.

A. The deposition and burial.

- 1) Anointing of relics with Chrism.
- 2) Singing of Eternal Memory.
- 3) Prayer of deposition.
- 4) Burial of relics with wax-mastic.
- 5) Psalm 145 and Psalm 23.

B. Altar consecration.

- 1) Dressing of bishop with savanon.
- 2) Prayer of altar consecration.
- 3) Special Litany.
- 4) Blessing of warm water.
- 5) Psalm 84 (during altar washing).
- 6) Anointing of altar with rose water and wine.
- 7) Psalm 51 (as altar is wiped with Antimension)
- 8) Anointing of altar with Holy Chrism.
- 9) Psalm 133 (during which altar is wiped with Antimension).
- 10) Fastening of four icons on corners of altar.

Disposition of Holy Relics - Commentary

Returning once again to the consecration ritual, we discover that after the processions the bishop enters the sanctuary and places the diskos (with the relics) upon the altar.

As St. Simeon of Thessalonika writes: And they (relics) are placed upon the altar for they died together with Christ and they are privileged to stand at the Divine Throne of His Glory.

The bishop then uncovers the diskos and places the three relics into a gold or silver box (pyx) specially purchased for them. Before closing the lid, the bishop pours over these relics a portion of Holy Chrism, symbolizing the unity of the martyrs with Christ. These relics are anointed with Chrism "because the martyrs are united with Christ with the true oil fulfilled by a fragrant blessing in abundance."

Before the enclosure of the relics into the altar, the bishop places into the cavity prepared for them a list of all the names of the founders of the new Church, both living and dead. As this list, plus the relics, is lowered into the altar, the bishop intones the "Memory Eternal" hymn, usually sung at funerals. The Bishop then recites the following prayer:

O Lord our God, who has bestowed upon the holy martyrs which suffered for Thy sake this glory also, that their relics should be sown in all the earth in Thy holy Churches, and should bring forth fruits of healing: Do Thou, the same Master, who art the giver of all good things, through the intercessions of Saints (names) Thou has graciously permitted to be placed in this venerable altar, enable us without condemnation to offer unto Thee thereon the bloodless sacrifice.

The whole congregation joins in singing this hymn, which accompanied by the burial of relics, is quite moving. One gets the feeling of immense reverence and joy at witnessing the burial of the saints, who like us are both tangible and human. I may also add that the relics used by the bishop are usually obtained from the Patriarch. The Primate of the Archdiocese gives each bishop a certain number of relics for local consecrations. These relics may be two or more in number. The Greek Archdiocese insists on using at least two martyrs for Church consecrations.

This particular prayer not only shows the necessity of relics, but it also identifies these relics to the congregation. (Examples of common relics in American altars are those of: St. Herman of Alaska, St. George the Great Martyr, and Sts. Theonas, Triphon and Parthenias, to name a few.) After the prayer, the bishop pours into the altar cavity (usually a square opening approximately four inches on all sides and at least three or four inches in depth) a mixture called "wax-mastic" which is a hot liquid substance composed of beeswax, mastic (a type of gum adhesive found in Greece), myrrh, aloe, incense, resin, and labdanum. As the mixture quickly cools, it is mixed with marble powder or mortar; the whole substance becomes as hard as rock, and permanently seals the relic box (es) into the altar. The theology of the Church indicates that the mastic represents the sweet smelling spices whereby Joseph of Arimathea and Nicodemus anointed the body of Our Lord when they laid him in the tomb. St. Simeon of Thessalonika teaches that these ingredients are used to remind the faithful that the altar itself becomes the tomb of Christ and as such represents his body. Mastic is used as a glue that symbolizes the uniting (or connecting of) the union of Christ's love for us by his death and burial, and as an eternal bond between Christ, his martyrs and the local congregation who must "take up their Cross" and follow him. Cabasilas also relates that once the relics are embedded in the altar: ... the house is a house of prayer, and the table is prepared for the sacrifice and belongs to it, and is properly an altar.

During the pouring of the wax-mastic, along with the covering of the cavity with the marble slab (square), Psalm 145 is recited by the reader ("I will magnify Thee O God, my King"). This Psalm is a triumphant hymn of praise. An acrostic, the Psalm praises all God's works and his saints, thus the reason for its presence at this point in the service. God is the King (v. 1) who is ever blessed because of his greatness in creation and his mighty acts (v. 4). As the Lord is merciful to his people, "all thy works" give thanks and "all thy saints shall bless thee" (v. 10). God's Kingdom is everlasting (v. 13) and "satisfies the desire of every living thing" (v. 16). This Kingdom is made present in a concrete way to the local community through the consecration ceremonies.

As the bishop cleans the hardening wax-mastic from the altar slab with a knife, the reader recites Psalm 23, "The Lord is my shepherd...." Cabasilas says that this Psalm is used because "it refers to baptism and Holy Chrism, the cup, ones the "Memory Eternal" hymn, usually sung at funerals.

Guidelines and clarifications are necessary for public relic exhibits:

In the spirit and the letter of the Law we have decided to establish set of common guidelines for all members of the ICHRusa who exhibit relics for public and/or private veneration.

The first point is to address the veneration of Church approved Saints. In the Code of Canon Law, in the section Public Cult of Saints/Blessed (Canon 1187), "Veneration through public cult is permitted only to those servants of God who are listed in the catalog of the saints or of the blessed by the authority of the Church. This statement excludes all who have not been approved for veneration by Rome including relics pertaining to; holy personages who are 'servants of God', holy personages declared, 'venerable', items from unapproved apparitions, visionaries, mystics, stigmatists and seers. The term 'relic' may be extended to servant of God and venerable for whom there is an official process.

A holy and proper atmosphere is imperative; relics are usually venerated in public by being exposed in their cases (*teca*-reliquary), with burning candles upon the table. If the veneration is at a Church, they are often incensed by a Priest.

The ICHRusa discourages any solicitation for a donation of any monies directly related to the public or private veneration and/or exhibit of relics. This action could be misinterpreted as simony (A pastor approved stipend is excluded.)

Members of ICHRusa do not and will not condone the buying or selling of relics, and will do everything within its powers to see that all Catholic individuals comply to the Code of Canon Law (Canon 1190, "It is strictly forbidden to sell sacred relics." Canon 1171, " Sacred things which are destined for divine worship through dedication or a blessing are to be treated with reverence and not to be employed for improper or profane use, even if they are under the control of private individuals", Canon 1376, "One who profanes a movable or immovable or immovable sacred thing is to be punished with a just penalty.

The Authentication

The document that accompanies a relic is often times referred to as the authentic. On the document, there is a variety of useful and necessary information. This document is a public acclamation as to the authenticity of the relic itself, of which a high-ranking ecclesiastic has signed his name. Typed or hand written into the blank areas are the name and the abbreviation of the cause of their sainthood and the individuals station in religious life, as well as any distinction of honor that the Church might have placed on them posthumously. There is also a description of the relic itself, and a description of the locket or reliquary that it is placed in. On the bottom of the authentic is the date of issuance, the seal of the office, registrar number and the signature of the Authenticator. The purpose of the document is to declare the relics authenticity thereby allowing it to be publicly venerated.

Underneath the back cover of the relic locket there is a seal of red wax. The relic secured in place in the locket by threads that cross over it. The threads are inserted through the walls of the locket on opposing sides and it is sealed shut with a wax seal bearing the insignia of issuing religious authority and their orders initials. This seal and its locking procedure (threads and seal) should never be broken or cut. It protects the integrity and validity of the authentication.

On the head of the document is the name of the ecclesiastic (or the office of Papal Master of Ceremonies) who has authenticated the relic as genuine; this could be the Postulator General of the religious order whose coat of arms appears or, a Vicar General.

Next is the body of copy that is usually written in Latin-Italian; I will translate it into English.

"To all and any persons who will read this document. We, the Postulators in the Cause of (Beatification and) Canonization of _____ guarantee and testify that from the authentic Relics, which are preserved, we have extracted a particle from ___{body}___ of the same _____ and have placed it in a ___{round}___ case covered by crystal, bound by red colored thread and sealed with the seal of our office."

Rome (Date)
[Seal]

Signature

This document is a public acclamation as to the authenticity of the relic itself, of which a high-ranking ecclesiastic has signed his name. Typed or hand written into the blank areas are the name and the abbreviation of the cause of their sainthood and the individuals station in religious life, as well as any distinction of honor that the Church might have placed on them posthumously. There is also a description of the relic itself, (described below) and a description of the locket or reliquary that it is placed in. On the bottom of the authentic is the date of issuance, the seal of the office, registrar number and the signature of the authenticator. The purpose of the document is to declare the relics authenticity thereby allowing it to be publicly venerated.



Underneath the back cover of the relic locket there is a seal of red wax. The relic itself is held in place in the locket by threads that cross over it. The threads are fed through the walls of the locket on opposing sides and it is sealed shut with a wax seal bearing the insignia of issuing religious authority and their orders initials. This seal and it's locking procedure, (threads and seal) should never under any circumstances be broken. It protects the integrity and validity of the authentication. Even if the papers are lost and the seal is intact, it is difficult but not impossible to have new papers generated in Rome.

In the process of trying to identify the specific relic you have accompanied by the document, you will find that the explanation

will be in Latin. I have compiled a glossary to provide you with the definitions of the most commonly used words and abbreviations.

Definitions of the most commonly used words:

arca mortuaria - mortuary box, container

arca sepulerali - coffin

breviario - breviary

corone spine D.N.J.C. - crown of thorns of Our Lord Jesus Christ

[cravio] corporis - body

de velo - from the veil

domini nostri jesu christi, D.N.J.C. - Our Lord Jesus Christ

domo - house

ex bireto - from the biretta

ex capillis - from the hair

ex capute - from the skull

ex carne - from the flesh

ex cineribus - from the ashes

ex corpore - from the body

ex crypta - from the cave or grotto

ex domo - from the house

ex indumentis - from the clothing

ex ligneo pulvere, mixto pulveri corporis, quem residuum continebat prima capsula funeralis - from the remains of the wood, mixed with the dust of the body, the residue of which was contained in the first box, [or sarcophagus]

ex manu sinistra - from the left hand

ex ossibus - from the bones

ex palio - from the cloak/mantle

ex pelle - from the skin

ex petra - from the rock

ex pluviali - cope [cloak worn for Benediction]

ex praecordis - from the stomach or intestines

ex praesepis - birthplace of D.N.J.C.

ex stipite affixionis - probably means "from the whipping post"

ex strato - from the covering [blanket]

ex tela serica quae tetigit cor - silk cloth which touched the heart

ex tunica - from the tunic

ex veste - from the dress/clothing

Initials that follow the name to which the relic belongs:

AP. - Apostle

C. - Confessor

D. - Doctor of the Church

E. - Bishop

EV. - Evangelist

F. - Founder of Order

Lev. - Deacon

M. - Martyr

Poen. - Penitent

PP. - Pope

Reg. - King or Queen

V. - Virgin

Vid. - Widow

The next important step is to clarify the classification of the relic itself. There are three classes of relics; 1st class, 2nd class, and 3rd class.

[1st class] *The bodies of saintly persons or any of their integrant parts, such as limbs, ashes, and bones.*

[2nd class] *Objects that have come in physical contact with living Saints and are thereby sanctified (for instance, the instruments wherewith a martyr has been tortured, the chains by which he was bound, the clothes he wore, objects he used).*

[3rd class] *Bits of cloth touched to an actual 1st or 2nd class relic.*

Questions & Answers

According to the documents of Vatican II, "the member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself." We are here to hopefully make at least a little difference, to help perpetuate the veneration of "the holy bodies of saintly martyrs and others now living with Christ, whose bodies were the living members of Christ and the temple of the Holy Ghost."

Who Are The Saints?

The saints are those who by their good lives have reached heaven, whose union with God is ascertained by miracles and the Church approves their veneration after adequate proof that they are with God.

Why Do We Honor The Saints?

1. They are God's friends.
2. They have added in life, some by their knowledge, some by their culture, all by teaching us how to live rightly.
3. They have achieved the highest distinction - union with God for all eternity.

How Are Relics Classified?

By (holy) relics we understand **(1st Class)** the bodies of saintly persons or any of their integrant parts, such as limbs, ashes, and bones. **(2nd Class)** Objects that have come in physical contact with living Saints and are thereby sanctified (for instance, the instruments wherewith a martyr has been tortured, the chains by which he was bound, the clothes he wore, objects he used). **(3rd Class)** Bits of cloth that have been touched to an actual 1st or 2nd class relic.

Are Relics Received and Venerated Without Proof That They Are Genuine?

No. The Catholic Church is very prudent in this matter, and her law declares that those relics alone may be publicly venerated which have authentic documents accompanying them, and proving them genuine. These documents can be given only by one authorized by the Holy See to grant them. If the document is lost, no relic may be offered for public veneration by the faithful without a special decree from a Bishop who can guarantee the relic as genuine. But even should a Catholic venerate as a relic some object which is not authentic, such veneration is at least well meant, and directed towards the one whom the object is believed to represent.

Do Catholics Worship Relics of Saints?

They do not worship relics as they worship God, by adoration. If you mean worship in the sense of honor or veneration, then Catholics certainly venerate the relics of Saints. The law, "Honor thy father and thy mother," extends to their persons, body, and soul; to their reputations, and to all connected with them. We reverence their remains even after death. In addition, if we are not to venerate the remains of relics of the Saints who have been so entirely consecrated to God, are we to desecrate them? Alternatively, are we to be blandly indifferent to them as to the bleached bones of some dead animal lying in the fields? The Catholic doctrine, forbidding adoration, yet commanding respect and veneration, is the only possible Christian conduct.

Thesis: The veneration of relics is licit and useful. This thesis embodies an article of faith.

Proof: The 7th Ecumenical Council (A.D. 787) - condemned "those who dare to reject any one of the things which are entrusted to the Church, the Gospel, or the sign of the cross, or any pictorial representation, or the holy relics of a martyr."

The Council of Trent - enjoins bishops and pastors to instruct their flocks that "the holy bodies of saintly martyrs and others now living with Christ - which bodies were the living members of Christ and the temple of the Holy Ghost and which are by Him to be raised unto eternal life and glorified - are to be venerated by the faithful, for through these (bodies) many benefits are bestowed by God on men; so that they who affirmed that veneration and honor are not due to the relics of Saints, or that these and other sacred monuments are uselessly honored by the faithful, . . . are wholly to be condemned, as the Church has already long since condemned and now also condemns them".

Is There Proof In The Sacred Scriptures?

Old Testament	New Testament
Cfr. Ex. XIII, 19 4 Kings XIII, 21 Ecclus. XLIX, 18 2 Kings, 13:20-21	Matt. IX, 20 Acts V, 15-16 Acts XIX, 11 Acts 19:11-12

When Did Christians First Start Venerating Relics?

The veneration of holy relics is an ancient practice in the Church:

As we read in the Acts of St. Polycarp (composed about A.D. 156): "We adore Him (Christ), because He is the Son of God, but the martyrs we love as disciples and imitators of the Lord. Then we buried in a becoming place his (St. Polycarp's) remains, which are more precious to us than the costliest diamonds, and which we esteem more highly than gold."

Wouldn't All The Relics Of the Cross Be Enough Wood For 2 or 3 Crosses?

In 1870, a Frenchman, Rohault de Fleury, catalogued all the relics of the True Cross including relics that were said to have existed but were lost. He measured the existing relics and estimated the volume of the missing ones. Then he added up the figures and discovered that the fragments, if glued together, would not have made up more than one-third of a cross.

Were The Early Saints Aware Of The Importance of Relics?

St. Ambrose relates how a blind man was restored to sight when the newly found bodies of Sts. Gervasius & Protasius were taken to the basilica, and adds: "You know, nay you have seen with your own eyes, how many were delivered from demons and a great number were cured of diseases when they touched the garments of the Saints; how there was a repetition of the miracles of the early days when, in consequence of the advent of our Lord Jesus Christ, abundant grace was showered down upon the earth."

St. Cyril of Jerusalem says: "This holy wood of the Cross is still to be seen among us; and through the agency of those who piously took home particles thereof, it has filled the whole earth."

St. Chrysostom tells how men and women used to wear articles of the Cross in golden locket on the necks.

St. Augustine says, "we have not erected an altar to the martyr, Stephen, but with the relics of the martyr Stephen we have erected an altar to God."

Relics of Saints Offered for Sale!

Important information for anyone looking for Holy Relics By Matthew Duckett

Are you looking for an authentic relic for private or public veneration? If so, please read the following warning and information.



It may sound like the Middle Ages, but unfortunately, it is all too true. At the end of the Twentieth Century, on the eve of the Third Millennium, an illicit trade in relics (authentic or otherwise) is flourishing. A number of antique dealers and profiteers have somehow obtained relics of the saints - fragments of their bodies or clothing, or even relics of Jesus Christ such as splinters of the True Cross - and are selling them at incredibly inflated prices, at enormous profit to themselves, without any regard for the sacred character of these objects or for the law of the Church (the source of these relics) which strictly forbids such activities. These sales are taking place in antique shops and flea markets and even on the Internet. Typically, hundreds of dollars are charged for relics that originally must have been obtained from Church sources for a minimal donation of perhaps 15 dollars (for what donation means in this context, see below). Some relics have even

fetches over 1000 dollars, 95 percent of which is profit for the dealer.

The information provided by these dealers is frequently inaccurate, and displays their ignorance of these matters. Often they seem to want to ensnare vulnerable or desperate people, for example by suggesting that the relics they are selling might work miracles. The situation is made worse when relics are offered at auction, as desperate people may go to any lengths and thus increase the dealer's profit by bidding against each other. This trade is both cynical and sacrilegious, and since it may be assumed that those who wish to obtain relics are devout Christians of some sort, this information has been posted here as a warning and a guide.

Beware of Fraud!

Without pointing a finger in any particular direction, it is worth pointing out that in any market where objects have a value because of their associations there is always the possibility of fakes being passed off as the real thing. Equally, it is worth bearing in mind that the source of relics offered for sale by intermediaries is not always clear. It is a fact that from time to time relics are stolen from churches, and it is a fact that thieves usually only steal what they can sell. Be warned.

Misleading claims often made by the dealers.

In charity, we must assume that the false claims sometimes made by dealers are a result of their ignorance rather than a deliberate attempt to deceive. Nonetheless, you should be aware of these typical misleading claims.

First Class relics

Dealers sometimes state that the relics they offer are first class when there is no evidence that this is so. They seem to assume that anything that has been sealed into a theca (the round metal locket used to contain relics) is a first class relic. Not so! Second and third class relics are frequently distributed in this way. If the authentication document has been lost and the label on the relic does not say what it is, it cannot be safely claimed that a relic is first class. (First class relics are parts of the bodies of the saints, such as fragments of bone, or the instruments of Our Lord's Passion such as the True Cross. Nothing else whatever is a first class relic, and strictly speaking only these are canonically entitled to be called relics at all. Other items that the saints used in their lives such as clothing are called second class relics; third class relics are simply objects that have been touched to first or second class relics.)

Relics are Rare or Unique

Dealers try to maximize their profit by saying that a relic is rare or unique or that this may be your only chance to obtain this highly sought after relic, etc. This is just rubbish. Relics were, and are, distributed in tens of thousands from religious orders and from the relic office in Rome. Remember that the items being sold were obtained from these sources originally without any difficulty, and probably for about a twentieth of the price that you are being asked to pay. Do not be taken in!

Documentation from Rome

Most relics when originally issued are accompanied by a document of authentication warranting the veneration of the relic. Dealers like to make much of these if they have them, stressing irrelevant facts such as the number of tassels on the seal (an heraldic device which has nothing to do with the relic or the degree of authority attached to the authentication). However, the dealers, it seems, cannot read Latin, or they would realize that the document is more than just a guarantee of authenticity. It is a legal document which probably constitutes a contract, as it usually contains a clause stating that the relic may be kept by the person to whom it is given, or given to another, in accordance with the norms of ecclesiastical law (which forbids the sale of relics). Now, you do not have to sign anything to be party to a contract - for example, when you break the seal on a packet of software you are automatically bound by the conditions of use. Likewise, anyone who accepts a relic accepts the conditions stated in the accompanying document. A contract is still a contract even if written in Latin!

"Donation"

When relics are obtained from Church sources, a donation is usually asked to cover the cost of the theca (the metal container) and other expenses. This is typically fifteen dollars (obviously more if the container is silver etc.). Some dealers imitate this by saying that their inflated price is a donation. Now, clearly, a donation is simply to cover costs. Anything more than this is not a donation, it is a profit; you can call it a donation or anything else if you want to but that will not alter the facts. You are only paying for the container; the relic is a gift. Just try selling an empty theca and see how far you get...

Relic cards and medals wrongly described.

Small cards and medals with relics stuck on them are distributed in very large numbers by religious orders, often to promote a beatification or canonization, and are given away either free or for a very nominal donation. Usually these are third class relics of which there is an unlimited supply, typically *ex indumentis* (pieces of cloth which have touched the saints tomb). Dealers sometimes wrongly state that these relics are pieces of the saints clothing, rare objects, etc. These have no financial value, and there is no justification for charging anything beyond the cost of postage for them.

Papal seal

Any bishop or religious order can issue relics and attach their seals to the theca and the accompanying document. The Pope, however, never does so (he is a world leader who has more important things to do with his time - for comparison, can you imagine the President of the USA personally signing drivers licenses?). Claims that the seals are Papal just show the ignorance of the dealer.

So how can I obtain a relic?

It is important to remember that you do not have to own relics in order to have the spiritual benefits of venerating them. All Catholic and Orthodox Churches, and some Anglican (Episcopalian) ones, have relics, at the very least sealed into the Altars, and sometimes on display in large collections. You can visit these any time the Church is open. Nonetheless, there is nothing wrong with desiring also to have your own relics for private veneration if you can provide a suitable place for them to be honored.

Is it ever justifiable to buy relics from antique dealers?

Sometimes, yes, but caution is needed. Whilst the sale of relics is sacrilege (technically it is simony, the sale of spiritual goods, cf. Acts 8 18-24) it is permissible to buy relics in order to save them from desecration. However, a principle of proportionality applies, that is, the money offered should be in proportion to the good to be achieved. Thus, it would not be justifiable to purchase a relic if the good of rescuing that relic was less (in a reasonable judgment) than would be achieved by devoting the same amount of money to other objects such as the poor or homeless. Thus, generally, it will not be justifiable to spend very large amounts of money rescuing relics, although there may be exceptional circumstances. The possibility that rescuing a relic may encourage a market to develop should also be considered.

THE SAINTS AS PATRONS AND INTERCESSORS

Christ established "Patrons."

*The Apocalypse of St. John the Apostle; Chap.2. Ver. 26 (Douay-Rheims, 1883 ed.): "And he that shall overcome, and keep my works unto the end, I will give him power over the nations."**

**Power over the nations.*

This shows that the saints, who are with Christ our Lord in heaven, receive power from Him to preside over nations and provinces, as patrons; and shall come with Him at the end of the world to execute His will against those who have not kept His commandments.

Abandoned Children: Jerome Emiliani
Academics: Thomas Aquinas
Accountants: Matthew
Actors: Genesius; Vitus
Advertising: Bernardino of Siena
Advocates: Vivo
Air travelers: Joseph of Cupertino
Altar boys: John Berchmans
Altar servers: Tarsicius
Anesthetists: Rene Goupil
Angina sufferers: Swithbert
Animals & birds: Francis of Assisi
Animals (sick): Beuno
Apologists: Justin
Apothecaries: Nicholas
Appendicitis: Elmo
Archaeologists: Jerome
Archers: Sebastian
Architects: Barbara; Thomas the Apostle
Armors: George; Laurence
Art: Catherine of Bologna
Artists: Luke
Astronauts: Joseph of Cupertino
Astronomers: Dominic
Athletes: Sebastian
Authors: Francis de Sales

Aviators: Joseph of Cupertino; Therese of Lisieux
Babies: Zeno of Verona
Bad weather: Medard
Bakers: Elizabeth of Hungary; Honoratus; Nicholas
Baptism: John the Baptist
Bankers: Matthew
Barbers: Cosmas and Damian; Louis
Barren women: Anthony of Padua; Felicity
Basket makers: Antony of Egypt
Battle: Michael the Archangel
Bee keepers: Ambrose; Bernard
Bellfounders: Agatha
Betrothed couples: Agnes
Beggars: Alexius; Giles
Birds: Gall
Birth: Margaret of Antioch
Blackbird: Kevin
Bishops: Charles Borromeo
Blacksmiths: Dunstan
Blind: Odilia; Raphael
Blindness: Lucy
Blood banks: Januarius
Boatmen: Julian the Hospitaler
Bodily purity: Agnes

Bookbinders: Peter Celestine
 Bookkeepers: Matthew
 Booksellers: John of God
 Boys: Nicholas
 Boy Scouts: George
 Breast disorders: Agatha
 Breast feeding: Giles
 Brewers: Augustine; Luke; Nicholas of Myra
 Bricklayers: Stephen
 Brides: Nicholas of Myra
 Bridges: John of Nepomuk
 Broken bones: Stanislaus Kostka
 Builders: Vincent Ferrer
 Brushmakers: Anthony
 Builders: Barbara; Vincent Ferrer
 Business people: Homobonus
 Butchers: Antony; Hadrian; Luke

Cab drivers: Fiacre
 Cabinetmakers: Anne
 Cancer victims: Peregrine Laziosi
 Candlemakers: Ambroise; Bernard of Clairvaux
 Canonists: Raymond of Penafort
 Carpenters: Joseph
 Catechists: Charles Borromeo; Robert Bellarmine; Viator
 Catholic Action: Francis of Assisi
 Catholic press: Francis de Sales
 Charitable societies: Vincent de Paul
 Chastity: Agnes; Thomas Aquinas
 Childbirth: Gerard Majella
 Childhood diseases: Aldegonda
 Children: Nicholas of Myra
 Choirboys: Dominic Savio
 Church, the: Joseph
 Clerics: Gabriel
 Clothworkers: Homobonus
 Cobblers: Crispin
 Cold weather: Sebald
 Colleges: Thomas Aquinas
 Comedians: Vitus
 Communications personnel: Bernardine
 Confessors: Alphonsus Liguori; John Nepomucene
 Contemplative life: Mary Magdalene
 Convulsive children: Scholastica
 Cooks: Lawrence; Martha
 Coppersmiths: Maura
 Cramps: Pancras
 Cripples: Giles
 Cures from pain: Madron
 Customs officers: Matthew

Dairymaids: Brigid
 Dancers: Vitus

Danger from fire: Florian
 Deacons: Laurence; Stephen
 Deaf: Francis de Sales
 Dentists: Apollonia
 Despairing prostitutes: Margaret of Cortona
 Desperate situations: Gregory of Neo Caesarea; Jude; Rita of Cascia
 Difficult situations: Eustace
 Dietitians (hospital): Martha
 Diplomats: Gabriel
 Doctors: Cosmas & Damian
 Dogbites: Vitus
 Dogs (healthy): Hubert
 Domestic animals: Antony
 Doubters: Joseph
 Dove: David
 Drought: Catald
 Druggists: Cosmas and Damian; James the Less
 Dyers: Maurice and Lydia
 Dying: Barbara; Joseph
 Dysentery sufferers: Matrona

Earache: Polycarp
 Earthquakes: Emygdium
 Ecologists: Francis of Assisi
 Ecumenists: Cyril & Methodius
 Editors: John Bosco
 Embroiders: Clare of Assisi
 Emigrants: Frances Xavier Cabrini
 Engineers: Ferdinand III
 Epidemics: Roch
 Epileptics: Dymphna; Vitus
 Escape from devils: Margaret of Antioch
 Eucharistic Congresses & Societies: Paschal Baylon
 Expectant mothers: Gerard Majella
 Eye trouble: Herve'; Lucy

Falsely accused: Raymond Nonnatus
 False witness: Pancras
 Famine: Walburga
 Farmers: George; Isidore the Farmer
 Fathers of families: Joseph
 Fear of insects: Gratus of Aosta
 Fear of rats/mice: Gertrude of Nivelles
 Fear of snakes: Patrick
 Fear of wasps: Friard
 Fever: Antoninus of Florence
 Fire-fighters: Agatha; Laurence
 Firemen: Florian
 Fire prevention: Barbara; Catherine of Siena
 First communicants: Tarcisus
 Fishermen: Andrew
 Floods: Florian
 Florists: Rose of Lima

Flower growers: Theresa of Lisieux
Foresters: John Gualbert
Founders: Barbara
Foundlings: Holy Innocents
Funeral directors: Joseph of Arimathea; Dismas

Gall-stones: Benedict
Gardeners: Adelard; Dorothy; Fiacre;
Gertrude of Nivelles; Phocas; Tryplon
Geese: Martin of Tours
Girls: Agnes
Glassworkers: Luke
Goldsmiths: Dunstan; Anastasius
Good weather: Agricola of Avignon
Gout: Andrew
Governors: Ferdinand III of Castile
Gravediggers: Antony
Greetings: Valentine
Grocers: Michael
Gunners: Barbara

Hairdressers(ladies): Mary Magdalen
Hairdressers(men): Martin de Porres
Hangovers: Bibiana
Hatters: James the Less; Severus of Ravenna
Haymakers: Gervase and Protase
Headache sufferers: Teresa of Avila
Healers: Bridget of Sweden
Heart patients: John of God
Hemorrhage: Lucy
Hemorrhoids: Fiacre
Hermits: Antony; Giles
Hernia: Catald; Cosmas & Damian
Holy death: Joseph
Homeless: Benedict Joseph Labre
Hopeless cases: Jude
Horses: Giles; Hippolytus
Hospital administrators: Basil the Great; Frances
Xavier Cabrini
Hospitals: Camillus de Lellis; John of God; Jude
Thaddeus
Hotelkeepers: Amand; Julian the Hospitaler
House hunters: Joseph
Housewives: Anne; Martha
Hunters: Eustachius; Hubert
Husbandmen: George

Impoverishment: Martin of Tours
Imprisonment: Leonard of Noblac
Infantrymen: Maurice
Infants: Nicholas of Tolentino
Innkeepers: Martha
Innocent people (falsely accused): Raymond
Nonnatus
Insanity: Giles

Infertility: Rita
Interracial justice: Martin de Porres
Intestinal disease: Erasmus
Invalids: Roch

Jewelers: Eligius
Journalists: Francis de Sales
Jurists: John Capistrano

Kings: Edward; Louis
Knights: George; James the Great

Laborers: Isidore; James; John Bosco
Lambs: John the Baptist
Lawyers: Genesisius; Ivo; Thomas More
Lay-brothers: Gerard Majella
Lay-sisters: Martha
Learning: Ambrose
Leatherworkers: Crispin and Crispinian
Lepers: Giles
Librarians: Jerome
Lighthousekeepers: Venerius
Lightning: Barbara
Lions: Mark
Longevity: Peter
Losing keys: Zita
Lost causes: Jude
Locksmiths: Dunstan
Lost articles: Anthony of Padua
Lovers: Raphael; Valentine

Madness: Osmund
Magistrates: Ferdinand III of Castile
Maidens: Catherine of Alexandria
Maidservants: Zita
Manual workers: Joseph
Mariners: Michael; Nicholas of Tolentine
Market-gardeners: Phocas
Married women: Monica
Matrimonial problems: Rita
Medical technicians: Albert the Great
Mentally ill: Dymphna
Merchants: Francis of Assisi; Nicholas of Myra
Messengers: Gabriel
Metalworkers: Eligius
Midwives: Raymond Nonnatus
Migraine: Gereon
Millers: Arnulph; Victor
Miners: Barbara
Misfortune: Agricola of Avignon
Missionary Bishops: Paul
Missions: Francis Xavier; Therese of Lisieux;
Leonard of Port Maurice
Monks: Antony; Benedict
Motherhood: Blessed Virgin Mary

Mothers: Monica
Motorists: Christopher; Frances of Rome
Mountaineers: Bernard of Montjoux
Musicians: Cecilia; Dunstan; Gregory the Great
Mystics (mystical theology): John of the Cross

Native rights: Turibius
Native traditions: Martyrs of Paraquay
Navigators: Elmo
Negroes: Peter Claver
Notaries: Luke; Mark
Nuns: Blessed Virgin Mary; Scholastica
Nurses: Agatha; Camillus de Lellis; John of God; Raphael
Nursing service: Catherine of Siena; Elizabeth of Hungary

Orators: John Chrysostom
Orphans: Jerome Emiliani

Painters: Luke
Paralysed: Osmund
Paratroopers: Michael
Parenthood: Rita
Parish priests: John Baptist Vianney
Pawnbrokers: Nicholas of Myra
Penitents: Mary Magdalene
People of mixed race: Martin de Porres
Perfumiers: Nicholas
Perjury: Pancras
Pestilence: Cosmas & Damian
Pharmacists: Cosmas and Damian; James the Greater
Pharmacists (hospital): Gemma Galgani
Philosophers: Catherine of Alexandria; Justin
Physically disabled: Giles
Physicians: Cosmas and Damian; Luke; Pantaleon; Raphael
Pilgrims: James
Pilots: Joseph of Cupertino
Plague: Roch
Plasterers: Bartholomew
Poets: Cecilia; David
Poisoning: Benedict
Policemen: Michael
Political prisoners: Maximilian Kolbe
Poor: Anthony of Padua; Lawrence
Popes: Peter; Gregory the Great
Porters: Christopher
Possession (devil): Dymphna
Postal workers: Gabriel
Preachers: Catherine of Alexandria; John Chrysostom
Pregnancy: Anne

Pregnant women: Gerard Majella; Margaret; Raymond Nonnatus
Printers: Augustine; Genesis; John of God
Prisoners: Barbara; Dismas
Prisoners of war: Leonard
Prisons: Joseph Cafasso
Public relations: Bernardine of Siena
Public relations (for hospitals): Paul
Protection from fire: Catherine of Siena
Protection (sudden death): Barbara
Public education: Martin de Porres
Publishers: John the Apostle

Race relations: Martin de Porres; Peter Claver
Radiologists: Michael
Radio workers: Gabriel
Rain: Agricola of Avignon
Recently dead (on behalf): Gertrude of Nivelles
Reconciling unhappy marriage: Theodore of Sykeon
Repentant prostitutes: Mary Magdalene; Mary of Egypt; Margaret of Cortona
Retreats: Ignatius Loyola
Rheumatism: James the Greater
Riders: Martin of Tours
Robbers, against: Leonard of Noblac
Roman Cath.schools: Thomas Aquinas
Rulers: Ferdinand III of Castile
Running water: John of Nepomuk
Rupture, against: Osmund

Saddlers: Crispin and Crispinian
Safe childbirth: Margaret of Antioch
Safe motoring: Francis of Rome
Safe seafaring: Francis of Paola
Safe travel: Christopher
Sailors: Brendan; Christopher; Cuthbert; Elmo; Erasmus; Eulalia; Peter
Gonzales; Nicholas
Salmon: Kentigern
Scholars: Brigid
Schoolboys: John Bosco; Nicholas
Schoolgirls: Catherine; Ursula
Schoolteachers: John Baptist de la Salle
Scientists: Albert the Great
Sculptors: Claude
Security forces: Michael
Security guards: Matthew
Secretaries: Genesis
Seminarians: Charles Borromeo
Servants: Martha; Zita
Shepherds: Drogo
Shipwreck: Antony of Padua
Shoemakers: Crispin and Crispinian

Sick: John of God; Camillus de Lellis; Michael
 Sick children: Beuno
 Silence: John of Nepomuk
 Silversmiths: Andronicus; Dunstan
 Singers: Cecilia; Gregory
 Skaters: Lidwina
 Skiers: Bernard
 Skin diseases: Marculf
 Slander: John of Nepomuk
 Slavery: Peter Claver
 Sleepwalkers: Dymphna
 Snakebite: Paul
 Social justice: Joseph
 Social workers: Louise de Marillac
 Soldiers: George; Hadrian; Ignatius Loyola; Joan of Arc; Martin of Tours; Sebastian
 Sore eyes: Augustine of Hippo
 Sore throats: Ignatius of Antioch
 Souls in purgatory: Nicholas of Tolentino
 Speleologists: Benedict
 Spinners: Catherine of Alexandria
 Stammering children: Notkar Balbulus
 Stamp collectors: Gabriel the Archangel
 Starving: Antony of Padua
 Stenographers: Cassian; Genesius
 Sterility: Francis of Paola
 Sterility in women: Giles
 Stomach troubles: Wolfgang
 Stonecutters: Clement
 Stonemasons: Barbara; Reinhold; Stephen
 Storms (against): Vitus
 Students: Catherine of Alexandria; Thomas Aquinas
 Sudden death: Aldegonda; Barbara
 Surgeons: Cosmas and Damian; Luke
 Swordsmiths: Maurice
 Syphilis sufferers: Fiacre; George

Tailors: Homobonus
 Tanners: Crispin and Crispinian; Simon
 Tax collectors: Matthew
 Taxi drivers: Fiacre
 Teachers: Gregory the Great; John Baptist de la Salle
 Teenagers: Aloysius Gonzaga
 Telecommunications workers: Gabriel
 Television: Clare of Assisi

Television workers: Gabriel
 Tempest: Christopher
 Terrors of night: Giles
 Tertiaries: Elizabeth of Hungary; Louis
 Theologians: Alphonsus Liguori; Augustine
 Thieves: Dismas
 Throat: Blaise
 Throat infections: Lucy
 Toothache sufferers: Apollonia
 Tramps: Benedict Joseph Labre
 Trappers: Hubert of Liege
 Travelers: Anthony of Padua; Christopher; Nicholas of Myra; Raphael;
 Three Magi (Caspar, Melchior and Balthasar)

Undertakers: Dismas
 Unhappy marriages: Wilgefortis
 Universities: Bl. Contardo Ferrini
 Unmarried girls: Nicholas of Myra

Venereal disease: Fiarce
 Virgins: Blessed Virgin Mary
 Vocations: Alphonsus
 Volcanic eruptions: Januarius; Agatha

War: Elizabeth of Portugal
 Watchmen: Peter of Alcantara
 Water(against): Christopher
 Weavers: Anastasia; Anastasius; Paul the Hermit
 Whales: Brendan the Navigator
 Widows: Paula
 Wild animals: Blaise
 Winegrowers: Morand; Vincent
 Wine merchants: Amand
 Witchcraft (against): Benedict
 Wives: Monica
 Women in labor: Anne
 Women (unhappy marriage): Rita of Cascia
 Women wanting sons: Felicity
 Woods: Giles
 Workingmen: Joseph
 Writers: Francis de Sales; Lucy

Yachtsmen: Adjutor
 Young girls: Agnes
 Youth: Aloysius Gonzaga; Gabriel Possenti; John Berchmans

Patron Saints for Special Sufferings

Abusive or Unfaithful Husbands

Physical Abuse

St. Rita of Cascia

Verbal Abuse

Bl. Anna Maria Taigi

St. Godelieve

St. Monica

Infidelity

St. Elizabeth of Portugal

Bl. Margaret d'Youville

Bl. Paola Gambera-Costa

Battered by Relatives or Others (Martyrs Listed Separately)

St. Adelaide

Bl. Agostina Pietrantoni

Eve Lavalliere

St. Germaine de Pibrac

St. Godelieve

St. Jeanne de Lestonnac

St. Jeanne Marie de Maille

St. Joaquina

Venerable Laura Vicuna

Bl. Maria Bagnesi

Bl. Mariam Baouardy

Demonic Temptations

St. Angela of Foligno

St. Catherine of Bologna

St. Catherine of Genoa

St. Catherine of Siena

St. Elizabeth of Schonau

St. Eustochiurn of Padua

St. Gemma Galgani

Bl. Helen dei Cavalcanti

St. Margaret of Cortona

Bl. Maria Fortunata Viti

St. Syncretia

Disabled

St. Angela Merici

St. Germaine de Pibrac

St. Lutgardis

Bl. Margaret of Castello

Disappointing Children

St. Clotilda

St. Louise de Marillac

St. Matilda

St. Monica

Divorced

Mother Alphonsa Hawthorne

St. Fabiola

Early Death of Children

Mother Alphonsa Hawthorne

Bl. Angela of Foligno

St. Clotilda

Concepcion Cabrera de Annida, (Conchita)

Bl. Dorothy of Mantua

St. Elizabeth Seton

St. Frances of Rome

St. Joaquina

Bl. Marguerite d'Youville

St. Matilda

St. Melania the Younger

Bl. Michelina

Extreme Poverty

Bl. Agostina Pietrantoni

St. Bernadette of Lourdes

St. Germaine de Pibrac

St. Margaret Bourgeoys

St. Margaret of Castello

Bl. Maria Gabriella

St. Maria Goretti

Bl. Maria Fortunata Viti

Bl. Marie of the Incarnation (Acarie)

Venerable Pauline-Marie Jaricot

St. Soledad

Forced into Exile

St. Adelaide

Bl. Angela Truszkowska

St. Arthelais

St. Clotilda

St. Elizabeth of Hungary

Bl. Jeanne Marie de Maille

St. Joaquina

Bl. Kateri Tekakwitha

Sister Marina

St. Melania the Younger

St. Puicheria

St. Rose of Viterbo

St. Susanna

Gravely Ill

St. Alpais

Sister Alphonsa of India

Sister Amparo Carbonell
St. Angela Merici
Mother Angela Truskowska
St. Arthelais
St. Bathildis
St. Bernadette of Lourdes
St. Catherine dei Ricci
St. Catherine of Siena
Edel Quinn
Bl. Elizabeth of the Trinity
St. Elizabeth of Schonau
St. Gorgonia
Bl. Isabella of France
Ven. Jacinta Marto
St. Julia Falconieri
St. Julie Billiart
St. Louise de Marillac
St. Lydwine
Mother Margaret Hallahan
Margaret Sinclair
Bl. Maria Bagnesi
Bl. Maria Gabriella
St. Maria Mazzarello
Ven. Maria Teresa Quevedo
St. Mariana of Quito
Bl. Marie Rose Durocher
St. Mary Magdalen of Pazzi
Bl. Paula Frassinetti
Bl. Rafka Al-Rayes
St. Raphaela
St. Romula
St. Synclitia
Bl. Teresa of the Andes
St. Teresa of Avila
Teresa Valse Pantellini
St. Therese of Lisieux

Imprisoned

Bl. Beatrice da Silva
Ven. Jacinta Marto
St. Joan of Arc
Bl. Mariam Baouardy

In-Law Problems

St. Adelaide
St. Elizabeth of Hungary
St. Elizabeth Seton
St. Godelieve
St. Helen of Skovde
St. Jeanne de Chantal
Bl. Jeanne Marie de Maille
St. Ludmila
Bl. Marguerite d'Youville
Bl. Michelina
St. Pulcheria

Loss of Father or Mother

Mother Alphonsa Hawthorne
Sister Alphonsa of India
St. Angela Merici
St. Colette
St. Dymphna
Bl. Elizabeth of the Trinity
St. Elizabeth Seton
Bl. Frances Scherviers
St. Cemma Galgani
St. Germaine de Pibrac
St. Humbeline
St. Jeanne Marie de Maille
St. Jeanne de Chantal
Bl. Kateri Tekakwitha
Venerable Laura Vicuna
St. Louise de Marillac
St. Margaret of Cortona
St. Margaret Mary Alacoque
Mother Margaret Hallahan
Venerable Marguerite Bourgeoys
Bl. Marguerite d'Youville
Bl. Maria Bagnesi
Bl. Maria Fortunata Viti
Bl. Maria Gabriella
St. Maria Goretti
Bl. Mariam Baouardy
St. Mariara of Quito
Bl. Marie Rose Durocher
Bl. Marie of the Incarnation (Acarie)
Sister Miriam Teresa Demjanovich
St. Pulcheria
St. Radegunde
Bl. Rafka Al-Rayes
St. Raphaela
Bl. Sibyllina Biscossi
St. Susanna
St. Synclitia
St. Teresa of Avila
Bl. Sister Teresia Benedicta (Edith Stein)
St. Therese of Lisieux

Married Unhappily

Mother Alphonsa Hawthorne
Bl. Castora Gabrieleffi
St. Catherine of Genoa
St. Fabiola
St. Godelieve
Bl. Marguerite d'Youville
St. Monica
St. Radegunde
St. Rita of Cascia
Bl. Zedislava Berka

Mental Illness or Judged so by Enemies

Bl. Eustochium of Padua
 St. Margaret of Cortona
 Bl. Michelina
 Bl. Maria Fortunata Viti
 St. Raphaela

Murdered (as Confessors of the Faith or for Moral Integrity)

St. Afra
 St. Agatha
 Bl. Agatha Kim
 Bl. Agostina Pietrantonio
 Sister Amparo Carbonell
 St. Anastasia
 Bl. Antoria Messina
 St. Barbara
 Sister Carmen Moreno
 St. Catherine of Alexandria
 St. Cecilia
 St. Dymphna
 Sts. Flora and Mary
 St. Helen of Skovde
 St. Joan of Arc
 Venerable Laura Vicuna
 St. Lucy
 Bl. Lucy de Freitas
 St. Margaret Clitherow
 Bl. Margaret of Louvain
 Bl. Margaret Ward
 St. Maria Goretti
 Bl. Mariam Baouardy
 Sister Marina
 Bl. Mary Hermina Grivot
 Sts. Maura and Brigid
 St. Natalia
 Sts. Nunilo and Alodia
 Sts. Perpetua and Felicity
 St. Susanna and Companions
 Bl. Sister Teresia Benedicta (Edith Stein)
 St. Theodota
 St. Winifred of Wales

Opposition of Church Authorities to Their Hopes and Dreams

St. Elizabeth Seton
 St. Joan of Arc
 Mother Margaret Hallahan
 Bl. Marguerite d'Youville
 Sister Mary MacKillop
 St. Mary Magdalena Bentivoglio
 St. Philippine Duchesne
 St. Raphaela
 St. Teresa of Avila

Parents not Married

St. Bridget of Theland
 Bl. Eustochium of Padua
 Bl. Sibyllina Biscossi

Rejected by Religious Orders

St. Clare
 Bl. Eugenie Smet
 St. Jeanne de Lestonnac
 St. Louise de Marillac
 Bl. Margaret of Castello
 Venerable Marguerite Bourgeoys
 St. Mariana of Quito
 St. Rose of Viterbo
 Bl. Teresa de Gesu, Jornet y Ibars
 Mother Thecla Merlo

Ridiculed for Their Piety (Other than Martyrs)

Bl. Agostina Pietrantonio
 Bl. Angela of Foligno
 St. Bernadette of Lourdes
 St. Catherine of Genoa
 St. Catherine of Siena
 St. Clelia Barbieri
 St. Elizabeth of Hungary
 St. Elizabeth Seton
 St. Frances of Rome
 Venerable Jacinta Marto
 Bl. Jeanne Marie de Maille
 St. Joan of Arc
 Bl. Kateri Tekakwitha
 St. Margaret of Cortona
 Bl. Marguerite d'Youville
 St. Mary Magdalene
 St. Matilda
 Sts. Nurilo and Alodia
 St. Rose of Lima
 St. Susanna
 St. Teresa of Avila
 Bl. Teresa Maria of the Cross (Bettina)
 Bl. Zedislava Berka
 St. Zita

Separated from Children

St. Jeanne de Chantal
 Bl. Marie of the Incarnation (Acarie)

Subject to Extreme Sexual Temptation

Bl. Angela of Foligno
 St. Catherine of Siena
 St. Margaret of Cortona
 St. Mary of Edessa
 St. Mary of Egypt
 St. Mary Magdalene

St. Mary Magdalen of Pazzi
St. Pelagia of Antioch

Threatened by Incest

St Dymphna
Venerable Laura Vicuna
Sister Susanna
St. Winifred of Wales

Threatened with or Victim of Rape

St. Agnes
Bl. Antonia Mesina
St Joan of Arc
St. Maria Goretti
Bl. Pierina Morosini
St. Zita

Widowed

St. Adelaide
St. Anastasia
Bl. Angela of Foligno
St. Bathildis
St. Birgitta of Sweden
Bl. Castora Gabrielli
St. Clotilda

Concepcion Cabrera de Armida (Conchita)
Bl. Dorothy of Montau
St. Elizabeth of Hungary
St. Elizabeth Seton
St. Etheidreda or Audrey
St. Eulalia
St. Frances of Rome
Bl. Helen dei Cavalcanti
Bl. Ida of Boulogne
St. Jeanne de Chantal
St. Jeanne de Lestonnac
Bl. Jeanne Marie de Maille
St. Joaquina
St. Jufta
St. Louise de Marillac
Bl. Lucy de Freitas
St. Ludmila
Bl. Marguerite d'Youville
Bl. Marie of the Incarnation (Acarie)
St. Matilda
Bl. Michelina
St. Monica
St. Olga
St. Paula
St. Rita of Cascia

THEIR SYMBOLS IN ART

Agatha: tongs, veil
Agnes: lamb
Ambrose: bees, dove, ox, pen
Andrew: transverse cross
Angela Merici: ladder, cloak
Anne: door
Anthony of Padua: Christ Child, book, bread, lily
Antony: bell, hog
Augustine: child, dove, pen, shell
Barbara: cannon, chalice, palm, tower
Barnabas: ax, lance, stones
Bartholomew: flayed skin, knife
Benedict: bell, broken cup, bush, crozier, raven
Bernard: bees, pen
Bernardine of Siena: chrism, sun inscribed with IHS tablet
Blaise: iron comb, wax candle
Bonaventure: cardinal's hat, ciborium
Boniface: ax, book, fox, fountain, oak, raven, scourge, sword
Bridget of Sweden: book, pilgrim's staff
Brigid: candle, cross, flame over her head
Bruno: chalice
Catherine of Alexandria: lamb, sword, wheel
Catherine di Ricci: crown, crucifix, ring
Catherine of Siena: cross, lily, ring, stigmata

Cecilia: organ
Charles Borromeo: Eucharist
Christopher: Christ Child, giant, torrent, tree
Clare: monstrance
Colette: birds, lamb
Cosmas and Damian: box of ointment, vial
Cyril of Alexandria: pen
Cyril of Jerusalem: hook, purse
Dominic: rosary, star
Dorothy: flowers, fruit
Edmund: arrow, sword
Elizabeth of Hungary: bread, flowers, pitcher
Francis of Assisi: birds, deer, fish, skull, stigmata, wolf
Francis Xavier: bell, crucifix, ship
Genevieve: bread, candle, herd, keys
George: dragon
Gertrude: crown, lily, taper
Gervaise and Protase: club, scourge, sword
Giles: crozier, hermitage, hind
Gregory the Great: crozier, dove, tiara
Helena: cross
Hilary: child, pen, stick
Ignatius Loyola: book, chasuble, Eucharist
Isidore: bees, pen
James the Greater: key, pilgrim's staff, shell,

sword
 James the Less: club, halberd, square rule
 Jerome: lion
 John the Baptist: head on platter, lamb, skin of animal
 John Berchmans: cross, rosary
 John Chrysostom: bees, dove, pen
 John Climacus: ladder
 John the Evangelist: armor, chalice, eagle, kettle
 John of God: alms, crown of thorns, heart
 Josaphat: chalice, crown, winged deacon
 Joseph: carpenter's square, infant Jesus, lily, plane, rod
 Jude: club, square rule
 Justin Martyr: ax, sword
 Lawrence: book of gospels, cross, grid iron
 Leander: pen
 Liborius: pebbles, peacock
 Longinus: lance
 Louis: crown of thorns, nails
 Lucy: cord, eyes
 Luke: book, bush, ox, palette
 Margaret: dragon
 Mark: book, lion
 Martha: dragon, holy water sprinkler
 Mary Magdalen: alabaster box of ointment
 Matilda: alms, purse
 Matthew: lance, purse, winged man
 Matthias: lance

Maurus: crutch, scales, spade
 Meinrad: two ravens
 Michael: banner, dragon, scales, sword
 Monica: girdle, tears
 Nicholas: anchor, boat, boy in boat, three purses
 Patrick: baptismal font, cross, harp, serpent, shamrock
 Paul: book, scroll, sword
 Peter: boat, cock, keys
 Philip: column
 Philip Neri: altar, chasuble, vial Rita: crucifix, rose, thorn
 Roch: angel, bread, dog
 Rose of Lima: anchor, city, crown of thorns
 Sebastian: arrows, crown
 Sergius and Bacchus: military uniform, palm
 Simon: cross, saw
 Simon Stock: scapular
 Teresa of Avila: arrow, book, heart
 Therese of Lisieux: roses entwining a crucifix
 Thomas: ax, lance
 Thomas Aquinas: chalice, dove, monstrance, ox
 Ursula: arrow, clock, ship
 Vincent: boat, gridiron
 Vincent de Paul: children
 Vincent Ferrer: captives, cardinal's hat, pulpit, trumpet

AS PATRONS OF COUNTRIES AND PLACES

Alsace: Odila
 Americas: Rose of Lima
 Aragon: George
 Argentina: Our Lady of Lujan
 Armenia: Gregory the Illuminator; Bartholomew
 Asia Minor: John the Evangelist
 Australia: Our Lady Help of Christians
 Austria: Severino
 Bavaria: Kilian
 Belgium: Joseph
 Bohemia: Ludmilla; Wenceslaus
 Brazil: Immaculate Conception; Peter of Alcantara
 Canada: Anne, Joseph
 Chile: Our Lady of Mount Cannel; James
 China: Joseph
 Colombia: Louis Bertrand; Peter Claver
 Corsica: Immaculate Conception; Alexander Sauli; Julia of Corsica
 Crete: Titus
 Cyprus: Barnabas
 Czechoslovakia: John Nepomucene; Procopius; Wenceslaus

Denmark: Ansgar; Canute
 Dominican Republic: Our Lady of High Grace; Dominic
 East Indies: Francis Xavier; Thomas
 Ecuador: Sacred Heart
 England: Augustine of Canterbury; George; Gregory the Great
 Ethiopia: Frumentius
 Europe: Benedict III
 Finland: Henry of Uppsala
 France: Our Lady of the Assumption; Denis; Joan of Arc; Martin of Tours; Remigius; Therese of Lisieux
 Genoa: George
 Georgia (Russia) Nino
 Germany: Boniface; Michael; Peter Canisius; Suitbert
 Greece: Andrew; Nicholas of Myra
 Holland: Plechelm; Willibrord
 Hungary: Bl. Astricus; Gerard; Stephen
 India: Our Lady of the Assumption
 Ireland: Brigid; Columba; Patrick
 Italy: Bernardine of Siena; Catherine of Siena;

Francis of Assisi
 Japan: Francis Xavier; Peter Baptist
 Lithuania: Casimir; Bl. Cunegunda; John Cantius
 Madrid: Isidore the Farmer
 Mexico: Our Lady of Guadalupe
 Monaco: Devota
 Moravia: Cyril and Methodius
 New Zealand: Our Lady Help of Christians
 North America: Isaac Jogues and companions
 Norway: Olaf
 Paraguay: Our Lady of the Assumption
 Paris: Genevieve
 Persia: Maruthas
 Peru: Joseph
 Philippines: Sacred Heart of Mary
 Poland: Casimir; Cunegunda; Hyacinth; John Cantius; Our Lady of Czestochowa; Stanislaus
 Portugal: Francis Borgia; George; Immaculate Conception; Vincent
 Prussia: Adalbert; Bruno of Querfurt
 Romania: Nicetas

Rome: Philip Neri
 Russia: Andrew; Nicholas of Myra; Therese of Lisieux; Vladimir I of Kiev
 Ruthenia: Bruno
 Saxony: Willihad
 Scandinavia: Ansgar
 Scotland: Andrew; Columba; Margaret of Scotland; Palladius
 Silesia: Hedwig
 Slovakia: Our Lady of the Assumption
 South Africa: Our Lady of the Assumption
 South America: Rose of Lima
 Spain: Euphrasius; Felix; James; John of Avila; Teresa of Avila
 Sri Lanka (Ceylon); Lawrence
 Sweden: Ansgar; Bridget; Eric; Gall; Sigfrid
 Switzerland: Gall
 United States: Immaculate Conception
 Uruguay: Our Lady of Lujan
 Wales: David
 West Indies: Gertrude

TERMINOLOGY

AGNUS DEI: The figure of a lamb stamped on the wax which remains from the Pascal candle, and solemnly blessed by the Pope on the Thursday after Easter, in the first and seventh years of his Pontificate. A bull of Gregory XIII forbids a person to paint or gild any Agnus Dei blessed by the Pope, under pain of excommunication.

ALTAR-STONE: Altars and altar-stones are consecrated by the bishop with ceremonies prescribed in the Pontifical. The most important part of the rite consists in the anointing with chrism, and the placing of relics in the sepulcher or repository made in the altar stone and afterwards sealed up. The consecration endures until the altar-stone is broken or the seal of the relics is broken.

ANTIMENSION: A very important symbolic altar furnishing of the Byzantine Rite, whether Catholic or Orthodox. It is a rectangular piece of linen or silk about 18" square. It has relics of the saints sewn into it and is consecrated by a Byzantine rite Bishop during a long ceremony which he anoints the relics and the antimimension with the holy oil called Sacred Chrism.

BEATIFICATION: A stage in the process of canonization, involving a declaration by the Pope that the candidate is enjoying heavenly bliss and can be venerated locally.

CANONIZATION: A solemn definitive act by which the Pope admits a candidate into the calendar of saints.

CAPSULE: Diminutive of the Latin *capsa*, chest: a small and often round air-tight receptacle suitable for the preservation of delicate relics, dust, drops of oil or water, tiny fragments of bone, etc.

CULT: Veneration (or honoring) of a saint expressed in public acts, local, or universal, and formally approved by the Pope.

CUSTODIAL: A vessel for preserving sacred objects such as relics.

DOCTORS of the CHURCH: Saints whose writings on doctrine have a special authority; recognized by the Pope.

FATHERS of the CHURCH: Writers and teachers from the second century onward whose works are traditionally considered worthy of special respect.

FENESTELLA: The opening directly over the tomb, beneath the travertine slab.

FERETORY: From the Greek *pheretron*, bier: a large reliquary shrine in the form of a sarcophagus or coffin with a parallelepipedal container surmounted by a roof with two slopes (a saddleback roof) in a manner of a catafalque.

HAGIOGRAPHY: From the late Latin usage, "that which is written about the saints": the type and also the body of literature and knowledge based on written sources and relating to the lives, sufferings, and miracles of the saints.

HOLY ROOD: The "True Cross," i.e. the cross on which Christ was crucified and died.

INVENTION: From the Latin *invenire*, to come upon: the discovery, whether accidental or deliberate, of the saint in its original burial place (*loculus* or *cubiculum*), leading to its veneration and possible translation.

LARARIUM: A domestic shrine.

LEGEND: From the Latin *legenda*, "something to be read." A legend was originally an account of a martyr or other saint to be publicly read on his feast day.

LOCULUS: Diminutive of the Latin *locus*, place: used to refer to the small enclosed space of a Christian tomb, usually an old one, that was held by collective memory to be that of a holy person, if not actually a martyr.

MARTYR: Someone who chooses death rather than to renounce his faith.

MARTYRIA: Building to house and honor objects.

MARTYRIUM: In medieval Latin, a small funerary edifice marking the tomb of a Christian martyr.

MARTYROLOGY: A martyrology is a catalog of martyrs and other saints, local or general.

MENSA: The flat top of an altar, which was the site of the offertory and sacrament of the Eucharist.

MENSA MARTYRUM: A table for offerings.

MONSTRANCE [Ostensorium]: A vessel with transparent sides of crystal or glass in which the Blessed Sacrament is exposed for Benediction, or which can be used in the veneration of a relic(s).

PATRON SAINT: A patron is one who has been assigned by a venerable tradition, or chosen by election, as a special intercessor with God and the proper advocate of a particular locality, and is honored by clergy and laity with a special form of religious observance.

RELICS: Bodily remains - or belongings - of a saint which become the object of a cult authorized by the Pope.

SIMONY: [From the name Simon Magnus: Acts viii,18-24] The buying and selling of sacred things.

SUSCEPTION: In this context a ritual act whereby with due ceremony a priest takes delivery of a relic.

TERTIARY: A layperson belonging to a religious order, who lives a holy life in the community rather than observing a strict religious rule; thus member of a third order.

TECA: [theca] Often used in reference to the locket in which the relic itself is mounted.

TITULAR SAINT: The saint in whose honor and under whose name a Church or other building or institution is dedicated to God.

TRANSLATION: A ritual, legal, and canonical operation whereby the body of a saint is removed from its original burial place to a position often in or near the chancel of a church - where it can be more conveniently venerated by the faithful.

VENERATION: Reverence for a person or object.

VICAR-GENERAL: A bishop's representative or assistant in matters of law or administration.

Blessing of a Reliquary

ENGLISH

Bless, + O Lord, this reliquary made to contain the sacred remains of thy holy ones, and grant through the intercession of the saints that all who devoutly venerate their relics may obtain pardon for sin and protection from every adversity.

Through Christ our Lord.

Amen.

LATIN

Bene+dic, Domine, capsulam hanc Sanctorum tuorum Reliquiis condendis praeparatam; et praesta; ut, quicumque eas pro mentis affectu venerati fuerint, ipsis Sanctis tuis intercedentibus, omnium delictorum tuo semper muniantur auxilio.

Per Christum Dominum nostrum.

Amen.

SPANISH

Bless,+ O Señor, este relicario hizo contener los sagrados restos de thy el santo, y concede a través de la intercesión de los santos que todos que devotamente veneran sus reliquias pueden obtener el perdón para el pecado y protección de cada adversidad.

A través de Cristo nuestro Señor.

Amén.

FRENCH

Le Bless,+ O Seigneur, ce reliquaire a fait pour contenir les restes sacrés de thy sacrés, et accorde à travers l'intercession des saints que tout qui dévotement vénèrent leurs reliques peuvent obtenir le pardon pour péché et protection de chaque adversité.

À travers Le Christ notre Seigneur.

Amen.

ITALIAN

Bless,+ O Dio, questa teca fece contenere i resti sacri di thy uni santi, ed accorda attraverso l'intercessione dei santi che tutti che devotamente venerano le loro reliquie possono ottenere il perdono per peccato e protezione da ogni avversità.

Attraverso Cristo il nostro Dio.

Amen.

GERMAN

Bless,+ O Herr, dieses Reliquiar machte, um die heiligen Überreste zu enthalten von thy heilige, und gewährt durch die Fürsprache der Heiligen daß alle, die gläubig ihre Überbleibsel verehren, vielleicht Verzeihung für erhalten, Sünde und Schutz von jedem Unglück.

Durch Christus unser Herr.

Amen.

PORTUGUESE

Bless,+ O Deus, este relicário fez conter os restos sagrados de thy santo, e concede pela intercessão dos santos que tudo que devoutly veneram as relíquias deles/delas podem obter perdão para pecado e proteção de toda adversidade.

Por Cristo nosso Deus.

Amém..

OREMUS (*Let Us Pray*)

Those Saints of yours, Lord, who now rejoice with You in the Kingdom of Heaven, awaited the coming of your glory with faith and much patience while they lived on earth. What they believed, I too believe; what they hoped for, I hope for too; and through Your grace I trust to come to that place where they have already arrived. Till that happens, I will walk in faith, strengthened by the examples of the Saints. *The Imitation of Christ*

Relics publicly examined for authenticity

RELICS OF CROSS OF CHRIST AUTHENTIC, AUTHOR SAYS

German Writer Publishes Book on "INRI" Inscription

ROME, OCT. 12, 2000 (ZENIT.org). - The relics of the Cross of Christ, or at least the "INRI" inscription, kept in the Roman Basilica of the Holy Cross of Jerusalem, are real, says an author.

This is the conclusion of expert Michael Hesemann, who today presented the Italian version of his book "Titulus Crucis" [San Paolo Publishers] in the basilica.

Hesemann said he began his research in May 1995, when he received permission from Archbishop Giovanni Battista Re, who was at the secretariat of state. Taking photographs of fragments of the Cross of Christ, particularly the "titulus," or inscription, kept in the Basilica of the Holy Cross of Jerusalem in Rome, Hesemann traveled to Israel where he was given three answers by archaeology experts.

A Jewish scholar who analyzed the photos said that the inscription goes back "to the period that extends from the first to fourth century A.D." A Greek expert placed it with "absolute" certainty in the first century. Lastly, a Latin scholar agreed with the Greek expert.

Hesemann then asked Italian expert Elio Corona for his help. Corona examined the wooden fragments that, according to tradition, were taken to Rome by Helen, mother of emperor Constantine. The expert said it was the "wood of an olive" tree.

Hesemann also said that the carbon-14 dating places the relic in this historical period. He mentioned that the first accounts of Christian pilgrims already referred to the inscription.

"At a time of skepticism, after the holy Shroud of Turin, the inscription above the Cross of Christ, 'Jesus the Nazarene, King of the Jews' is the most important proof that confirms the veracity of the Gospels," Hesemann said.

The German author affirmed that the "title," which is conserved in the Roman basilica, is only half of the original. The right side, which was mentioned by several witnesses up to the sixth century, has disappeared.

Hesemann presented the German version of his book to John Paul II in December 1998. On October 11, 1999, Bishop Stanislaus Dziwisz, the Pope's personal secretary, wrote him a letter in German expressing "admiration and appreciation."

The letter said, "In the name of Pope John Paul II, I express admiration and appreciation to you, for your laborious research on the venerable relic of the 'titulus crucis.' Indeed, this silent witness of the passion of our Savior is a symbol for the Jubilee of the 2000 years of the birth of Jesus Christ."

SCIENCE BACKS AUTHENTICITY OF ST. LUKE RELICS

Results of Two-Year Study Presented at Padua, Italy

ROME, OCT. 18, 2000 (ZENIT.org).- Relics kept in the Basilica of St. Justina in Padua, Italy, really are those of St. Luke the Evangelist, new research says.

Following two years of study, scientists concur that the headless skeleton kept in a lead box belongs to the author of the third Gospel, a doctor by profession, who died at age 84 in Boeotia, Greece, and was buried in Thebes.

The body of the Evangelist, who wrote around the year 63 with a refined Greek vocabulary, was taken to Constantinople, at the time of the emperor Constantius in the fourth century, and eventually to Padua during the Crusades, according to tradition.

Since then, it has been kept in the Basilica of St. Justina. The cranium, however, was taken from Padua to St. Vitus Cathedral in Prague in 1354, at the request of Emperor Charles IV.

The scientific research, requested by Archbishop Antonio Maltiazzo of Padua, involved the work of geneticists, historians, biologists and anthropologists. Results were published at an international congress on St. Luke, meeting in Padua.

"Science, of course, will not be able to tell us with absolute certainty about its [the relic's] credibility," the secretary-general of the congress, Father Gianandrea di Donna, told ZENIT.

"However, we can say that the results obtained thanks to this scientific study do not deny the secular tradition regarding the saint's remains," he added.

The scientists' data agree with a second-century document that refers to Luke's death at an advanced age. Carbon-14 testing dated the skeleton to the first century of the Christian era.

The skeleton deposited in St. Justina's was found accidentally in 1177, in a lead box distinguished by three calves' heads and the inscription "S.L. Evang." Besides the head, it was missing the right ulna -- the larger of the forearm bones -- and the left astragalus, or anklebone. Around 1460, however, another body of St. Luke arrived in Venice from Bosnia.

This was the beginning of the controversy over authenticity between the two cities.

A review of the Prague's metropolitan archive in 1980 revealed that the Evangelist's cranium, which is in St. Vitus Cathedral, was brought from Padua in 1364, to enrich Charles IV of Luxembourg's collection.

On the occasion of the international congress, Pope John Paul II sent a message to Padua's archbishop, in which he describes the fundamental features of Luke's narrative.

The Evangelist's emphasizes the action of the Holy Spirit, who led the first witnesses of the faith to Rome and later to the whole world, on a path that was full of threats, the Pope said.

The path became more difficult because, as John Paul II pointed out, Christ "walks on a difficult path, he places very exacting conditions, and goes to a paradoxical end -- the cross." However, in following him, the Church is comforted by his perennial and constant presence, he added.

Another feature of the third Gospel, the Pope said, is attention to the figure of Christ's Mother. According to one tradition, St. Luke had an ability to paint, and was the author of several paintings of the Blessed Virgin. His pages are full of almost visual descriptions of the Virgin's life, from the annunciation to Pentecost, which have inspired artists over the centuries, the Holy Father noted.

Finally, according to John Paul II, Luke's Gospel is striking for its missionary character based on the firm foundation of the "uniqueness and universality of the salvation brought by Christ." This is an announcement of grace, of which "our time has more need than ever," the Pope concluded.

The congress, entitled "St. Luke Evangelist: Witness for 2000 of the Faith that Unites," will view the work and figure of this saint, patron of doctors and painters, through documents, studies and testimonies of history and liturgical tradition.

St. Luke never knew Jesus personally, but followed St. Paul in his preaching in the Mediterranean region. His feast day is today.

The results of the scientific studies on the relics give greater force to the petition made a few years ago by Orthodox Archbishop Ieronymos, metropolitan of Thebes, for a fragment of St. Luke's relics to be placed where tradition says he was first buried.
ZE00101805

St Chad's relics examined

The bones of St. Chad, one of England's most venerated saints, have been scientifically examined by the Carbon-14 method at the Oxford Archaeological Unit. Dr. Angela Boyle made the findings of the investigation public on Friday, 14 June 1996 in Archbishop's House, Birmingham.

The findings suggest strongly that the majority of the bones fit the history of St Chad. The relics consist of six bones. Five of these have been discovered to date from the sixth or seventh century, the sixth bone to the eighth or ninth century. One of the group of five bones is larger than the other four. This, together with the fact that the relics contain three legs, points to the inclusion of two other individuals. The explanation suggested is that when Chad's bones were re-buried near the site of the present Lichfield Cathedral, bones from other graves may have become gathered up with his.

The relics were removed from Lichfield Cathedral when the cult of relics was banished in England during the time of King Henry VIII. The bones and their reliquary were subsequently kept in the Catholic households of the FitzHerberts in Staffordshire and afterwards at Aston Hall, also in Staffordshire, before being transferred to St. Chad's Cathedral, Birmingham in 1841.

The Archbishop of Birmingham has issued a decree authorizing the continued cult of the relics in view of the result of the scientific investigation, but specifying that in future veneration should only be given to all the relics together so that one particular bone cannot be isolated from the others.

Oxford team to date 'bones' of St David

The University's Radiocarbon Accelerator Laboratory on Keble Road is to analyze bones thought to be the remains of three Celtic saints, including St David, the patron saint of Wales. St David's Cathedral has sent the bones to the laboratory in the hope that its renowned radio-carbon dating technique can unravel the legend that St David's body was buried on the site of the cathedral.

According to cathedral records, following St David's death in ad 589, his remains were buried in a shrine which was then destroyed in the 16th century. When bones were discovered in 1866 behind the altar, the claim was made that they were those of the Welsh saint.

Professor Robert Hedges, Fellow of St Cross and Director of the Laboratory, who is leading the project, said pathologists' research indicated that the remains contain femur bones, which appear to be from three different skeletons. The results of radiocarbon dating might lend validity to the story that St Justinian and St Caradog were also buried close to St David in the cathedral. The key is in the dates, as St David's and St Justinian's bones are believed to have been buried within a short space of time, with St Caradog's added later.

The Dean of St David's Cathedral, the Very Rev. John Wyn Evans (Jesus College, 1975), who studied archaeology himself, remains skeptical: 'In the 12th century nobody knew where they were, and then they suspiciously re-emerged in 1866'. He believes that the legend was deliberately fostered in the 1920s, and points out that, in any case, it was the relics of saints not the bodies which were considered sacred.

Radiocarbon dating is used to test the age of organic matter, but it does have an error-margin of 50 to 100 years. It cannot therefore unequivocally confirm the identity of the relics, but the research should provide some insight into the historical records and legend. According to Professor Hedges, the standard technique to be used involves drilling out 200mg of bone from each sample, followed by chemical work to extract and purify the protein, converting it to carbon dioxide, and then to graphite. The ratio of radiocarbon-14 to ordinary carbon indicates the age: the older the sample, the lower the carbon-14 content. The Laboratory expects to release its findings in March.

The Hildegardis Reliquary in the Eibingen Parish Church

In the anniversary year 1929, the Hildegardis reliquary was manufactured in Maria Leach and Cologne, according to a draft by Brother Radbod Commandeur OSB. The gilded reliquary resembles a building, on the door wings of which the allegories of the cardinal virtues can be seen: justice, courage, prudence, moderation. On the front and the backside, four saints - two at a time - are shown. Except for the skull, hair, heart and tongue, the reliquary contains bones of St. Hildegard and smaller relics of the Saints Giselbert, Rupert and Wigbert.

Three centuries after the destruction of the Rupertsberg monastery, for reasons yet unknown, a fire broke out in the Eibingen church during the night from September 3rd to the 4th in 1932. Despite the smoke and heat, the Hildegardis reliquary could be saved. The church and east wing burnt down. Taking account of former stylistic elements, a new

church was built which was consecrated on July 14th, 1935 by Bishop Antonius Hilfrich of Limburg and put under the protection of St. John the Baptist and the patroness of the village, St. Hildegard. For practical reasons both portals are facing east. The altar-piece, the pebble-mosaic and the windows were created by Ludwig Baur from Teigte. The glass cabinet on the left side contains the skull of St. Gudula, Patron Saint of Brussels. Hildegard probably received this relic by friends of Brabant.

At the south corner of the church, above the foundation-stone, there is a Hildegard sculpture carved of Franconian shell-limestone by Franz Bernhard of Frankfurt. It was fitted into the stonework in 1957 as a reminder of the first Hildegard procession which took place in 1857. Especially on September 17th, the day of Hildegard's death, an increasing number of pilgrims comes to Eibingen every year to join the procession of relics in honor of the great Saint.

Relics in the final times....

Your private relic shrine.

Numerous Visionaries, Religious, Saints, and Pope Pius X have provided us with enlightening personal insights into the *three days of darkness*. Your personal relic shrine will offer protection for the three days of darkness. This is not a study of the materials and practices needed; it is only a reflection on the necessities of a home relic shrine.

I have illustrated below two simple home shrines that can be made rather easily.

Tabletop valet

A cheese and cracker serving plate was altered to create a nice tabletop or nightstand shrine. Two 1" holes were drilled to allow two relics to be inserted, and two 3/4" holes were drilled to hold bottles of blessed salt and holy water. The main recess holds prayer books and rosary. You can use the typical large devotional candles in glass bottles.

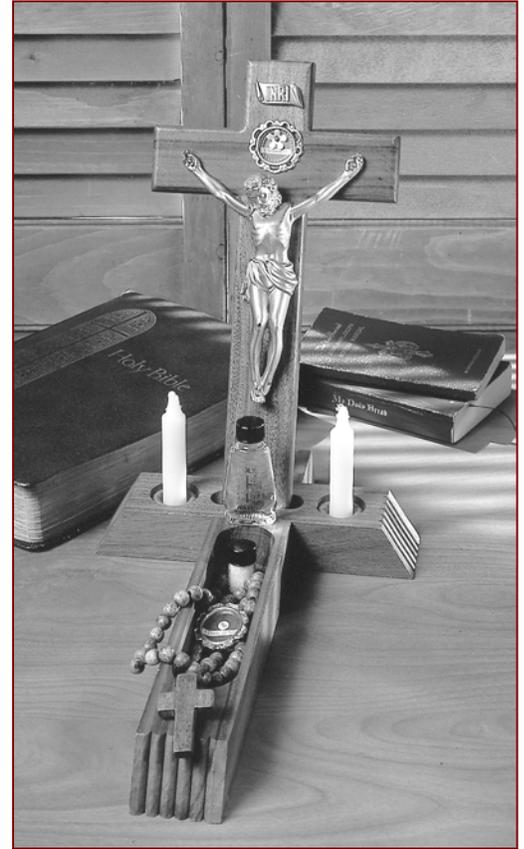


Last Rites / Extreme Unction Cross

A common item hung in the bedrooms of the last generation is the last rites cross. I drilled a 1" hole above the corpus of Our Lord Jesus Christ, and installed a relic of St. Therese, the Little Flower. The center area that houses the holy water and candles when hung, can be used to house additional relics and blessed salt.

What to Do For Protection During the Three Days

As soon as you perceive the disturbed signs of the very cold night: Go inside, shut and lock all doors and windows, pull down the shades, keep the doors and windows well covered, go and stay away from doors and windows. Do not look out, do not go outside for any reason, and do not talk to anyone outside. Demons will imitate your loved ones' voice to entice to go outside and kill you. ANYONE WHO LOOKS OUT OR GOES OUT WILL DIE IMMEDIATELY! The wrath of God is holy and He does not want us to see it.



LIGHT YOUR BLESSED CANDLES

- All will be black, and the only thing which will give light will be blessed wax candles; even these *will not* burn in the houses of the godless and scoffers. Once lit, *nothing will put them out in the houses of the believers*. Be sure to keep a supply of blessed wax believers. Be sure to keep a supply of blessed wax candles in your homes - also - *Holy Water* to be sprinkled freely around the house, especially at doors and windows. Bless yourself and others with it. Drink it and anoint your senses with it (eyes, ears, nose, mouth) and hands, feet, and forehead.

STORAGE OF FOOD

- Keep on hand a sufficient supply of food, water, and blankets for those of your household and any visitors. Do not count on any utilities.

DO NOT TAKE ANIMALS INTO YOUR HOME

- Taking care of your animals by leaving enough food and water outside for them to last these days. God will preserve the property of the elect, including their animals. It is assumed that house pets may be kept inside. Animals, which have been petted or cared for by a blessed person, receive a certain protection.

KNEEL DOWN BEFORE A CRUCIFIX AND PRAY INCESSANTLY

- Pray with outstretched arms, or prostrate on the floor, pleading for many souls to be saved. Make acts of contrition of faith, hope, and love. Make acts of Spiritual Communion. Read spiritual books.

PRAY THE ROSARY

- Meditate on its mysteries. You must think more of the Passion of Christ.

INVOKE THE INTERCESSION OF SAINTS

- Call upon the Holy Trinity, Holy Mary, Saint Joseph, Saints Peter and Paul, Saint Therese (the Little Flower), Saint Francis of Assisi, Saint Elizabeth of Hungary, Saint Conrad of Parzham, The Holy Angels, your own Guardian Angels, and Saint Michael the Archangel. The cry: "*Who is like unto God?*" (the motto of Saint Michael) will serve as a protection to many.

The saints & the three days of darkness

St. Conrad of Parzham

The Holy Angels, your own Guardian Angel, *your patron Saint*, and Saint Michael the Archangel. The cry: "*Who is like unto God?*" (the motto of Saint Michael) will serve as a protection to many.

19th Century: Blessed Anna-Maria Taigi, Italy

Born at Siena, Italy, May 29, 1769; died at Rome, June 9 1837. Popes and cardinals have referred to this holy married woman as one of the greatest saints of all time. Pope Benedict XV praised her in her beatification on May 20, 1920 as being an exemplary wife and mother amid poor and trying circumstances. She was frequently in ecstasy, worked miracles of healing, read hearts, foretold deaths, and saw visions on the coming of future events. She foretold the first two world wars of this century. Eighteen years after her death, her body remained incorrupt, fresh and in a state of perfect preservation as if it had been just buried the day before.

"God will send two punishments: one will be in the form of wars, revolutions and other evils; it shall originate on earth. The other will be sent from Heaven. There shall come over the whole earth an intensity, nothing can be seen, and the air will be laden with pestilence which will claim mainly, but not only, the enemies of religion. It will be impossible to use any man-made lighting during this darkness, except blessed candles. He, who out of curiosity, opens his window to look out, or leaves his home, will fall dead on the spot. During these three days, people should remain in their homes, pray the Rosary, and beg God for mercy.

"All the enemies of the Church, whether known or unknown, will perish over the whole earth during that universal darkness, with the exception of a few whom God will soon convert. The air shall be infected by demons that will appear under all sorts of hideous forms."

"Religion shall be persecuted, and priests massacred. Churches shall be closed, but only for a short time.

Yves Dupont, *Catholic Prophecy*, Tan Books and Publishers, 1973.

19th Century: Blessed Sister Mary of Jesus, Crucified

Beatified in 1983 by Pope John-Paul II.

"During that period the people given to evil will perish so that only one fourth of mankind will survive."

Padre Pio and the Three Days of Darkness

From translation of a copy of a personal letter written by Padre Pio addressed to the Commission of Heroldsbach appointed by the Vatican that testifies to the truth and reality of these revelations given by Our Lord to Padre Pio, a Capuchin priest who bore the stigmata.

JANUARY 28, 1950

Keep your windows well covered. Do not look out. Light a blessed candle, which will suffice for many days. Pray the rosary. Read spiritual books. Make acts of Spiritual Communion, also acts of love, which are so pleasing to us. Pray with outstretched arms, or prostrate on the ground, in order that many souls may be saved. Do not go outside the house. Provide yourself with sufficient food. The powers of nature shall be moved and a rain of fire shall make people tremble with fear. Have courage! I am in the midst of you.

FEBRUARY 7, 1950

Take care of the animals during these days. I am the Creator and Preserver of all animals as well as man. I shall give you a Few signs beforehand, at which time you should place more food before them. I will preserve the property of the elect, including the animals, for they shall be in need of sustenance afterwards as well. Let no one go across the yard, even to feed the animals--he who steps outside will perish! Cover your windows carefully. My elect shall not see My wrath. Have confidence in Me, and I will be your protection. Your confidence obliges Me to come to your aid.

The hour of My coming is near! But I will show mercy. A most dreadful punishment will bear witness to the times. My angels, who are to be the executioners of this work, are ready with their pointed swords! They will take special care to annihilate all those who mocked Me and would not believe in My revelations.

Hurricanes of fire will pour forth from the clouds and spread over the entire earth! Storms, bad weather, thunderbolts, and earthquakes will cover the earth for two days. An uninterrupted rain of fire will take place! It will begin during a very cold night. All this is to prove that God is the Master of Creation. Those who hope in Me, and believe in my words, have nothing to fear because I will not forsake them, nor those who spread My message. No harm will come to those who are in the state of grace and who seek My mother's protection.

That you may be prepared for these visitations, I will give you the following signs and instructions: The night will be very cold. The wind will roar. After a time, thunderbolts will be heard. Lock all the doors and windows. Talk to no one outside the house. Kneel down before a crucifix, be sorry for your sins, and beg My Mother's protection. Do not

look during the earthquake, because the anger of God is holy! Jesus does not want us to behold the anger of God, because God's anger must be contemplated with fear and trembling.

Those who disregard this advice will be killed instantly. The wind will carry with it poisonous gases which will be diffused over the entire earth. Those who suffer and die innocently will be martyrs and they will be with Me in My Kingdom.

Satan will triumph! But after three nights, the earthquake and fire will cease. On the following day, the sun will shine again. Angels will descend from Heaven and will spread the spirit of peace over the earth. A feeling of immeasurable gratitude will take possession of those who survive this terrible ordeal-the impending punishment-with which God has visited the earth since creation.

I have chosen souls in other countries too, such as Belgium, Switzerland, Spain, who have received these revelations so that other countries also may be prepared. Pray much during this Holy Year of 1950. Pray the Rosary, but pray it well, so that your prayers may reach Heaven. Soon a more terrible catastrophe shall come upon the entire world, such as never before has been witnessed, a terrible chastisement never before experienced! The war of 1950 shall be the introduction to these things.

How unconcerned men are regarding these things! Which shall so soon come upon them, contrary to all expectations? How indifferent they are in preparing themselves for these unheard of events, through which they will have to pass so shortly!

The weight of the Divine balance has reached the earth! The wrath of My Father shall be poured out over the entire world! I am again warning the world through your instrumentality, as I have so often done heretofore.

The sins of men have multiplied beyond measure: Irreverence in Church, sinful pride committed in sham religious activities, lack of true brotherly love, indecency in dress, especially at summer seasons...The world is filled with iniquity.

This catastrophe shall come upon the earth like a flash of lightning at which moment the light of the morning sun shall be replaced by black darkness! No one shall leave the house or look out of a window from that moment on. I Myself shall come amidst thunder and lightning. The wicked shall behold My Divine Heart. There shall be great confusion because of this utter darkness in which the entire earth shall be enveloped, and many, many shall die from fear and despair.

Those who shall fight for My cause shall receive grace from My Divine Heart; and the cry: "WHO IS LIKE UNTO GOD!" shall serve as a means of protection to many. However, many shall burn in the open fields like withered grass! The godless shall be annihilated, so that afterwards the just shall be able to stand afresh.

On the day, as soon as complete darkness has set in, no one shall leave the house or look from out of the window. The darkness shall last a day and a night, followed by another day and a night, and another day--but on the night following, the stars will shine again, and on the next morning the sun shall rise again, and it will be SPRINGTIME! In the days of darkness, My elect shall not sleep, as did the disciples in the garden of olives. They shall pray incessantly, and they shall not be disappointed in Me. I shall gather My elect. Hell will believe itself to be in possession of the entire earth, but I shall reclaim it!

Do you, perhaps, think that I would permit My Father to have such terrible chastisements come upon the world, if the world would turn from iniquity to justice?

But, because of My great love, these afflictions shall be permitted to come upon man. Although many shall curse Me, yet thousands of souls shall be saved through them. No human understanding can fathom the depth of My love!

Pray! Pray! I desire your prayers. My Dear Mother Mary, Saint Joseph, Saint Elizabeth, Saint Conrad, Saint Michael. Saint Peter, the Little Therese, Your Holy Angels, shall be your intercessors. Implore their aid! Be courageous soldiers of Christ! At the return of light, let everyone give thanks to the Holy Trinity for Their protection! The devastation shall be very great! But I, Your God, will have purified the earth. I am with you. Have confidence!

V. Marie-Julie Jahenny of La Fraudais (19th century, France)

She had the five wounds of Our Lord, and as a result, she was called "The Breton Stigmatist." She had the marvelous gift of recognizing Eucharistic bread from ordinary bread, objects that were blessed and those that were not, to recognize relics and to say where they came from, and to understand hymns and liturgical prayers in several languages. During a five-year period from December 28, 1875, she survived only on Holy Communion.

She had a vision of a dialogue between Our Lord and Lucifer and the latter said:

Lucifer: *"I will attack the Church. I will overthrow the Cross, I will decimate the people, I will deposit a great weakness of Faith in hearts. There will also be a great denial of religion. For a time I will be master of all things, everything will be under my control, even your temple and all your people."*

Marie-Julie: *"Saint Michael says that Satan will have possession of everything for some time and that he will reign completely over everything; that all goodness, Faith, Religion will be buried in the tomb... Satan and his own will triumph with joy, but after this triumph, the Lord will in His turn gather His own people and will reign and triumph over evil and will raise up from the tomb the buried Church, the prostrated Cross..."*

"There will not remain any vestige of the Holy Sacrifice, no apparent trace of faith. Confusion will be everywhere..."

"All the works approved by the infallible Church will cease to exist as they are today for a time. In this sorrowful annihilation, brilliant signs will be manifested on earth. If because of the wickedness of men Holy Church will be in darkness, the Lord will also send darkness that will stop the wicked in their search of wickedness..."

January 4, 1884: Marie-Julie announced the end times during which the infernal powers will be loosed and will execute all the enemies of God.

[Joel 2:1-11 Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand. A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people (the 'infernal powers' of God) as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of generation and generation. Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness, neither is there any one that can escape it. The appearance of them is as the appearance of horses, and they shall run like horsemen. They shall leap like the noise of chariots upon the tops of

mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle. At their presence, the people shall be in grievous pains: all faces shall be made like a kettle. They shall run like valiant men: like men of war, they shall scale the wall: the men shall march every one on his way, and they shall not turn aside from their ranks. No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm. They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief. At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining. And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: for the day of the Lord is great and very terrible: and who can stand it?]

"The crisis will explode suddenly; the punishments will be shared by all and will succeed one another without interruption..."

The " will be on a Thursday, Friday and Saturday. Days of the Most Holy Sacrament, of the Cross and Our Lady ... three days less one night."

Our Lady, September 20, 1882: "The earth will be covered in darkness and hell will be loosed on earth. Thunder and lightning will cause those who have no faith or trust in My Power, to die of fear."

[Joel 2:31 The sun shall be turned into darkness and the moon into blood: before the great and dreadful day of the Lord doth come.

Joel 3:14-15 Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction. The sun and the moon are darkened, and the stars have withdrawn their shining.]

"During these, no windows must be opened, because no one will be able to see the earth and the terrible color it will have in those days of punishment without dying at once..."

"The, the earth will split ... During these three days of let the blessed candle be lighted everywhere no other light will shine..."

"No one outside a shelter ... will survive. The earth will shake as at the judgment and fear will be great."

"The candles of blessed wax alone will give light during this. One candle alone will be enough for the duration of this night of hell... In the homes of the wicked and blasphemers these candles will give no light."

"Everything will shake except the piece of furniture on which the blessed candle is burning. This will not shake. You will all gather around with the crucifix and my blessed picture. This is what will keep away this terror"

"During this the devils and the wicked will take on the most hideous shapes ... red clouds like blood will move across the sky. The crash of the thunder will shake the earth and sinister lightning will streak the heavens out of season. The earth will be shaken to its foundations. The sea will rise, its roaring waves will spread over the continent..."

"The earth will become like a vast cemetery. The bodies of the wicked and the just will cover the ground."

"Three-quarters of the population of the globe will disappear. Half the population of France will be destroyed."

"The crisis will explode suddenly; the punishments will be shared by all and will succeed one another without interruption... "(January 4, 1884).

1. "The three days of darkness will be on a THURSDAY, FRIDAY AND SATURDAY. Days of the Most Holy Sacrament, of the Cross and Our Lady. . . . three days less one night."

2. "The earth will be covered in darkness, says Our Lady on 20th of September 1882, AND HELL WILL BE LOOSED ON EARTH. Thunder and lightning will cause those who have no faith or trust in My Power, to die of fear."

3. "During these three days of terrifying darkness, no windows must be opened, because no one will be able to see the earth and the terrible color it will have in those days of punishment without dying at once... "

4. "The sky will be on fire, the earth will split... During these three days of darkness let the blessed candle be lighted everywhere, no other light will shine.... "

5. "NO ONE OUTSIDE A SHELTER WILL SURVIVE. The earth will shake as at the judgement and fear will be great. Yes, We will listen to the prayers of your friends ; NOT ONE WILL PERISH. We will need them to publish the glory of the Cross...."(8th of December 1882).

6. " THE CANDLES OF BLESSED WAX ALONE WILL GIVE LIGHT during this horrible darkness. ONE CANDLE alone will be enough for the duration of this night of hell... In the homes of the wicked and blasphemers these candles will give NO LIGHT."

7. "And Our Lady states: Everything will shake except the piece of furniture on which the blessed candle is burning. This will not shake. You will all gather around with the crucifix and my blessed picture. This is what will keep away this terror"

8. "During this darkness the devils and the wicked will take on THE MOST HIDEOUS SHAPES... red clouds like blood will move across the sky. The crash of the thunder will shake the earth and sinister lightning will streak the heavens out of season. The earth will be shaken to its foundations. The sea will rise, its roaring waves will spread over the continent..."

9. "THE EARTH WILL BECOME LIKE A VAST CEMETERY. The bodies of the wicked and the just will cover the ground."

10. "Three-quarters of the population of the globe will disappear. Half the population of France will be destroyed." (*Marquis de la Franquerie, Marie-Julie Jahenny*)

St. Pius X (20th century, Italy)

* "I saw one of my successors taking to flight over the bodies of his brethren. He will take refuge in disguise somewhere and after a short retirement, he will die a cruel death. The present wickedness of the world is only the beginning of the sorrows which must take place before the end of the world." (Yves Dupont, Catholic Prophecy, Tan Books and Publishers, 1973)

INTERNATIONAL CRUSADE FOR HOLY RELICS

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WHAT IS A RELIC?

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Relics - the word includes the bodies of departed saints, fragments of their bodies, articles or portions of articles which they have used, such as clothes, vestments, rosaries, and the like. The Church also venerates relics of Christ and His Blessed Mother. Such are the holy nails, lance, spear, fragments of the True Cross, the girdle, veil, etc., of the Blessed Virgin. The devotion to relics, solemnly approved by the Council of Trent (sess. xxv. DC Invoc. Sanct.) rests on two great principles of Catholic belief.

There are three classes of relics:

1st class, 2nd class, and 3rd class.

[1st class] The bodies of saintly persons or any of their integrant parts, such as limbs, ashes, and bones.

[2nd class] Objects that have come in physical contact with living Saints and are thereby sanctified (for instance, the instruments wherewith a martyr has been tortured, the chains by which he was bound, the clothes he wore, objects he used).

[3rd class] Bits of cloth touched to an actual 1st or 2nd class relic.

Sacred relics are precious mementoes that help us remember those, whose relics they are, the saints of God, the Holy Martyrs who shed their blood in witness to the truth of their faith, and whose blessed souls now enjoy the vision of God and shall one day return to resume those sacred remains and impart to them the same life and glory they now possess.

The document that accompanies a relic is often times referred to as the authentic. On the document, there is a variety of useful and necessary information. This document is a public acclamation as to the authenticity of the relic itself, of which a high-ranking ecclesiastic has signed his name. Typed or hand written into the blank areas are the name and the abbreviation of the cause of their sainthood and the individuals station in religious life, as well as any distinction of honor that the Church might have placed on them posthumously. There is also a description of the relic itself, and a description of the locket or reliquary that it is placed in. On the bottom of the authentic is the date of issuance, the seal of the office, registrar number and the signature of the Authenticator. The purpose of the document is to declare the relics authenticity thereby allowing it to be publicly venerated.

Underneath the back cover of the relic locket there is a seal of red wax. The relic itself is held in place in the locket by threads that cross over it. The threads are fed through the walls of the locket on opposing sides and it is sealed shut with a wax seal bearing the insignia of issuing religious authority and their orders initials. This seal and its locking procedure (threads and seal) should never be broken or cut. It protects the integrity and validity of the authentication.

Catholics believe that God is sometimes pleased to honor the relics of the saints by making them instruments of healing and other miracles, and by bestowing spiritual graces on those who, with pure hearts, keep and honor them. For this principle the Fathers (e.g. Cyril of Jerusalem, "Catech." xviii, PG, xxxiii. 1036) appeal to the Old Testament, which relates the resurrection of a dead body, which touched the bones of Eliseus (4 Kings xiii. 21), and the New, which tells us that the sick were healed by towels, which had touched the living body of St. Paul (Acts xix. 12; cf. v. 15).

Abuses have occurred in all ages with regard to relics. In 1215, Canon 62 of the Fourth Lateran Council inserted in the "Corpus Juris," forbade relics to be sold or to be exposed outside of their cases or shrines, and prohibited the public veneration of new relics till their authenticity had been approved by the Pope (Mansi, "Concil." tom. xxii. 1049-50; see also Fleury, "H.E." livr. lxxvii. 54). The Council of Trent (sess. xxv. De Invoc. Sanct.) renews these prohibitions and requires bishops to decide on the authenticity of new relics after careful consultation with theologians or, if necessary, with the metropolitan and other bishops of the province assembled in council.

In 1563 at the opening of session XXV of the Council of Trent, the subject of Relics and Sacred Images was discussed.

Council of Trent, 1545-1563 (#984)

"The Holy Synod commands all bishops and others who hold the office of teaching and its administration, that in accordance with the usage of the Catholic and Apostolic Church, received from primeval times of the Christian religion, and with the consensus of opinion of the holy Fathers and the decrees of the sacred Councils, they above all diligently instruct the faithful on the intercession and invocation of the saints, the veneration of relics . . ." "That the holy bodies of the saints and also of the martyrs and of others living with Christ, who were the living *"members of Christ and the temple of the Holy Spirit"* (cf. I Cor. 3:16; 6:19; II Cor. 6:16), which are to be awakened by Him to eternal life and to be glorified, are to be venerated by the faithful, through which many benefits are bestowed by God on men, so that those who affirm that veneration and honor are not due to the relics of the saints, or that these and other memorials are honored by the faithful without profit, and that these places dedicated to the memory of the saints for the purpose of obtaining their help are visited in vain, let these be altogether condemned, just as the Church has for a long time condemned and now condemns again." (#985, *ibid.*)

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ELECTRONIC SIMONY

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Simony (SAI-muh-nee):

The selling or purchasing of spiritual things, which is forbidden by both ecclesiastical (Canon) law and natural law.

Canon Law:

Canon 1171 - Sacred things, which are destined for divine worship through dedication or a blessing, are to be treated with reverence and not to be employed for improper or profane use even if they are under the control of private individuals.

Canon 1190 - It is strictly forbidden to sell sacred relics.

Canon 1376 - One who profanes a movable or immovable sacred thing is to be punished with a just penalty.

Natural Law:

Man's reasoned participation in God's eternal law.

Natural law is promulgated by God and is the "objective order" established by Him; furthermore, man uses his reason to promulgate the dictates of natural law, which is autonomous. The development of society means an increase in the specific dictates of natural law, so that what was once implicit gradually becomes explicit. The Catholic Church possesses the power to interpret and to help others understand the natural law, which is knowable by all human beings.

After years of intense efforts to stop Simony, I have concluded that this unfortunately is a two-fold problem. First, the religious, the church, and/or community who have stopped believing in the Communion of the Saints are selling their bodily remains for mere profit. Second, the businessman and/or individual profiteer out to make a quick buck at the expense of another's beliefs. Hand in hand, it is a most difficult adversary. Lost faith and no faith, a most successful business partnership, void of any conscience.

Due to the abuses associated with the buying and selling of relics (which unfortunately included frauds and thefts), the Mother Church was forced to address the situation in the early Church with the establishment of firm doctrinal changes. The sad thing was and still is that some of the abuse stems from within. I find it particularly interesting that the majority of simony is conducted by the very people who in the past and at present do not believe in Christ, His Church, the saints, and more than likely do not belong to the established Christian community. It is interesting how a person who does not believe that a relic could possibly be the authentic remains of a Christian saint can then turn around and auction it off to others.

The arrival of the electronic Internet medium has created a pathway to the "middle ages." What was once a well guarded and lucrative underground trade has now come to prominence worldwide through the Internet super highway. Individuals with bogus names and secret identities have replaced shady merchants of earlier days. High tech sophisticated Internet providers have replaced the dark alleys and meeting places. A trade that was once subject to local demographics can now spread worldwide in a microsecond.

These relics; the majority 1st class, are the body remains of holy individuals who have fought the battles that satan had put upon them, and they now wear the crown. These holy relics deserve to remain dignified, not sold as novelties. Relic sellers use the argument that they are not selling the relic, only the locket; the relic is supposedly a gift. It is bad enough that they are sacrilegiously desecrating a spiritual sacramental of the church, but to add insult to injury they de-emphasize the contents of the locket by openly admitting that to them, "*the relic is of no value.*" The relic in the locket is the jewel of the Christian community.

It was in late 1998 that relics began to appear on an Internet auction house. E-mails from concerned Catholics, Christians, and non-Christians started appearing on a daily basis at the ICHRusa office. The officers of the auction house were notified and educated as to the violations regarding the sale of relics in Canon Law. Relic sellers were contacted when possible and educated as to the Code of Canon Law and made aware of the offensive nature of this practice. It did not take long for a second Internet auction house to appear and provide another platform for the unscrupulous to earn their 30 pieces of silver.

The auction houses have attempted to slow down and in some cases stop auctions offering 1st class relics for sale. Through our efforts, a major auction house rewrote their guidelines for prohibited items on their website to include human remains (1st class relics). Enforcing it seems to be a problem. The sellers have changed their vocabulary and some cases the damage is done before the offending auction is brought to the attention of the auction house representative. Once the violation is brought to their attention, closing it is another story. First, they say they cannot censor before the posting of a sale, and then when a sale is brought to their attention they say they do not have the expertise to determine if it is a violation of policy. We must all work together to stop this electronic "dark age" mentality!

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AN APOLOGETICS ON RELICS

©Douglas H. Reagan, Ph.D. Sept. 2000.

Sacramentals and their use by Catholics have always been one of contention with members of other Christian denominations. Fundamentalists particularly are ready at a moment's notice to proclaim "blasphemy" and "idol worship" to the sacramentals of Catholicism. Their position is one of combining spirit and the material world, that an element of the Divine realm (especially the gift of grace) cannot be transmuted in the material world. However, this is what the sacramentals of the Church are.

Everyday items such as water, bread, wine, oil, the imposition of hands, and the human body, can result in a transfer of God's grace. The same is applied to many of the sacramentals: holy water, chrism, the Rosary, candles, ashes, and the objects of daily life of those who are recognized as having been blessed with extraordinary intervention of God's grace. The use of sacramentals accumulates for the believer, that all-encompassing grace. When the conversation turns to relics of the saints and beati, the issue of the Fundamentalist's becomes heated.

Recently, an ex-priest and leader of Mission to Catholics International (a Fundamental Protestant organization luring Catholics away from the Church) Bart Brewer, phrases the position of most Protestants in his autobiography, *Pilgrimage From Rome*: "Another "dogma" that has bothered Catholics for centuries is the veneration of relics and the claims of magical powers. Even Martin Luther wondered how there could be twenty-six apostles buried in Germany, when there were only twelve in the entire Bible! It is said that if all the pieces of the cross displayed in Catholic churches were assembled together, it would take a ten-ton truck to carry them. It is clear that most 'relics' are frauds. Furthermore, there is nothing in the Bible that supports the veneration of relics, even if they are genuine" (page 132). To the average Catholic, every sentence in this single paragraph contained in this supposed priest's manuscript is in error. With further examination, let's review Mr. Brewer's statements.

The first claim that the veneration of relics has "bothered Catholics for centuries." Considering the esteem Catholics have possessed for Holy Relics from the earliest times of the Church, this is ludicrous. As a matter of fact, it is not fellow Catholics who have been "bothered"; it is non-Catholics, former practicing Catholics, and primarily fundamentalist Protestants. In addition, no Catholic will ever claim that Holy Relics possess some "magical power" or other such nonsense. Mr. Brewer also fails to provide any Catholic work that makes such an asseveration - due to the fact that there isn't one. Catholic sacramentals are the opposite of magic. In magic, a material object is regarded as the causation of an aspect of the spiritual realm; in other words, a lower cause is expected to produce a higher effect.

There is **no** magic in sacramentals. The sacraments of the Church, sacramentals, or relics cannot compel God to perform **our** will. Their use is united with God, whom through **His** will established their potency. It is God alone, who endows the use of relics. Never has man ever been able to perform an "overpowerment" of God, which is what belief in magic is.

In the following sentence, Mr. Brewer scoffs and ridicules relics by his reference to Martin Luther, however the replication should be obvious to him. When we refer to relics, we are usually speaking of parts of their physical remains or an element of their personal possessions. For the purposes of our debate, let us refer to anatomical remains.

There are no conclusions to support the concept of maintaining a saint's physical remains must be kept in a singular reliquary. During the days of early Christianity, believers preserved the remains of those who were martyred during the persecutions. In fact, it was common to divide the saint's bones amongst the communities of Christians; therefore the claims of numerous locations that claimed to possess relics would be proper.

Now for a classic debate: Mr. Brewer states that if all the alleged pieces of the True Cross were gathered together, "it would take a ten-ton truck to carry them." His charge is ridiculous. A Frenchman by the name of Rohault de Fleury, in 1870, compiled a catalogue of all the known relics of the True Cross, as well as, those presumed lost. In his measurements of the relics in existence and the volume of those pieces presumed missing, he concluded that if combined, they total would only be that of approximately one-third of the True Cross.

Mr. Brewer's next charge, "It is clear that most 'relics' are frauds." Where is this clarity? Certainly there have been fraudulent relics, yet in the majority of cases they have been claimed to be genuine. A perfect example is the continuing arguments over the Shroud of Turin, which has been under scientific examination for decades. At present, there is no definitive experimentation to the establishment of the authenticity (the scientists themselves admit this fact) of the Shroud. However there are the skeptics who comment that it is one of the most bewildering forgeries ever produced, or is perhaps the burial cloth of a person who died in the same way as the Biblical account of Jesus' crucifixion. Aside from the doubts concerning the age of the Shroud, it has recently been concluded that pollen samples lifted from the Shroud are those from plants only found near Jerusalem. For the believer, there is no doubt.

Finally, Mr. Brewer's illation that, "there is nothing in the Bible that supports the veneration of relics. In the Old Testament, the bone of Elisha returned the life of a dead man, "Elisha died and was buried. Bands of Moabites were making incursions into the country every year. Some people happened to be carrying a man out for burial; at the sight of one of these bands, they flung the man into the tomb of Elisha and made off. The man had no sooner touched the bones of Elisha than he came to life and stood up on his feet" (2Kgs. 13:20-21). Referring to the New Testament we find a woman being cured of hemorrhaging by touching the hem of Christ's cloak (Mt.9: 20-22). The sick were healed when Peter's shadow passed over them (Acts 5:15-16). "So remarkable were the miracles worked by God at Paul's hands that handkerchiefs or aprons which had touched him were taken to the sick, and they were cured of their illnesses, and the evil spirits came out of them" (Acts 19:11-12).

There is a perfect congruity between modern Catholic devotional practice and that of the ancients. If one rejects all Catholic relics of today as frauds, they also reject the Biblical accounts as fraudulent also. Let us be ever vigilant in our faith, as well as, the practices of our Church. In such faith, may we grow in holiness and be receptive of the grace of God.

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RELICS AND THE TRADITION OF THE CHURCH.

©Rev. William Caldwell, STB

We all have things that we treasure that link us to people or events of our past. Perhaps, it is an autograph of a President. Maybe it is a baseball card, a lock of hair, or a football ring from the 1978 championship. Whatever it is, everybody has relics of one kind or another. My Parish of St. Ann is only seven miles from Kearney, Missouri, where the famous outlaw, Jesse James, is buried. At one point, his tombstone had to be replaced because visitors were chipping off little pieces of it as a way or having a memento of Jesse. I am even told that when a tree near his grave was chopped down, people even wanted pieces of that! Many people want flags that have flown over either the White House or the Capital in Washington. So it seems to me that to want some kind of a tangible remembrance of the past, or even the present, for that matter is almost innate in human nature.

Since wanting such a link to the past is a very human thing, it seems odd to me that some both within the Church, any many who do not belong, either oppose the idea of relics and do not appear to understand the concept. From the very beginning, respect for the remains of our holy ones was of prime importance. We read in the Acts of the Apostles that after John the Baptist was beheaded, devout men buried his body.

In ancient Rome and in other places Holy Mass was celebrated over the tombs of those who had been martyred for the Catholic Faith. In time, many places were privileged to possess, the mortal remains of those who were now before the throne of God in Heaven. Since these bodies had once been Temples of the Holy Spirit, they needed to have respect and honor. Our devotion to the Saints is rooted in the Catholic understanding of the Communion of Saints: the union of the saints in Heaven, the souls in Purgatory, and the faithful on earth. Both the Council of Trent and the Second Vatican Council in the Decree on the Sacred Liturgy speak of the veneration of relics in the light of Catholic tradition. Although we do not give to the Saints the worship owed to God which we call Latria, we do give them special veneration which is called Dulia, or in the case of the Blessed Virgin Mary, Hyperdulia

Our devotion to the Saints is rooted in our desire to imitate the example of their lives and to experience their all-powerful intercession when we ask them for favors. To understand this idea of intercession, we have only to look at the miracle of the feast of Cana, as recorded in St. John's Gospel; they run out of wine, they go to Holy Mary, she in turn goes to her Divine Son. He responds by working the miracle of changing water into wine. Notice that it is not our Blessed Lady who works the miracle but our Lord Himself at her request.

When a first or second-class relic is issued, it normally comes in a rounded locket form or is enclosed in a Crucifix, although some of the older authenticated relics sometimes are in very large reliquaries. The seal of the one issuing the relic is attached on the back by threads, usually of red color, and a special Document, called an "Authenticum" accompanies the relic. This also has the seal of the one issuing it. Ordinarily, the privilege of authentication is given by Bishops or by some Priest who has the special Faculty to do so. I have found that in most cases when a Priest issues a relic he has a high position in his religious order e.g. Postulator and has the power to give letters for a Blessed or Saint of that particular Community.

Therefore, when a Churchman issues a decree of authenticity, we usually give it a presumption of trust. Now I realize that some people always like to question the veracity of Ancient Relics, e.g. an early martyr. Again, in the seminary, we learned the following principle: if an Ancient Relic has been in continuous veneration, from antiquity, it may continue in such veneration. Certainly, when it comes to any Saint who has lived in modern times, we can have absolute historical certainty, as long as the one who authenticates and issues follows the proper procedures. For the Ancient Relics, we may not have infallible certainty, but ultimately; the Saint is honored in any case by our Veneration.

Often I go into Ray County to the East of here and look for my ancestors. One day I came across the grave of one of them, Ann Shaw, who died in 1858. My research at the Historical Society had indicated that the Cemetery had at one point fallen into a sad state. Tombstones sank and some had the bodies of their loved ones removed to other places. The cemetery was restored; tombstones, even bits and pieces of them were found, and lovingly placed in cement blocks to protect them. Others were raised. One of these was Ann's. Now was Ann still there? I do not know. Ultimately, it did not make any difference. I felt closeness to her as I looked at her stone. I even photographed it!

The same goes with Ancient Relics. We may not be infallibly certain, but they are a link to our beloved Saints, in some way. One day, when we are in the Kingdom of Heaven, after the final Resurrection, the Saints whose relics we have honored will come over to us and hopefully will say: "Thank you for honoring and protecting my remains. I returned the favor by being ever at your side. Now we will enjoy the Beatific Vision together forever!"

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GUARDIANSHIP OF RELICS

A WEIGHTY BLESSING

©Wayne V. Vedeckis, Ph.D.

What a Blessing!

For those individuals who “possess” sacred and holy relics of the saints, the awe and joy can be almost intoxicating. To think – we can have fragments of the precious bodies of saints (first class relics) or items that they contacted when they were alive (second class relics) in our homes! What a tremendous blessing. However, this blessing carries with it enormous responsibilities for the “guardians” of relics.

Nature of a Guardian

A guardian of a relic is a caretaker or steward. He (or she) does not own the relic; he has been entrusted with its safekeeping and veneration for the time during which he is the guardian, usually his lifetime.

Acquisition of Relics

Guardians can obtain relics in various ways. He can sometimes acquire them from official sources, such as convents, monasteries, and shrines. However, because of the abuses that are rampant today (such as the auctioning of relics on the Internet), this is becoming (correctly, but also unfortunately) much less frequent. A relic may be a gift from a priest, relative, or friend, or it might be inherited. Relics can be “rescued” by purchasing them, although there is some controversy regarding rescuing a relic. Guardians should, if possible, rescue a relic from convents that are closing, flea markets, garage sales, and estate sales. This will allow it to be retained for its proper purpose, veneration, rather than be profaned or mistreated by someone who does not realize or value its significance. Rescuing a relic from an antique store is often laudable, as these are usually just “picked up” along with other items by the proprietor. However, some antique shops specialize in relics and in religious and liturgical items, and rescuing a relic might stimulate the owner to obtain more. In general, it is not beneficial to bid on relics at auction, especially on the Internet, as this allows profiteering by the seller and stimulates further simony. However, prayer and conscience must be part of any decision, and rescuing relics by auction might be warranted in certain specific circumstances.

Veneration and Education

Relics are not baseball cards. A guardian must assiduously be “on guard” against the temptation to indiscriminately obtain as many relics as possible for his “collection”, as this is a form of materialism. In general, a guardian should restrict himself to relics of saints that have a

particular significance to him. It is also the solemn duty of the guardian to privately venerate every relic that he possesses, especially on the feast day of the saint. If the relic has an authentic (document), the guardian should, as much as is feasible, make it available for public veneration at a church or chapel – if not permanently, at least on the feast day. Some guardians may have very large collections of relics resulting from years of rescues, etc., and it may be impractical to promote public veneration of all of these relics in a single year. A rotating schedule over a number of years may work. Educating others about relics, formally (e.g., by giving talks with time reserved for public veneration) or on an individual basis, should be a mission. Finally, it is not appropriate to “horde” relics, as they are meant to build up the faithful in the Church. It would be best to transfer any multiples of relics to other guardians who desire a particular relic but lack it.

Protection of relics

The guardian must do his best to protect and preserve the relic. He should shield it from direct sunlight and attempt to minimize extreme temperatures and changes in humidity to prevent any damage or deterioration from occurring to the relic and its theca. It may also even be necessary to store the relics in a fireproof and burglarproof safe, especially if they will be left unattended for long periods, such as when the guardian is traveling. It must be remembered that these are precious and irreplaceable holy items, and they should be treated with the care and respect that they deserve.

Transfer of Guardianship

Relics have been freely distributed for at least a thousand years. Remembering that, “Seventy is the sum of our years, or eighty, if we are strong” (*Ps 90:10*), what happens to relics when a guardian dies? Planning for this eventuality is a MOST IMPORTANT responsibility of a guardian. Relics gotten from estate sales are constantly being auctioned on the Internet. A guardian should make specific provisions in his Last Will and Testament for the transfer of relics to responsible individuals or organizations upon his death. If possible, the guardian should get a signed document from the designated beneficiary of the relic attesting that he is knowledgeable about the *cultus* of relics, will never sell the relic, and will require the same stipulations of anyone to whom he subsequently transfers the relic. This same procedure would ideally also be used when the guardian transfers a relic to someone else during his lifetime. If no trustworthy beneficiary is found, the guardian may designate that the relic be transferred to the bishop of the diocese or to ICHRusa upon his death.

Conclusions

Being the guardian of sacred and holy relics is an incredible blessing. However, a guardian must be faithful in his responsibility to ensure that the relics are properly cared for, venerated, and transferred. In this way, the Communion of Saints is enhanced for the spiritual benefit of believers and the Church.

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NOW AND THEN...

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"The age of chivalry is gone"; but the age of chivalry will never be wholly past, while faith survives and wrongs remain to be redressed. Wherever, and so far as, the true Catholic faith, and the imitation of Christ and His saints, inspire a population, a class, or an individual, there, and in that proportion, the spirit of chivalry, dormant and entranced as it seems now, will ever live. This is a statement regarding the shameful excesses of the French Jacobins, yet it could very well be applicable today.

This mentality is so sorrowfully absent in this day and age. Historians refer to the period of times within the age of chivalry as the "dark ages". How funny; a time with morals, values, faith, dignity, and honor referred to as dark. Maybe the dark referred to the souls of those who were the object of the crusades.

The International Crusade for Holy Relics was established to return the remains of our Christian saints to the lofty station they so rightly deserve. Throughout this century, we have witnessed the loss of respect and the veneration due to the lives and legends of our saints. Modern "historians and theologians" have now wrongfully deemed the lives and deeds of saints that were carried on by oral tradition as legends. The term "legend": from the Latin - *legenda*, "something to be read." A legend was originally an account of a martyr or other saint to be publicly read on his feast day. When we attack the legend, the oral tradition, we are also attacking the basis of Scripture.

A person can easily find passages in the Bible that instruct us to hold onto oral traditions.

II. Thessalonians, Chapter 2 - 14

Therefore, brethren, stand firm: and hold the traditions which you have learned, whether by word, or by our epistle.

II. Thessalonians, Chapter 3 - 6

And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

II. Timothy, Chapter 2 - 2

And the things, which thou hast heard from me before many witnesses, the same commend to faithful men, who shall be fit to teach others also.

Unfortunately in today's society, faith has been turned into fairytale. Any reasonable person can understand that stories are always a little embellished for the benefit of both parties. Our intelligence should allow us to sort fact from fiction. It is our lack of faith that blinds us.

It is interesting how an individual in entertainment or sports can be considered a legend. Society judges their accomplishments; behavior, values, morals, and worth as a performer / entertainer totally disregarding the same attributes in their private lives. The excuse that is commonplace when they fail is, " their only human beings, like you and me." That is fine, but why are they considered legends? "Legends" are people of exceptional life style, a charitable loving, and sacrificing virtuous life that has produced fruit. A saint is judged on the entirety of his/her life, the virtues and accomplishments, not how many top 10 hits or homeruns. How can the lives of the saints be referred to as legends/fairytales? Are we to believe that they did not exist? On the other hand, is it because the same values that existed 500 years ago do not exist today and are for the most part considered unnecessary?

The historical authentication of relics is not simply about proof or science, it is about passion and the evidence of faith. The passion that you have for the lives and legends of the saints is the most important evidence to their validity. There has been an unbroken chain of tradition in the veneration of relics throughout history. The reason behind this veneration is the same now as it was a thousand years ago. Even if divided up, relics remain precious tokens of remembrance, fragments of bodies hallowed by the Holy Spirit, which will rise again in glory.

OUR LEGACY

Biblical

We can easily find reference in the Old Testament as well as the New Testament; that Sacred Scriptures fully support the true virtue of relics, the request to give them honor and how the casting of a shadow validates the tradition of venerating the holy remains (relics) of the saints.

OLD TESTAMENT

IV Kings 2:14

And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided hither and thither, and Eliseus passed over.

Kings 13:21

And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.

We must now see how the bones of Eliseus prophesied: a proof of a future resurrection, of the virtue of relics, and of the influence of the saints in heaven, whose souls were formerly united to their bodies and were filled with the Holy Spirit.

NEW TESTAMENT

Acts 5:15

Insomuch, that they brought out the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow, at the least, might overshadow any of them, and they might be delivered from their infirmities.

St. Ambrose compares with these miracles wrought by St. Peter's shadow, those which the linen cloths, that had touched the relics of the holy martyrs also wrought. If the empty appearance of an unsubstantial shadow possessed the power of giving health, how much more efficacy must the chains of the martyrs have drawn from the holy members, which they bound? St. Augustine, speaking of the miracles performed by the saints now reigning in Heaven, says: "If the shadow of Peter's body could afford help, how much more now the fullness of his power! And if then a certain little wind of him, passing by, did profit them that humbly asked, how much more the grace of him, now being permanent and remaining?" (Serm. xxxix de sanctis)

Acts 19:12

So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

What wonder, then, if God worked miracles by the relics of martyrs and saints, to testify the sanctity of his servants, and to encourage others both to give them a reasonable honor, and to imitate their lives? St. Chrysostom repeats more than once, that these clothes raised the dead, and that the apostles shadow chased away all maladies, and triumphed over death. Perhaps the unprejudiced reader may observe in this verse some reason for paying due regard to the relics, or whatever belongs to the saints.

St. Matthew 14:36

And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

Hence the veneration Catholics pay to holy relics is vindicated. Not only Christ's words, but His very garments had a virtue and power communicated to them.

Traditional

Without an intense and wide-ranging network of Roman relationships in the late 4th century, relics would not have traveled as far, as fast, or with as much undisputed authority as they did. If this had not happened, if the translation of relics had not gained a major place in Christian piety, the spiritual landscape of the Christian Mediterranean might have been very different. The holy might have been permanently localized in a few privileged areas, such as the Holy Land, and in "cities of the saints," such as Rome. Elsewhere, the holy might have been tied to the particularity of local graves that enjoyed little or no prestige outside their own region. Almost from the very start of the relic cult the question had been whether one needed the whole of a saint's corpse in order to gain the full value of the relic. Clearly the answer must be no, in view of the fact that such notable martyrs as Ignatius and Polycarp survived only in bits. In the 4th century St. Gregory of Nazianzus declared that even a drop of blood of a saint or martyr was quite efficacious a relic as the whole corpse.

By the end of the sixth century, the graves of the saints, which lay in the cemetery areas outside the walls of most of the cities of the former Western Empire, had become centers of the ecclesiastical life of their region. This was because the saint in Heaven was believed to be "present" at his tomb on earth. A shrine containing a grave or, more frequently, a fragmentary relic, was very often called quite simply, "the place": *loca sanctorum*. It was a place where the normal laws of the grave were believed to be suspended. In a relic, the chilling anonymity of human remains could be thought to be still heavy with the fullness of a beloved person. As Gregory of Nyssa said, "Those who behold them embrace, as it were, the living body in full flower: they bring eye, mouth, ear, all the senses into play, and then, shedding tears of reverence and passion, they address to the martyr their prayers of intercession as though he were present." It could be a threatening presence. Jerome wrote: "Whenever I have been angry or had some bad thought upon my mind, or some evil fantasy has disturbed my sleep, I do not dare to enter the shrines of the martyrs, I quake with body and soul." A sixth-century layman wrote to his spiritual father in Gaza: "When I find that I am in a place where there are relics of the holy martyrs, I am obsessed by the need to go in and venerate them. Every time I pass in front of them, I feel I should bow my head."

In the 8th century Pope Paul I (757-767) moved more than 100 relics from the catacombs inside the walls of Rome. The Papacy enhanced relics, relics also enhanced the Papacy. The Pope in practice owed most of his authority to the fact that he is the guardian of the body of St. Peter. This brought men to Rome and made them listen to the voice of St. Peter mediated through his vicar on earth. The relic authenticated the papacy. Charles the Great encouraged expansion of relics' legal and social significance by making the ecclesiastical practice of using them for oath taking normative for all oaths. The ecclesiastical practice of swearing on a relic had long been established, and in 794 it was considered remarkable when Bishop Peter of Verdum took an oath without relics and without the holy evangelists, only in the presence of God."

In 803, Charles made this practice normative, ordering, "all oaths be sworn either in a church or on relics." The emperor's throne, still in position in his Aachen chapel, with its compartments for the insertion of relics, symbolized the perfect combination of these Germanic and Christian traditions: one could swear on the throne, containing relics, in a church. The formula prescribed for use in these oaths was, "May God and the saint whose relics these are judge me," a formula that became the standard oath of Charles's successors, being used by Charles the Bald in 853 and Louis the Second in 860. Western lawyers came to assume that every layman's oath should be made in the presence of a relic. From the 9th century, onwards it was decreed necessary actually to lay one's hand on (or at least point it towards) the reliquary. The swearer declared, "Before God and this relic, I . . ." Tales abound of perjurers who had taken oaths on relics and, later, dropped down dead. The first reference to taking an oath in the presence of a relic can be found in the writings of St. Augustine. He recounts that the people of Milan brought home to a thief the evil fruits of his larceny by making him swear before a relic of a saint not to steal again.

An important source of funds for church construction, at least beginning in the 11th century, was the practice of carrying the relics of a church's saints around the surrounding country-side while lay or clerical preachers told of their miracles and asked for alms. With well-known saints, their lives and miracles would provide material for sermons to impress and inspire the faithful. Let us consider the consequences of the beliefs that first encouraged the translation of relics. If relics could travel, then the distance between the believer and the place where the holy could be found ceased to be a fixed, physical distance. Those who possessed the holy, in the form of portable relics, could show gratitude by sharing these good things with others, by bringing them from the places where they had once been exclusively available.

Historical

We can also take a properly historical view of relics through the ages. Sir Steven Runciman has observed, "Christian relics have never received their due attention in history." Historians, he explains, "justly suspecting the authenticity of the more eminent of them, have tended therefore to put them all to one side, forgetting even a forgery can have its historical value; and only the theologians have taken notice of them, in their relations to the improvement on Christian thought and virtue." Steven's conclusion is that this neglect of relics is undeserved, "For there are some of them that not only throw important sidelights on the history of their times, but even have played an active part in

the molding of that history." While their significance differed from place to place and from person to person there was no class of individuals, be they theologians, kings, or peasants, for whom relics were not of great importance. From the church where they were a required equipment of the altars, to the court of law where they were necessary for oath taking, to the battlefield where they helped bring victory in the hilt of Roland's sword, relics were an indispensable part of daily life, accepted as unquestioningly, in fact, as life itself.

The Skull of Saint John the Baptist

Nicene and Post-Nicene Fathers, Series II, Vol. II

Chapter XXI. -Discovery of the Honored Head of the Forerunner of Our Lord, and the Events about It.

About this time the head of John the Baptist, which Herodias had asked of Herod the tetrarch, was removed to Constantinople. It is said that it was discovered by some monks of the Macedonian heresy, who originally dwelt at Constantinople, and afterwards fixed their abode in Cilicia. Mardonius, the first eunuch of the palace, made known this discovery at court, during the preceding reign; and Valens commanded that the relic should be removed to Constantinople.

The officers appointed to carry it thither, placed it in a public chariot, and proceeded with it as far as Pantichium, a district in the territory of Chalcedon. Here the mules of the chariot suddenly stopped; and neither the application of the lash, nor the threats of the hostlers, could induce them to advance further. So extraordinary an event was considered by all, and even by the emperor himself, to be of God; and the holy head was therefore deposited at Cosilaos, a village in the neighborhood, which belonged to Mardonius. Soon after, the Emperor Theodosius, impelled by an impulse from God, or from the prophet, repaired to the village.

He determined upon removing the remains of the Baptist, and it is said met with no opposition, except from a holy virgin, Matrona, who had been the servant and guardian of the relic. He laid aside all authority and force, and after many entreaties, extorted a reluctant consent from her to remove the head; for she bore in mind what had occurred at the period when Valens commanded its removal. The emperor placed it, with the box in which it was encased, in his purple robe, and conveyed it to a place called Hebdomos, in the suburbs of Constantinople, where he erected a spacious and magnificent temple.

The woman who had been appointed to the charge of the relic could not be persuaded by the emperor to renounce her religious sentiments, although he had recourse to entreaty and promises; for she was, it appears, of the Macedonian heresy. A presbyter of the same tendency, named Vincent, who also took charge of the coffin of the prophet, and performed the sacerdotal functions over it, followed the religious opinions of the emperor, and entered into communion with the Catholic Church. He had taken an oath, as the Macedonians affirm, never to swerve from their doctrines; but he afterwards openly declared that, if the Baptist would follow the emperor, he also would enter into

communion with him and be separated. He was a Persian, and had left his country in company with a relative named Addas, during the reign of Constantius, in order to avoid the persecution which the Christians were then suffering in Persia.

On his arrival in the Roman territories, he was placed in the ranks of the clergy, and advanced to the office of presbyter. Addas married and rendered great service to the Church. He left a son named Auxentius, who was noted for his very faithful piety, his zeal for his friends, the moderation of his life, his love of letters, and the greatness of his attainments in pagan and ecclesiastical literature. He was modest and retiring in deportment, although admitted to familiarity with the emperor and the courtiers, and possessed of a very illustrious appointment.

His memory is still revered by the monks and zealous men, who were all acquainted with him. The woman who had been entrusted with the relic remained during the rest of her life at Cosilaos. She was greatly distinguished by her piety and wisdom, and instructed many holy virgins; and I have been assured that many still survive who reflect the honorable character which was the result of training under Matrona.

The Discovery of the True Cross of DNJC

Nicene and Post-Nicene Fathers, Series II, Vol. II

Chapter I.-The Discovery of the Life-Bringing Cross and of the Holy Nails.

When the business at Nicaea had been transacted as above related, the priests returned home. The emperor rejoiced exceedingly at the restoration of unity of opinion in the Catholic Church, and desirous of expressing in behalf of himself, his children, and the empire, the gratitude towards God which the unanimity of the bishops inspired, he directed that a house of prayer should be erected to God at Jerusalem near the place called Calvary.

At the same time his mother Helena repaired to the city for the purpose of offering up prayer, and of visiting the sacred places. Her zeal for Christianity made her anxious to find the wood which had formed the adorable cross. But it was no easy matter to discover either this relic or the Lord's sepulchre; for the Pagans, who in former times had persecuted the Church, and who, at the first promulgation of Christianity, had had recourse to every artifice to exterminate it, had concealed that spot under much heaped up earth, and elevated what before was quite depressed, as it looks now, and the more effectually to conceal them, had enclosed the entire place of the resurrection and Mount Calvary within a wall, and had, moreover, ornamented the whole locality, and paved it with stone. They also erected a temple to Aphrodite, and set up a little image, so that those who repaired thither to worship Christ would appear to bow the knee to Aphrodite, and that thus the true cause of offering worship in that place would, in course of time, be forgotten; and that as Christians would not dare fearlessly to frequent the place or to point it out to others, the temple and statue would come to be regarded as exclusively appertaining to the Pagans.

At length, however, the place was discovered, and the fraud about it so zealously maintained was detected; some say that the facts were first disclosed by a Hebrew who dwelt in the East, and who derived his information from some documents which had come to him by paternal inheritance; but it seems more accordant with truth to suppose that God revealed the fact by means of signs and dreams; for I do not think that human information is requisite when God thinks it best to make manifest the same. When by command of the emperor the place was excavated deeply, the cave whence our Lord arose from the dead was discovered; and at no great distance, three crosses were found and another separate piece of wood, on which were inscribed in white letters in Hebrew, in Greek, and in Latin, the following words: "Jesus of Nazareth, the king of the Jews." These words, as the sacred book of the gospels relates, were placed by command of Pilate, governor of Judaea, over the head of Christ.

There yet, however, remained a difficulty in distinguishing the Divine cross from the others; for the inscription had been wrenched from it and thrown aside, and the cross itself had been cast aside with the others, without any distinction, when the bodies of the crucified were taken down. For according to history, the soldiers found Jesus dead upon the cross, and they took him down, and gave him up to be buried; while, in order to accelerate the death of the two thieves, who were crucified on either hand, they broke their legs, and then took down the crosses, and flung them out of the way. It was no concern of theirs to deposit the crosses in their first order; for it was growing late, and as the men were dead, they did not think it worth while to remain to attend to the crosses.

A more Divine information than could be furnished by man was therefore necessary in order to distinguish the Divine cross from the others, and this revelation was given in the following manner: There was a certain lady of rank in Jerusalem who was afflicted with a most grievous and incurable disease; Macarius, bishop of Jerusalem, accompanied by the mother of the emperor and her attendants, repaired to her bedside. After engaging in prayer, Macarius signified by signs to the spectators that the Divine cross would be the one which, on being brought in contact with the invalid, should remove the disease. He approached her in turn with each of the crosses; but when two of the crosses were laid on her, it seemed but folly and mockery to her for she was at the gates of death. When, however, the third cross was in like manner brought to her, she suddenly opened her eyes, regained her strength, and immediately sprang from her bed, well. It is said that a dead person was, in the same way, restored to life.

The venerated wood having been thus identified, the greater portion of it was deposited in a silver case, in which it is still preserved in Jerusalem: but the empress sent part of it to her son Constantine, together with the nails by which the body of Christ had been fastened. Of these, it is related, the emperor had a head-piece and bit made for his horse, according to the prophecy of Zechariah, who referred to this period when he said, "that which shall be upon the bit of the horse shall be holy to the Lord Almighty." These things, indeed, were formerly known to the sacred prophets, and predicted by them, and at length, when it seemed to God that they should be manifested, were confirmed by wonderful works. Nor does this appear so marvelous when it is remembered that, even among the Pagans, it was confessed that the Sibyl had predicted that thus it should be, - "Oh most blessed tree, on which our Lord was hung."

Our most zealous adversaries cannot deny the truth of this fact, and it is hence evident that a pre-manifestation was made of the wood of the cross, and of the adoration (sebjaj) it received. The above incidents we have related precisely as they were delivered to us by men of great accuracy, by whom the information was derived by succession from father to son; and others have recorded the same events in writing for the benefit of posterity.

Christians of the East and the West united in the veneration of martyrs

From the very early times, Christians of the East, like those of the West, realized the importance of witness given in suffering violent death for love of Christ by their brothers and sisters apparently silenced by their persecutors, but in actual fact victorious, mysteriously sustained by the Holy Spirit and therefore examples along our earthly journey illuminated by eschatological hope. They sought to collect the bodies or remains to give them a worthy burial and to commemorate them in that place, especially on the day of birth, no longer calculated by the earthly birth, but by their entry into heaven through martyrdom. As soon as the peace of Constantine permitted, houses of worship and even basilicas were built over the venerated tombs, which became places of pilgrimage. The diffusion of detailed information on the last days of the martyrs, and also the distribution of small relics, spread their veneration even to distant lands. This is an indication of the fundamental unity of the Church of Christ in the first millennium, despite the diversity of some liturgical and social traditions. And let us hope that the martyrs, old and new, will help Christians to re-establish unity among themselves.

Devotion to the martyrs must be preserved

Already for some of the preceding affirmations we have gone beyond the period prior to the Constantinian peace. It will not be surprising to see that the tombs of the martyrs are adorned with decoration which distinguishes them from those of the other dead, the customary use of lamps near the tombs doubled on the day of the anniversary and the inscriptions on the tombs replaced with other more commendatory ones. Among inscriptions of this kind, most famous are those of Pope Damasus for their artistic value and for the testimony of living historical memory which they hand down and orientate. Over some of the tombs basilicas are built, to serve as places of prayer and memorial, permitting the anniversary celebrations to assume a solemn character. The tombs of the martyrs become places of pilgrimage (Cf Paolinus Nolanus, *Carmen* 26 vv. 387-388; Prudentius, *Peristephan. Hymn XI*, vv. 195-210).

An ulterior development of devotion to the martyrs in the Roman liturgy will take place when this is extended to "cenotaphs" or votive tombs not containing the martyr's body or to "relics", either objects held in contact with the bodies or the tombs of the martyrs, or actual parts of the mortal remains. The mentality arising from the Roman law offered considerable initial resistance against dismemberment and even only the transfer of the martyrs' remains. Although discovery and transfer of the relics of the saints are

noted by the end of the IV century in Rome, nevertheless, the general phenomena is later (Cf *St Gregory the Great in a negative answer to the Empress Constantina*). However, since many graves of the martyrs were outside the city, it was not long, in Rome and elsewhere, before Christians began in the 7th century to transfer the bodies of the martyrs within the city to save them from neglect and possible looting. This was accentuated after the first invasions of the Longobards and the Saracens.

Although starting from the 4th century, not all the spreading of devotion to relics, the construction of "*memoriae*", the custom of celebrating anniversaries was immune from falsification and abuse which the bishops reproved and corrected (Cf for the relics and also for wrestling at fraternal agapes, the works of Saint Augustine), the fervour of initiatives testifies clearly a great desire on the part of the Christians to render honor to the martyrs. In the time of Saint Augustine, next to the "*Martyria*" or "*Memoryae*" of the local martyrs of Christian Africa, "*Martyria*" or "*Memoriae*" for "*reliquiae*" from other Churches were built. These "*martyria*" also became places of veneration richly decorated and widely frequented. What we know of Africa, from the writings of Augustine, also took place, although in different forms, in almost all the Churches in Italy, Spain, and Gaul.

By the end of the 4th century, the Roman calendar was almost complete. Later, the different local Churches will share their calendars and this leads to ulterior extension. Not long after, the various calendars were combined to compile "martyrologies", lists of names and brief details of a certain number of martyrs belonging to different local Churches, whose anniversary occurred on the same day. Standing out among these is that of Saint Jerome, which is at the basis of all those which followed and were diffused in the ambit of the Roman liturgy, used in the Divine Office, as well as in private reading.

Comparing the Philo calendar, St Jerome's Martyrology and the calendars of the Church of Rome of the 11th century, we see that the first records only the martyrs of Rome, indicating the place where the anniversary was celebrated, and this is true generally also of St Jerome's Martyrology. Documentation on the devotion to martyrs in Rome, as it appears in Roman calendars and early Capitulars, from the late Middle Ages to the 13th century, continues to testify that in Rome only authentic Roman feasts were admitted and that normally every Church celebrated the feasts of its own martyrs. In the time of Pope Adrian I, the indication of the place began to be omitted, also because most of the celebrations took place in the Vatican Basilica. But the *Ordo Romanus* of Canon Benedict of the 12th century informs us that the Pope still went regularly to the "*stationes*" on the relative "*martyria*" and this is why their memory has come down to us.

In the 4th and still in the 5-6th centuries, the celebration of anniversaries at the tombs of the martyrs was diffused and the faithful organized "*vigiliae*", called also "*pannuchis*" because they passed the night in prayer. There was a growing custom, which at times was even authorized, (Cf *Council of Hippo* 393, c 5; *Council Carthage* 397 c. 36b) to listen to hagiographic readings relative to the martyr and his or her martyrdom. From these readings will then be born a hagiographic literature, that of the "*Passiones*" which was to serve as a basis for liturgical celebration, but, straying into the field of imagination, of legend, at times this distorted the meaning and focused on the amazing, the incredible, rather than historical truth.

In these celebrations, and outside them, the invocation of the martyrs spreads throughout the Churches. Saint Ambrose will exhort his people to address their prayers to the martyrs that they may intercede for the forgiveness of sins. Saint Augustine reveals to us that although the invocation of the martyrs was a consolidated fact in the Christian communities of the 4th century, the liturgical expression of devotion to them was still very discreet.

Very early on, the memory of martyrs became part of the great Eucharistic Prayer in the Roman liturgy and the Roman Canon bears witness to this tradition. The bond between the blood of the martyrs and the Eucharist is seen also from traditions regarding the altar, which, from the early times, was to contain relics of martyrs carried in solemn procession for the consecration-dedication of a new church. However the custom later became hidden, with the use of portable altars and holy stones to be inserted into altars, and was extended also to the relics of other saints, considered martyrs in spirit, although they did not have, as with Saint Martin, occasion of martyrdom.

The earliest eulogistic texts used in the memories of martyrs that we have today, date to the Verona Sacramentary, which contains formulas of Mass for the celebration of the "dies natalis" of true martyrs. In the early sacramentaries, each martyr is celebrated with a proper formula. With the sacramentaries called Gelasian of the 8th century, we begin to find Commons for martyrs, as well as Commons for other categories of saints. These Commons of martyrs develop further until they are fixed as found in the Saint Pius V reform, and in their later revision.

Relics in the news

THE OPENING OF THE HOLY DOOR OF THE GREAT JUBILEE OF THE YEAR 2000

The ceremonial closing of the door.

- The Pope processes into the Basilica through the Holy Door and presides at Vespers in the Basilica.
- He then sends the Cardinal Legates charged with closing the Doors of the other Basilicas.
- A procession follows, first to the relics and then to the Holy Door, accompanied by the singing of appropriate hymns.
- The relics of the Veronica and the Lance are publicly shown and venerated.
- The Pope is the last to leave by the Holy Door.
- He then blesses the stones and the bricks.
- With the trowel he applies cement to the threshold of the Holy Door and sets in place three bricks and a few gold and silver coins.

- Other bricks are added and then the masons, outside and inside the Basilica, finish the work of closing the Door while the choir chants the hymn *Caelestis Urbs Ierusalem*.

- The Pope says the prayer *Deus qui in omni loco* and ascends to the Loggia of the Basilica where he solemnly imparts the Apostolic Blessing.

Homily at the Liturgy Commemorating the Millennium of the Martyrdom of St. Adalbert (3 June 1997); *L'Osservatore Romano: Weekly Edition in English*, 11 June 1997, pp. 1, 4.

1. *Veni, Creator Spiritus!* Today we are at the tomb of St Adalbert in Gniezno. We are thus at the centre of the Millennium of Adalbert. A month ago I began this journey in honour of St Adalbert in Prague and in Libice, in the Diocese of Hradec Králové, whence he came. And today we are in Gniezno, at the place it can be said where he ended his earthly pilgrimage. I give thanks to the Triune God that at the end of this Millennium I have been granted the opportunity to pray once again before the relics of St Adalbert, which are one of our greatest national treasures.

We are here to follow the spiritual journey of St Adalbert, which in a sense begins in the Upper Room. Today's liturgy leads us precisely to the Upper Room, to which the Apostles returned from the Mount of Olives after Christ's Ascension into heaven. For 40 days after the Resurrection he appeared to them and spoke to them about the kingdom of heaven. He told them not to leave Jerusalem but to await the promise of the Father: "which, he said, "you heard from me. John baptized with water, but before many days ... you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (*Acts* 1: 4, 8).

The Apostles thus receive the missionary mandate. By virtue of the words of the risen Lord they must go into all the world to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (cf. *Mt* 28: 14-20). But for now they return to the Upper Room and remain in prayer, awaiting the fulfillment of the promise. On the 10th day, the feast of Pentecost, Christ sent them the Holy Spirit, who transformed their hearts. They were made strong and ready to assume the missionary mandate. And so they began the work of evangelization.

The Church continues this work. *The successors of the Apostles continue to go forth into all the world to make disciples of all nations.* Towards the end of the first millennium, there first set foot on Polish soil the sons of various nations which had already become Christian, especially the nations bordering Poland. Among them a central place belongs to St Adalbert, who came to Poland from neighboring and closely-related Bohemia. He was at the origin, in a certain sense, of the Church's second beginning in the lands of the Piasts. The baptism of the nation in 966, at the time of Mieszko I, was confirmed by the blood of the martyr. And not only this: with him *Poland became part of the family of European countries.* Before the relics of St Adalbert, the Emperor Otto III and Boleslaw the Brave met in the presence of a legate of the Pope. This meeting was of great historical significance the Congress of Gniezno. Obviously it had political significance, but ecclesial significance as well. At the tomb of St Adalbert, the first Polish metropolitan see was announced by Pope Silvester II: Gniezno, to which the episcopal sees of Kraków, Wrocław and Kolobrzeg were joined.

2. The seed which dies bears much fruit (cf. *Jn 12: 24*). These words of the Gospel of John, spoken one day by Christ to the Apostles, are singularly applicable to Adalbert. By his death, he bore the supreme witness. *"He who loves his life loses it, and he who hates his life in this world will keep it for eternal life"* (*Jn 12: 25*). St Adalbert also bore witness to the apostolic service. For Christ says: "If anyone serves me, he must follow me; and where I am, there shall my servant be also; if anyone serves me, the Father will honor him" (*Jn 12: 26*). Adalbert followed Christ. He made a long journey which took him from his native Libice to Prague, and from Prague to Rome. Then, after facing resistance from his fellow countrymen in Prague, he left as a missionary for the Pannonian Plain and from there, through the Moravian Gate to Gniezno and the Baltic. His mission in a sense was the crowning point of the evangelization of the lands of the Piasts. And this was precisely because Adalbert bore witness to Christ by undergoing a martyr's death. Boleslaw the Brave ransomed the body of the martyr and had it brought here, to Gniezno.

In him the words of Christ were fulfilled. Above love of earthly life Adalbert had placed love of the Son of God. He followed Christ as a faithful and generous servant, bearing witness to him at the cost of his own life. And the Father honored him indeed. The People of God surrounded him on earth with the veneration reserved to a saint, in the conviction that a martyr of Christ in heaven is surrounded with glory by the Father.

"The grain of wheat which dies, bears much fruit" (cf. *Jn 12: 24*). How literally were these words fulfilled in the life and death of St Adalbert! His death by martyrdom, mingled with the blood of other Polish martyrs, is at the foundation of the Polish Church and the Polish State itself in the lands of the Piasts. *The shedding of the blood of Adalbert continues to bear ever fresh spiritual fruit.* All Poland, from its origins as a State and throughout the centuries that followed, has continued to draw upon it. The Congress of Gniezno opened to Poland the path of unity with the whole family of the states of Europe. On the threshold of the second millennium the Polish nation acquired the right to take part, on a par with other nations, in the formation of a new face of Europe. St Adalbert is thus a great patron of our continent, then in the process of unification in the name of Christ. Both by his life and his death, the holy martyr laid the foundations of Europe's identity and unity. Many times have I walked in these historic footsteps, at the time of the Millennium of the Baptism of Poland, coming from Kraków to Gniezno with the relics of St Stanislaus, and I thank divine Providence that today I am able to make this journey once more.

JOHN PAUL II IN POLAND

PILGRIM IN THE FAITH AND HEART OF A PEOPLE.

PILGRIM ON THE WAY OF THE GREAT JUBILEE

The millennium of Saint Adalbert

3. The millennium of St Adalbert, martyred in the year 997, was the second reason for my visit. He came from Bohemia and belonged to the princely Slavník family. Born in Libice in the territory of the present day Diocese of Hradec Králové, he became Bishop of Prague at a young age. At the end of last April, we solemnly celebrated Adalbert's millennium in the Czech Republic, with the participation of many Bishops from countries linked with this saint's life and work. St Adalbert came to Poland towards the end of his life, invited by King Boleslaw the Brave. He accepted the invitation to evangelize the pagan peoples who lived in the regions of the Baltic Sea. There he met his death, and after martyrdom his body was ransomed by King Boleslaw the Brave and taken to Gniezno which then became the center of devotion to St Adalbert. An important meeting, not only religious but also political, took place near the relics of the holy martyr in the year 1000. Emperor Otto III and the Papal Legate both went to Gniezno for the occasion. Their meeting with King Boleslaw the Brave is known as the Gniezno Meeting, and it was precisely then, in Gniezno, that the first metropolitan see was established in what was then Poland. From the political standpoint, the Gniezno Meeting was an important event because it marked Poland's entry, under the Piasts, into a united Europe. At the recent commemoration of the millennium of St Adalbert's death, we were once again linked with that historic event and with its particular importance for our continent. The Presidents of the countries connected with the tradition of St Adalbert came to Gniezno to remember him: from the Czech Republic, Lithuania, Germany, Poland, Slovakia, Ukraine and Hungary. Once again I thank the Lord and all those who worked hard to arrange this important event.

LEADING YOUNG PEOPLE TOWARDS THE GREAT JUBILEE

FROM PARIS TO ROME

J. Francis Stafford President of the Pontifical Council for the Laity

3) Models of faith.

The life and spirituality of St Theresa of Lisieux attracted many pilgrims. The applause that greeted her proclamation as Doctor of the Church emphasized the unanimous participation in the event. The relics of St Theresa are venerated in the Church of Notre-Dame des Victoires. Many pilgrims flocked there, gathering closely around the reliquary, they touched it and listened with devotion to Theresa's poems put to music.

The procession with the reliquary and the Crown of Thorns, which recalled the devotion of St Louis IX, was also an important moment in this day. The beatification of Frédéric Ozanam was followed with interest by the young people. His death, at a relatively young age, made it easier for them to identify with his holy life and his ministry.

CONSTITUTION
ON THE SACRED LITURGY
SACROSANCTUM CONCILIUM
SOLEMNLY PROMULGATED BY
HIS HOLINESS

POPE PAUL VI
ON DECEMBER 4, 1963

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.

Romanian Confesses to Role In a Religious Artifact Ring

By Mitchell Martin International Herald Tribune

NEWARK, New Jersey - A Romanian citizen living in the United States admitted in court this week that he was part of a ring that had stolen religious artifacts from France and that he was trying to sell them in the United States, federal officials said.

Faith Hochberg, the U.S. attorney for New Jersey, said that Sebastian Zegrean, a 23-year-old security guard who lives in Reading, Pennsylvania, had tried to smuggle a reliquary that is said to contain a bone fragment of Saint Maxellendis, a 7th-century French martyr, along with two other artifacts into the United States for sale.

The three artifacts have an appraised value of about \$130,000, she said.

Ms. Hochberg quoted Mr. Zegrean as saying that an accomplice, a Romanian, was being held in France in connection with the investigation of the theft of the relics, which were found to be missing in December 1996 from the Saint Martin Church in Le Cateau, near Lille.

John Varrone, a Customs Service official, said Mr. Zegrean had traveled to France where he shipped the artifacts by Federal Express to his Pennsylvania address.

Shipping documents described them as \$275 worth of Christmas gifts, candleholders and frames, which are the kind of goods that customs inspectors scrutinize for potential art smuggling. The artifacts had been listed with Interpol, Mr. Varrone said.

Ms. Hochberg said that Mr. Zegrean had obtained the goods "on consignment," intending to sell them on the "market in stolen art and relics." She refused to provide details of how he planned to dispose of them but she did say he was cooperating with investigators.

Mr. Varrone said that "gangs out of Eastern Europe" were contributing to a growing wave of thefts of religious art works.

Mr. Zegrean, who surrendered after being contacted by customs officials, is to be sentenced in July. He faces a maximum of two years in prison and a \$250,000 fine on the U.S. charge of making a false customs declaration, Ms. Hochberg said.

She added the artifacts were to be returned to France, which considers them part of its patrimony.

MUSEUM ROBBERS HAVE FIELD DAY IN CIS

\$25 million worth of museum property stolen in Ukraine over the past five years.

By Oleksandr Ivashchenko

Most former Soviet republics have of late become a bonanza for antiquities hunters. Interpol reports point to over 40 organized criminal groups operating in Western European countries alone, basically made up of immigrants from the CIS, specializing in locating, buying, and stealing antiquities.

There are 525 state-owned museums and subsidiaries, plus 6,000 publicly controlled ones in Ukraine. Their stocks number more than 10,000,000 historical and cultural valuables. Enough to loot and spare. Last year was marked by 23 burglaries aimed at museum antiquities (private collections being the target in 20 cases), 206 thefts, including 83 churches and other places of worship, and 112 private collections.

A special commission to combat theft of cultural valuables, organized by the Russian Interior Ministry, held a conference in Vladimir at the end of February this year. Among those present were law enforcement officers from Russia, Orthodox clergy, and Interior officials from Belarus, Latvia, and Ukraine.

One of the conference participants, Lieutenant Colonel Vasyl Zaichenko, Deputy Head of the Grave Property Crimes Division, Chief Criminal Investigation Directorate of the Ukrainian Interior Ministry, agreed to share his views on the problem with The Day.

He cited statistics which convincingly show that the number of such crimes registered in Ukraine is lower than in Russia by an order of magnitude (in 1996: 3,119 in Russia and 238 in Ukraine; in 1997: 2,944 and 231, respectively).

The Art Museum of Chernihiv was burglarized in June 1997. The malefactors overpowered the guard and turned off the burglar alarm system, getting away with 11 canvases by well-known artists worth over \$3.5 million. Obviously well planned and rehearsed, this crime is still an open case. No pictures found.

According to Mr. Zaichenko, such crimes are becoming more organized, perpetrated by groups specializing in stealing antiquities and taking them out of Ukraine. They are well disguised, modern equipped, and staffed with experts. Part of the loot ends up in private collections, of course (primarily those owned by nouveaux riches of all shades who don't give a damn about where the stuff comes from). The rest, usually the most precious things, are smuggled out of the country, to other former Soviet republics, and further on overseas. More often than not this means that the stolen property will never be recovered.

Last November, the police apprehended a group of criminals in Manchester trying to sell two pictures at €1.5 million that turned out to have been stolen from the State Art Museum of Poltava in March that same year. Among those arrested was Oleh Antoniuk, a Ukrainian citizen, an ex-commando officer with combat experience

accumulated in the former USSR's hot spots. The British police further discovered that he had operated in contact with the Russian-UK Godfather, Sergei Prostik. The pictures were returned to Ukraine. Only two. What about the rest?

On April 29, 1997, two unidentified criminals used a smoke grenade in raiding Lviv's art gallery, getting away with three canvases, of which two were by Mateiko. Two gallery workers, Shelest and Volchak, who tried to resist the burglars, were shot. The city's Arsenal armory museum was robbed the previous year. An unarmed militiaman standing guard could do nothing against six armed robbers. The museum lost six diamond-studded swords. That same year the Olesky Castle was burglarized (the criminals placed an 8-meter tree trunk against the wall, climbed it, got into the premises, and returned with 15 precious canvases).

Often, law enforcement authorities find themselves helpless trying to locate stolen property, and even if finding some the true malefactors remain evasive and illusive.

Why? There are many reasons. Mr. Zaichenko mentioned the lack of coordination and cooperation among law enforcement agencies in the CIS countries For example, such cooperation is inadequate in Ukraine — between the militia and the customs authorities. What makes the situation worse is the absence of a unified database that could quickly produce information on stolen museum property. He said that keeping a single register of historic and cultural valuables owned by the state, public, and religious organizations, jointly with the Ministry of Culture and leaders of all religious communities, would build a heavy obstacle in the way of antiquities hunters. And cataloguing private collections would be very instrumental, too. The problem of protecting cultural valuables is so complex that the law enforcement agencies are unable to solve it unaided. Does this mean that foreign collectors will continue to benefit from stolen national relics?

Police Seize Stolen Holy Relics

By Our Staff Reporter

Holy relics stolen from various churches in the North Shoa Zone of Oromia were seized by the police, says a report from the zonal police office.

Among the holy articles seized were the holy slab of Zigamel Mariam of the Debre Libanos Monastery, the silver and bronze crosses of Mere Giorgis and Kasim Selassie churches, zonal police crime prevention and investigation section head Captain Nigussie Tessema said.

Individuals who looted the Debre Tsige Mariam and Kasim Selassie churches were sentenced to six month imprisonment by the Debre Libanos woreda court, he added.

As preventive measures against such occurrences of looting, there is a plan to register priceless holy relics now under the custody of individuals. In addition, Captain Nigussie said education and training will be given to the clergy and the people at large on how to tackle and trace stolen church articles.

VANDALISM OF CEMETERIES: A PROBLEM THAT HAS BEEN AROUND FOR A LONG TIME

When we hear of vandalism in cemeteries these days, many people are horrified. They assume that today's young people have lost all respect for our cultural and religious traditions. However, vandalism of all sorts, and of cemeteries and burial sites in particular, has been around for thousands of years. After all, why did the pharaohs of ancient Egypt have to take so many precautions to prevent people from breaking into their pyramids? And even with those efforts, they still could not stop tomb robbers from taking almost everything. But not all vandalism is done in malice. Burial sites are destroyed or defaced for other reasons, some quite acceptable within certain societies. Following are the main categories of vandalism and other damage to cemeteries, which have been recorded through history:

Deliberate, Malicious Damage

1. *Personal Spite*. It is believed that personal grudges against some of the pharaohs may have been a motive for defacing some pyramids. Rulers who came after sometimes erased all references to the former ruler.
2. *Racial Hatred*. This certainly was the motive for the destruction of the tombstones of many Japanese Canadians on Canada's West Coast during World War II.
3. *Morbid Curiosity*. Some people break into tombs just to see what's there or for the thrill of it.
4. *Ritual Desecration*. Cemeteries generally (and some tombstones in particular) can be subjects of desecration during satanic or other cult practices. This could include breaking crosses and painting cult symbols on monuments.
5. *Death Denial*. Some psychologists think that teenagers deface tombstones because they don't want to believe that they will die some day.
6. *Bodysnatching*. Bodysnatchers were people who would break into tombs, steal the bodies and sell them to anatomy students and medical colleges. They did this in Britain until 1832 when the law changed so it was no longer illegal to obtain bodies for medical studies.
7. *Plunder of Riches*. Due to the ages-old practice of placing precious objects with the dead, theft of grave goods has been a problem for a long time. Grave robbers usually caused damage when they entered the tombs.

Deliberate, But Not Malicious Damage

8. *Utilitarian Purposes*. A large trade in bones and mummies for medicines and ingredients in artists' pigments caused many tombs to be broken open in the past. Over the years, many tombs have been dismantled for their building materials.
9. ***Veneration*. Relics of saints or famous people have long been in demand. They have often been obtained either by theft or by deliberate destruction of burial sites.**

10. *Scientific Investigation.* Archaeologists frequently disturb burial sites to obtain scientific data from them.
11. *Need for Space.* In some cultures (e.g., in parts of Europe), bones are routinely removed from graves and put into ossuaries. An ossuary is a place to store bones. It may be part of a church, a separate building or a catacomb. This is usually done in areas where a cemetery is full, and there is no land for a new cemetery. This way, the same graves can be re-used.
12. *Superstition.* In some cultures, tombs are entered to stop hauntings. The head is severed from the body of the person believed to be doing the haunting. If a person is believed to be a vampire, a stake is driven through the heart.
13. *Cultural Duty.* Many Chinese believe strongly in being buried with their ancestors. Chinese who came to Canada and died here would be buried for seven years. Their bones would then be dug up and shipped back to their home village in China for final burial. This practice stopped in the 1930s with the conflicts in China. Some cemeteries from which these bodies were removed still have depressions where the coffins had been buried.
14. *Safety.* When monuments become unsafe, cemetery authorities may remove and even throw away dangerous pieces.
15. *Ease of Maintenance.* To make maintaining cemeteries easier for the grounds crews, some cemetery authorities have removed grave fences, railings, monuments and curbing.
16. *Glorification.* Dismantling and rebuilding a person's grave to provide more recognition have destroyed some tombs. One example is the grave of Karl Marx whose original burial place at Highgate Cemetery was removed and his remains reinterred under a new, larger tombstone.
17. *Improper Conservation.* Harsh chemicals, cleaning methods such as scrubbing with wire brushes, and poor repair work can create lasting damage and unsightly marks on monuments.
18. *Gravestone Rubbings.* When done incorrectly, rubbing techniques may leave ink or crayon on monuments. In some cases, the pressure of pushing against a stone can cause problems.
19. *Laying Monuments in the Ground.* This is done to reduce the risks of vandalism, or make maintenance easier. However, it can lead to increased wear on the stone surface, increased moisture rising through the stone, and problems from poor drainage, especially in freezing conditions.
20. *Embedding Monuments in Walls.* This is done to reduce the risk of vandalism or make maintenance easier. It prevents people from viewing all sides of a monument and can lead to other conservation problems.

Other Damage

21. *Partying.* Because of their remote and dark locations, some cemeteries attract drinking or drug parties that may result in damage to tombstones.
22. *Neglect.* Tall grass, falling tree limbs or heaving roots can damage tombs.
23. *Poor Quality Materials.* Some monuments simply disintegrate on their own because they are made of soft materials such as sandstone. While not exactly a type of vandalism, poor quality materials are often linked to vandalism.

24. *Accident.* Not all damage in cemeteries is caused on purpose by people. Straying animals, wind storms, and even careless people can knock over stones without meaning to.

25. *Improper Maintenance.* Monuments can be damaged by being run into by power lawn mowers and sometimes by powerful weed trimmers.

A patron saint for politicians

Suzanne Fields, *The Washington Times*

October 26, 2000

Like it or not (and He probably doesn't), God is a major player in this presidential campaign. It's only fitting that the polls have finally got someone to intercede for them.

On Nov. 5, two days before our election, Pope John Paul II will proclaim Sir Thomas More the patron saint of politicians. Does this pope have a sense of humor, or what?

That means Sir Thomas is the middleman between heaven and earth, whom the pope celebrates as a "role model" and "intercessor" for men and women who follow political careers.

This is something for the politicians to live up to. What a standard for measurement. Thomas More lost his head for heavens' sake, not for an office. He was a man of principle, a martyr, a saint. He wore a hair shirt under his luxurious garments that drew blood on his skin. (No earth tones for him.)

The pope's pronouncement is of interest mostly to Catholics, and three of the four candidates this year are Protestants and the fourth is a Jew. A little irony there. But the heroes of Pope John Paul have a way of making the rest of us pay attention.

John Gummer, a former Tory minister in Britain who is Catholic, expressed the general global reaction to the proclamation of the new patron saint of politicians: "I can't think of any section of the community that needs one more." The Guardian of London was somewhat more pointed, finding it encouraging that politicians today might be inspired to die for their principles. The Guardian's editors are no doubt not holding their collective breath.

For those raised on "A Man for All Seasons," the popular play and movie depicting how Sir Thomas More lost his head listening to his conscience and refusing to accept Henry VIII as his supreme religious leader, he's more saintly than secular. But Sir Thomas was an astute politician who, in believing that a political state should have a moral base, also understood the risks to anyone who enters politics with only the winds of idealism at his back.

In his best-selling book, "Utopia," written in Latin in 1516, he set forth several provocative ideas for an ideal society. My personal favorite is that he wanted to get rid of all the lawyers. Laws, Sir Thomas believed, should be simple, understandable and immediately accessible to every citizen, so that no lawyer, for the prosecution or the defense, could bend them out of shape and change their original meaning. The legal profession as he saw it was determined "to disguise matters." (Does anyone know a Washington lawyer who would do that?) Of course, in his Utopia, all magistrates and

politicians were as honest as he was, and would never take a bribe. The England of his day was not actually Utopia.

Sir Thomas himself was far from perfect. He was extraordinarily pious, but showed no tolerance for heretics when he served the king. Nevertheless, he warned others against religious zealotry for political purposes. Al Gore and Joe Lieberman, who equate their environmental doctrines with holy scripture, should take note.

In fact, it may turn out that the costliest mistake by Al and Joe is the way they have attempted to portray God as a partisan Democrat. Joe even places the first environmentalist in the Garden of Eden, defending the Democratic approach to clean air and global warming. "It is said that God put Adam and Eve there to work the garden but also to guard it," he said in a speech in Bluegill Park, Wis.. In this formulation pollution is the work of Satan; who do you think is Satan's helper?

"If you believe in God, I think it's hard not to be an environmentalist because, you see, the environment is the work of God. For Al Gore and me, this begins, if you will, as a matter of faith. [But] given a chance to stand with people, families, or side with the polluters, Governor Bush has too often chosen to side with the polluters."

Al has inflated his campaign with an even broader messianic appeal. He asked black ministers "to do the work of the Lord here on earth" which, as it was interpreted by Rev. Ronald Williams of Portland, Ore., required a prayer to God to "strengthen [Al Gore] against those who would attempt to weaken him." This is the rhetoric of a religious war.

Perhaps Sir Thomas More, as the patron saint of politicians, can best be appreciated for his wit and sense of humor. His last words, as he ascended the scaffold to the guillotine, were better than anything we'll see on Leno or Letterman: "See me safe up: for my coming down, I can shift for myself." *Suzanne Fields is a columnist for The Washington Times.*

Study reference for retreats

The True Cross

Of all discovered relics the most impressive was the True Cross, found in September 335 (or in 326, according to other accounts). Prompted by a dream, Helena, mother of the emperor Constantine, located the place where the Cross lay buried and had the wood unearthed. The power of the Cross, the history of the wood, and the story of its discovery became legendary. In Christian myth, this relic of Christ's death dated back to the mortal origins of humanity. Innumerable cures attested to the authenticity of the Cross. The wood of the Cross has become the instrument of salvation and the holiest matter in Christendom. Fabulous accounts and fantastic historical episodes surround the Cross.

I. GROWTH OF THE CHRISTIAN CULT

The Cross to which Christ had been nailed, and on which He had died, became for Christians, quite naturally and logically, the object of a special respect and worship. St. Paul says, in I Cor., i, 17: "For Christ sent me not to baptize; but to preach the gospel: not

in wisdom of speech, lest the cross of Christ should be made void"; in Gal., ii, 19: "With Christ I am nailed to the cross"; in Eph., ii, 16: Christ . . . "might reconcile both to God in one body by the cross"; in Phil., iii, 18: "For many walk . . . enemies of the cross of Christ"; in Col., ii, 14: "Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross"; and in Gal., vi, 14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world".

It seems clear, therefore, that for St. Paul the Cross of Christ was not only a precious remembrance of Christ's sufferings and death, but also a symbol closely associated with His sacrifice and the mystery of the Passion. It was, moreover, natural that it should be venerated and become an object of a cult with the Christians who had been saved by it. Of such a cult in the Primitive Church we have definite and sufficiently numerous evidences. Tertullian meets the objection that Christians adore the cross by answering with an *argumentum ad hominem*, not by a denial. Another apologist, Minucius Felix, replies to the same objection. From all this it appears that the pagans, without further consideration of the matter, believed that the Christians adored the cross; and that the apologists either answered indirectly, or contented themselves with saying that they do not adore the cross, without denying that a certain form of veneration was paid to it. It is also an accepted belief that in the decorations of the catacombs there have been found, if not the cross itself, at least more or less veiled allusions to the holy symbol. A detailed treatment of this and other historical evidence for the early prevalence of the cult will be found in *ARCHAEOLOGY OF THE CROSS AND CRUCIFIX*.

This cult became more extensive than ever after the discovery of the Holy Places and of the True Cross. Since the time when Jerusalem had been laid waste and ruined in the wars of the Romans, especially since Hadrian had founded upon the ruins his colony of Ælia Capitolina, the places consecrated by the Passion, Death, and Burial of Christ had been profaned and, it would seem, deserted. Under Constantine, after peace had been vouchsafed to the Church, Macarius, Bishop of Jerusalem, caused excavations to be made (about A.D. 327, it is believed) in order to ascertain the location of these holy sites. That of Calvary was identified, as well as that of the Holy Sepulchre; it was in the course of these excavations that the wood of the Cross was recovered. It was recognized as authentic, and for it was built a chapel or oratory, which is mentioned by Eusebius, also by St. Cyril of Jerusalem, and Silvia (Etheria). From A.D. 347, that is to say, twenty years after these excavations, the same St. Cyril, in his discourses (or *catecheses*) delivered in these very places (iv, 10; x, 14; xiii, 4) speaks of this sacred wood. An inscription of A.D. 359, found at Tixter, in the neighborhood of Sétif in Mauretania, mentions in an enumeration of relics, a fragment of the True Cross (Roman Miscellanies, X, 441). For a full discussion of the legend of St. Helena, see *ARCHAEOLOGY OF THE CROSS AND CRUCIFIX*; see also Silvia's recital (*Peregrinatio Etheriae*), which is of indisputable authenticity, tells how the sacred wood was venerated in Jerusalem about A.D. 380. On Good Friday, at eight o'clock in the morning, the faithful and the monks assemble in the chapel of the Cross (built on a site hard by Calvary), and at this spot the ceremony of the adoration takes place. The bishop is seated on his chair; before him is a table covered with a cloth; the deacons are standing around him. The silver-gilt reliquary is brought and opened and the sacred wood of the Cross, with the Title, is placed on the table. The bishop stretches out his hand over the holy relic, and the deacons keep watch

with him while the faithful and catechumens defile, one by one, before the table, bow, and kiss the Cross; they touch the Cross and the Title with forehead and eyes, but it is forbidden to touch them with the hands. This minute watchfulness was not unnecessary, for it has been told in fact how one day one of the faithful, making as though to kiss the Cross, was so unscrupulous as to bite off a piece of it, which he carried off as a relic. It is the duty of the deacons to prevent the repetition of such a crime. St. Cyril, who also tells of this ceremony, makes his account much more brief but adds the important detail, that relics of the True Cross have been distributed all over the world. He adds some information as to the silver reliquary which contained the True Cross. (See Cabrol, *La Peregrinatio ad loca sancta*, 105.) In several other passages of the same work, Silvia (also called Egeria, Echeria, Eiheria, and Etheria) speaks to us of this chapel of the Cross (built between the basilicas of the Anastasis and the Martyrion), which plays so great a part in the paschal liturgy of Jerusalem.

A law of Theodosius and of Valentinian III (Cod. Justin. I, tit. vii) forbade under the gravest penalties any painting, carving, or engraving of the cross on pavements, so that this august sign of our salvation might not be trodden under foot. This law was revised by the Trullan Council, A.D. 691 (canon lxxii). Julian the Apostate, on the other hand, according to St. Cyril of Alexandria (*Contra Julian. vi*, in *Opp.*, VI), made it a crime for Christians to adore the wood of the Cross, to trace its form upon their foreheads, and to engrave it over the entrances of their homes. St. John Chrysostom more than once in his writings makes allusion to the adoration of the cross; one citation will suffice: "Kings removing their diadems take up the cross, the symbol of their Savior's death; on the purple, the cross; in their prayers, the cross; on their armor, the cross; on the holy table, the cross; throughout the universe, the cross. The cross shines brighter than the sun." These quotations from St. Chrysostom may be found in the authorities to be named at the end of this article. At the same time, pilgrimages to the holy places became more frequent, and especially for the purpose of following the example set by St. Helena in venerating the True Cross. Saint Jerome, describing the pilgrimage of St. Paula to the Holy Places, tells us that "prostrate before the Cross, she adored it as though she had seen the Savior hanging upon it" (*Ep. cviii*). It is a remarkable fact that even the Iconoclasts, who fought with such zeal against images and representations in relief, made an exception in the case of the cross. Thus we find the image of the cross on the coins of the Iconoclastic emperors, Leo the Isaurian, Constantine Copronymus, Leo IV, Nicephorus, Michael II, and Theophilus (cf. Banduri, *Numism. Imperat. Rom.*, II). Sometimes this cult involved abuses. Thus, we are told of the *Staurolaters*, or those who adore the cross; the *Chazingarii* (from *chazus*, cross), a sect of Armenians who adore the cross. The Second Council of Nicæa (A.D. 787), held for the purpose of reforming abuses and putting an end to the disputes of Iconoclasm, fixed, once for all, the Catholic doctrine and discipline on this point. It defined that the veneration of the faithful was due to the form "of the precious and vivifying cross," as well as to images or representations of Christ, of the Blessed Virgin, and of the saints. However, the council points out that we must not render to these objects the cult of *latria*, "which, according to the teaching of the faith, belongs to the Divine nature alone"

The honor paid to the image passes to the prototype; and he who adores the image, adores the person whom it represents. Thus the doctrine of our holy fathers obtains in all its force: the tradition of the Holy Catholic Church which from one end of

the earth to the other has received the gospel." This decree was renewed at the Eighth ecumenical Council at Constantinople, in 869 (can. iii). The council clearly distinguishes between the "salutation" (*aspasmos*) and "veneration" (*proskynesis*) due to the cross, and the "true adoration" (*alethine latreia*), which should not be paid to it. Theodore the Studite, the great adversary of the Iconoclasts, also makes a very exact distinction between the *adoratio relativa* (*proskynesis schetike*) and adoration properly so called.

II. CATHOLIC DOCTRINE ON THE VENERATION OF THE CROSS

In passing to a detailed examination of the Catholic doctrine on this subject of the cult due to the Cross, it will be well to notice the theories of Brock, the Abbé Ansault, le Mortillet, and others who pretend to have discovered that cult among the pagans before the time of Christ. For a demonstration of the purely Christian origin of the Christian devotion, the reader is referred to ARCHAEOLOGY OF THE CROSS AND CRUCIFIX. According to the text of the Second Council of Nicæa cited above, the cult of the Cross is based upon the same principles as that of relics and images in general, although, to be sure, the True Cross holds the highest place in dignity among all relics. The observation of Petavius (XV, xiii, 1) should be noted here: that this cult must be considered as not belonging to the substance of religion, but as being one of the *adiaphora*, or things not absolutely necessary to salvation. Indeed, while it is of faith that this cult is useful, lawful, even pious, and worthy of praise and of encouragement, and while we are not permitted to speak against it as something pernicious, still it is one of those devotional practices which the church can encourage, or restrain, or stop, according to circumstances. This explains how the veneration of images was forbidden to the Jews by that text of Exodus (xx, 4 sqq.) which has been so grossly abused by Iconoclasts and Protestants: "Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God," etc. It also explains the fact that in the first ages of Christianity, when converts from paganism were so numerous, and the impression of idol-worship was so fresh, the Church found it advisable not to permit the development of this cult of images; but later, when that danger had disappeared, when Christian traditions and Christian instinct had gained strength, the cult developed more freely. Again, it should be noted that the cult of images and relics is not that of *latria*, which is the adoration due to God alone, but is, as the Second Council of Nicæa teaches, a relative veneration paid to the image or relic and referring to that which it represents. Precisely this same doctrine is repeated in Sess. XXV of the Council of Trent: "Images are not to be worshipped because it is believed that some divinity or power resides in them and that they must be worshipped on that account, or because we ought to ask anything of them, or because we should put our trust in them, as was done by the gentiles of old who placed their hope in idols but because the honor which is shown to them is referred to the prototypes which they represent; so that through the images which we kiss, and before which we kneel, we may adore Christ, and venerate the saints, whose resemblance's they bear."

This clear doctrine, which cuts short every objection, is also that taught by Bellarmine, by Bossuet, and by Petavius. It must be said, however, that this view was not always so clearly taught. Following Bl. Albertus Magnus and Alexander of Hales, St. Bonaventure St. Thomas, and a section of the Schoolmen who appear to have overlooked

the Second Council of Nicæa teach that the worship rendered to the Cross and the image of Christ is that of *latria*, but with a distinction: the same worship is due to the image and its exemplar but the exemplar is honored for Himself (or for itself), with an absolute worship; the image because of its exemplar, with a relative worship. The object of the adoration is the same, primary in regard to the exemplar and secondary in regard to the image. To the image of Christ, then, we owe a worship of *latria* as well as to His Person. The image, in fact, is morally one with its prototype, and, thus considered, if a lesser degree of worship be rendered to the image, that worship must reach the exemplar lessened in degree. Against this theory, an attack has recently been made in "The Tablet," the opinion attributed to the Thomists being sharply combated. Its adversaries have endeavored to prove that the image of Christ should be venerated but with a lesser degree of honor than its exemplar.

The cult paid to it, they say, is simply analogous to the cult of *latria*, but in its nature different and inferior. No image of Christ, then, should be honored with the worship of *latria*, and, moreover, the term "relative *latria*," invented by the Thomists, ought to be banished from theological language as equivocal and dangerous. -- Of these opinions, the former rests chiefly upon consideration of pure reason, the latter upon ecclesiastical tradition, notably upon the Second Council of Nicæa and its confirmation by the Fourth Council of Constantinople and upon the decree of the Council of Trent.

III. RELICS OF THE TRUE CROSS

The testimony of Silvia (Etheria) proves how highly these relics were prized, while St. Cyril of Jerusalem, her contemporary, testifies as explicitly that "the whole inhabited earth is full of relics of the wood of the Cross". In 1889 two French archeologists, Letaille and Audollent, discovered in the district of Sétif an inscription of the year 359 in which, among other relics, is mentioned the sacred wood of the Cross (*de ligno crucis et de terrâ promissionis ubi natus est Christus*). Another inscription, from Rasgunia (Cape Matifu), somewhat earlier in date than the preceding, mentions another relic of the Cross ("sancto ligno salvatoris adlato".-- See Duchesne in Acad. des inscr., Paris, 6 December, 1889; Morel, "Les missions catholiques", 25 March, 1890, p.156; Catech. iv in P. G., XXXIII, 469; cf. also *ibid.*, 800; Procopius, "De Bello Persico", II, xi). St. John Chrysostom tells us that fragments of the True Cross are kept in golden reliquaries, which men reverently wear upon their persons.

The passage in the "Peregrinatio" which treats of this devotion has already been cited. St. Paulinus of Nola, some years later, sends to Sulpicius Severus a fragment of the True Cross with these words: "Receive a great gift in a little [compass]; and take, in [this] almost atomic segment of a short dart, an armament [against the perils] of the present and a pledge of everlasting safety" (Epist. xxxi, n.1. P. L., LXI, 325). About 455 Juvenal, Patriarch of Jerusalem, sends to Pope St. Leo a fragment of the precious wood (S. Leonis Epist. cxxxix, P. L., LIV, 1108). The "Liber Pontificalis", if we are to accept the authenticity of its statement, tells us that, in the pontificate of St. Sylvester, Constantine presented to the Sessorian basilica (Santa Croce in Gerusalemme) in Rome a portion of the True Cross (Duchesne Liber Pontif., I, 80; cf. 78, 178, 179, 195). Later, under St. Hilary (461-68) and under Symmachus (498-514) we are again told that fragments of the True Cross are enclosed in altars (*op. cit.*, I, 242 sq. and 261 sq.). About the year 500

Avitus, Bishop of Vienne, asks for a portion of the Cross from the Patriarch of Jerusalem (P.L., LIX, 236, 239).

It is known that Radegunda, Queen of the Franks, having retired to Poitiers, obtained from the Emperor Justin II, in 569, a remarkable relic of the True Cross. A solemn feast was celebrated on this occasion, and the monastery founded by the queen at Poitiers received from that moment the name of Holy Cross. It was also upon this occasion that Venantius Fortunatus, Bishop of Poitiers, and a celebrated poet of the period, composed the hymn which is still sung at feasts of the Cross in the Latin Rite. St. Gregory I sent, a little later, a portion of the Cross to Theodolinda, Queen of the Lombards (Ep. xiv, 12), and another to Recared, the first Catholic King of Spain (Ep. ix, 122). In 690, under Sergius I, a casket was found containing a relic of the True Cross which had been sent to John III (560-74) by the Emperor Justin II (cf. Borgia, "De Cruce Vaticanâ", Rome, 1779, p. 63, and Duchesne, "Liber Pontificalis", I, 374, 378). We will not give in detail the history of other relics of the Cross (see the works of Gretser and the articles of Kraus and Bäumer quoted in the bibliography). The work of Rohault de Fleury, "Mémoire sur les instruments de la Passion" (Paris, 1870), deserves more prolonged attention; its author has sought out with great care and learning all the relics of the True Cross, drawn up a catalogue of them, and, thanks to this labour, he has succeeded in showing that, in spite of what various Protestant or Rationalistic authors have pretended, the fragments of the Cross brought together again would not only not "be comparable in bulk to a battleship", but would not reach one-third that of a cross which has been supposed to have been three or four metres in height, with transverse branch of two metres (see above; under I), proportions not at all abnormal (op. cit., 97-179). Here is the calculation of this savant: Supposing the Cross to have been of pine-wood, as is believed by the savants who have made a special study of the subject, and giving it a weight of about seventy-five kilograms, we find that the volume of this cross was 178,000,000 cubic millimeters. Now the total known volume of the True Cross, according to the finding of M. Rohault de Fleury, amounts to above 4,000 000 cubic millimeters, allowing the missing part to be as big as we will, the lost parts or the parts the existence of which has been overlooked, we still find ourselves far short of 178,000,000 cubic millimeters, which should make up the True Cross.

IV. PRINCIPAL FEASTS OF THE CROSS

The Feast of the Cross like so many other liturgical feasts, had its origin at Jerusalem, and is connected with the commemoration of the Finding of the Cross and the building, by Constantine, of churches upon the sites of the Holy Sepulchre and Calvary. In 335 the dedication of these churches was celebrated with great solemnity by the bishops who had assisted at the Council of Tyre, and a great number of other bishops. This dedication took place on the 13th and 14th of September. This feast of the dedication, which was known by the name of the *Encnia*, was most solemn; it was on an equal footing with those of the Epiphany and Easter. The description of it should be read in the "Peregrinatio", which is of great value upon this subject of liturgical origins. This solemnity attracted to Jerusalem a great number of monks, from Mesopotamia, from Syria, from Egypt, from the Thebaïd, and from other provinces, besides laity of both sexes. Not fewer than forty or fifty bishops would journey from their dioceses to be present at Jerusalem for the event. The feast was considered as of obligation, "and he

thinks himself guilty of a grave sin who during this period does not attend the great solemnity". It lasted eight days. In Jerusalem, then, this feast bore an entirely local character. It passed, like so many other feasts, to Constantinople and thence to Rome. There was also an endeavor to give it a local feeling, and the church of "The Holy Cross in Jerusalem" as intended, as its name indicates, to recall the memory of the church at Jerusalem bearing the same dedication.

The feast of the Exaltation of the Cross sprang into existence at Rome at the end of the seventh century. Allusion is made to it during the pontificate of Sergius I (687-701) but, as Dom Bäumer observes, the very terms of the text (Lib. Pontif., I, 374, 378) show that the feast already existed. It is, then, inexact, as has often been pointed out, to attribute the introduction of it to this pope. The Gallican churches, which, at the period here referred to, do not yet know of this feast of the 14th September, have another on the 3rd of May of the same signification. It seems to have been introduced there in the seventh century, for ancient Gallican documents, such as the Lectionary of Luxeuil, do not mention it; Gregory of Tours also seems to ignore it. According to Mgr. Duchesne, the date seems to have been borrowed from the legend of the Finding of the Holy Cross (Lib. Pontif., I, p. cviii). Later, when the Gallican and Roman Liturgies were combined, a distinct character was given to each feast, so as to avoid sacrificing either. The 3rd of May was called the feast of the Invention of the Cross, and it commemorated in a special manner Saint Helena's discovery of the sacred wood of the Cross; the 14th of September, the feast of the Exaltation of the Cross, commemorated above all the circumstances in which Heraclius recovered from the Persians the True Cross, which they had carried off. Nevertheless, it appears from the history of the two feasts, which we have just examined, that of the 13th and 14th of September is the older, and that the commemoration of the Finding of the Cross was at first combined with it.

The Good Friday ceremony of the Adoration of the Cross also had its origin in Jerusalem, as we have seen, and is a faithful reproduction of the rites of Adoration of the Cross of the fourth century in Jerusalem which have been described above, in accordance with the description of the author of the "Peregrinatio". This worship paid to the Cross in Jerusalem on Good Friday soon became general. Gregory of Tours speaks of the Wednesday and Friday consecrated the Cross-probably the Wednesday and Friday of Holy Week. (Cf. Greg., De Gloriâ Mart. I, v.) The most ancient adoration of the Cross in Church is described in the "Ordo Romanus" generally attributed to Saint Gregory. It is performed, according to this "Ordo", just as it is nowadays, after a series of responsory prayers. The cross is prepared before the altar; priests, deacons, subdeacons, clerics of the inferior grades, and lastly the people, each one comes in his turn; they salute the cross, during the singing of the anthem, "Ecce lignum crucis in quo salus mundi pependit. Venite, adoremus" (Behold the wood of the cross on which the salvation of the world did hang. Come, let us adore) and then Ps. cxviii. (See Mabillon, Mus. Ital., Paris, 1689, II, 23.) The Latin Church has kept until to-day the same liturgical features in the ceremony of Good Friday, added to it is the song of the and the hymn of the Cross, "Pange, lingua, gloriosi lauream certaminis".

Besides the Adoration of the Cross on Good Friday and the September feast, the Greeks have still another feast of the Adoration of the Cross on the 1st of August as well as on the third Sunday in Lent. It is probable that Gregory the Great was acquainted with

this feast during his stay in Constantinople, and that the station of Santa Croce in Gerusalemme, on Lætare Sunday (the fourth Sunday in Lent), is a souvenir, or a timid effort at imitation, of the Byzantine solemnity.

St. Judas Cyriacus

The principal patron of Ancona, St. Judas Cyriacus, may possibly have been a local bishop who died or was killed during a pilgrimage to Jerusalem. On the other hand, he has been conjecturally identified with Judas, bishop of Jerusalem, who was slain during a riot in the year 133. The local tradition of Ancona, however, connects its patron with Judas Quiriacus, a legendary Jew who is supposed to have revealed to the Empress Helen, the place in which the Holy Cross lay hidden, and after being baptized and made bishop of Jerusalem, to have suffered martyrdom under Julian the Apostate. A fantastic account of his dialogue with the emperor Julian, and of the torments endured by him and his mother Anna, is furnished in the so-called "Acts" of his martyrdom. Ancona is said to owe to the Empress Galla Placidia the relics of its patron, but the saint's head was brought over from Jerusalem by Henry, Count of Champagne, who built a church in the town of Provins to contain it. His feast day is May 4th.

Holy Nails

Constantine had one nail converted into a bridle for horse (early commentators quote Zach., xiv, 20, in this connection), and that an imperial diadem was made out of the other nail. speaks of a nail being thrown (*deponi*), or possibly dipped into the Adriatic to calm a storm. It is impossible to discuss these problems adequately in brief space, but the information derivable from the general archaeology of the punishment of crucifixion as known to the Romans does not in any way contradict the Christian tradition of four nails.

Very little reliance can be placed upon the authenticity of the thirty or more holy nails which are still venerated, or which have been venerated until recent times, in such treasuries as that of Santa Croce. Probably the majority began by professing to be facsimiles which had touched or contained filings from some other nail whose claim was more ancient. Without conscious on the part of anyone, it is very easy for imitations in this way to come in a very brief space of time to be reputed originals. The bridle of is believed to be identical with a of this form which for several centuries has been preserved at Carpentras, but there is another claimant of the same kind at Milan. Similarly the diadem of is asserted to be at Monza, and it has long been known as "the iron crown of Lombardy."

Relics

The word *relics* comes from the Latin *reliquiae* (the counterpart of the Greek *leipsana*) which already before the propagation of Christianity was used in its modern sense, viz., of some object, notably part of the body or clothes, remaining as a memorial of a departed saint. The veneration of relics, in fact, is to some extent a primitive instinct, and it is associated with many other religious systems besides that of Christianity. At Athens the supposed remains of Oedipus and Theseus enjoyed an honor which it is very difficult to distinguish from a religious cult (see for all this Pfister, "Reliquienkult in Altertum," I, 1909), while Plutarch gives an account of the translation of the bodies of Demetrius (Demetr. Iii) and Phocion (Phoc. xxxvii) which in many details anticipates the Christian practice of the Middle Ages. The bones or ashes of Aesculapius at Epidaurus,

of Perdiccas I at Macedon, and even—if we may trust the statement of the Chronicon Paschale (Dindorf, p. 67)—of the Persian Zoroaster (Zarathustra), were treated with the deepest veneration. As for the Far East, the famous story of the distribution of the relics of Buddha, an incident which is believed to have taken place immediately after his death, seems to have found remarkable confirmation in certain modern archaeological discoveries. (See "Journ. of R. Asiatic Society", 1909, pp. 1056 sqq.). In any case the extreme development of relic-worship amongst the Buddhists of every sect is a fact beyond dispute

I. DOCTRINE REGARDING RELICS

The teaching of the Catholic church with regard to the veneration of relics is summed up in a decree of the Council of Trent (Sess. XXV), which enjoins on bishops and other pastors to instruct their flocks that "the holy bodies of holy martyrs and of others now living with Christ—which bodies were the living members of Christ and 'the temple of the Holy Ghost' (I Cor., vi, 19) and which are by Him to be raised to eternal life and to be glorified are to be venerated by the faithful, for through these [bodies] many benefits are bestowed by God on men, so that they who affirm that veneration and honor are not due to the relics of the saints, or that these and other sacred monuments are uselessly honored by the faithful, and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid, are wholly to be condemned, as the church has already long since condemned, and also now condemns them." Further, the council insists "in the invocation of saints the veneration of relics and the sacred use of images, every superstition shall be removed and all filthy lucre abolished." Again, "the visitation of relics must not be by any perverted into revellings and drunkenness." To secure a proper check upon abuses of this kind, "no new miracles are to be acknowledged or new relics recognized unless the bishop of the diocese has taken cognizance and approved thereof." Moreover, the bishop, in all these matters, is directed to obtain accurate information to take council with theologians and pious men, and in cases of doubt or exceptional difficulty to submit the matter to the sentence of the metropolitan and other bishops of the province, "yet so that nothing new, or that previously has not been usual in the church, shall be resolved on, without having first consulted the Holy See."

The justification of Catholic practice, which is indirectly suggested here by the reference to the bodies of the saints as formerly temples of the Holy Ghost and as destined hereafter to be eternally glorified, is further developed in the authoritative "Roman Catechism" drawn up at the instance of the same council. Recalling the marvels witnessed at the tombs of the martyrs, where "the blind and cripples are restored to health, the dead recalled to life, and devils expelled from the bodies of men" the Catechism points out that these are facts which "St. Ambrose and St. Augustine, most unexceptionable witnesses, declare in their writings that they have not merely heard and read about, as many did but have seen with their own eyes", (Ambrose Epist. xxii, nn. 2 and 17, Augustine, Serm. cclxxxvi, c.v.; "De Civ. Dei", xxii, S, "Confess.", ix). And from thence, turning to Scriptural analogies, the compilers further argue: "If the clothes, the kerchiefs (Acts, .xix, 12), if the shadow of the saints (Acts, v, 15), before they departed from this life, banished diseases and restored strength, who will have the hardihood to deny that God wonderfully works the same by the sacred ashes, the bones, and other relics of the saints? This is the lesson we have to learn from that dead body which, having

been accidentally let down into the sepulchre of Eliseus, "when it had touched the bones of the Prophet, instantly came to life" (4 Kings xiii, 21, and cf. Eccclus., xlviii, 14). We may add that this miracle as well as the veneration shown to the bones of Moses (See Ex., xiii, 19 and Jos., xxiv, 32) only gain additional force from their apparent contradiction to the ceremonial laws against defilement, of which we read in Num., xix, 11-22. The influence of this Jewish shrinking from contact with the dead so far lingered on that it was found necessary in the "Apostolical Constitutions" (vi, 30) to issue a strong warning against it and to argue in favor of the Christian cult of relics.

According to the more common opinion of theologians, relics are to be honored; St. Thomas, in Summa, III:38:6, does not seem to consider even the word *adorare* inappropriate—*cultu duliae relativae*, that is to say with a veneration which is not that of *latria* (divine worship) and which though directed primarily to the material objects of the cult—i. e., the bones, ashes, garments, etc.—does not rest in them, but looks beyond to the saints they commemorate as to its formal term. Hauck, Kattenbusch, and other non-Catholic writers have striven to show that the utterances of the Council of Trent are in contradiction to what they admit to be the "very cautious" language of the medieval scholastics, and notably St. Thomas. The latter urges that those who have an affection to any person hold in honor all that was intimately connected with him. Hence, while we love and venerate the saints who were so dear to God, we also venerate all that belonged to them, and particularly their bodies, which were once the temples of the Holy Spirit, and which are some day to be conformed to the glorious body of Jesus Christ. "Whence also ", adds St. Thomas, "God fittingly does honor to such relics by performing miracles in their presence [*in earum praesentia*]." It will be seen that this closely accords with the terms used by the Council of Trent and that the difference consists only in this that the Council says *per quae*—"through which many benefits are bestowed on mankind"—while St. Thomas speaks of miracles worked "in their presence." However, it is unnecessary to attach to the words *per quae* the idea of physical causality. We have no reason to suppose that the council meant more than that the relics of the saints were the occasion of God's working miracles. When we read in the Acts of the Apostles, xix, 11, 12, "And God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out from them" there can be no inexactitude in saying that these also were the things by which (*per quae*) God wrought the cure.

There is nothing, therefore, in Catholic teaching to justify the statement that the church encourages belief in a magical virtue, or physical curative efficacy residing in the relic itself. It may be admitted that St. Cyril of Jerusalem (A. D. 347), and a few other patristic and medieval writers, apparently speak of some power inherent in the relic. For example, St. Cyril, after referring to the miracle wrought by the body of Eliseus, declares that the restoration to life of the corpse with which it was in contact took place: "to show that even though the soul is not present a virtue resides in the body of the saints, because of the righteous soul which has for so many years tenanted it and used it as its minister". In addition, he adds, "Let us not be foolishly incredulous as though the thing had not happened, for if handkerchiefs and aprons which are from without, touching the body of the diseased, have raised up the sick, how much more should the body itself of the Prophet raise the dead?" (Cat., xviii, 16.) Nevertheless, this seems rather to belong to the

personal view or manner of speech of St. Cyril. He regards the chrism after its consecration "as no longer simple ointment but the gift of Christ and by the presence of His Godhead it causes in us the Holy Ghost" (Cat. xxi, 3); and, what is more striking, he also declares that the meats consecrated to idols, "though in their own nature plain and simple become profane by the invocation of the evil spirit" (Cat. xix, 7)—all of which must leave us very doubtful as to his real belief in any physical virtue inherent in relics. Be this as it may, it is certain that the church, with regard to the veneration of relics has defined nothing, more than what was stated above. Neither has the church ever pronounced that any particular relic, not even that commonly venerated as the wood of the Cross, as authentic; but she approves of honor being paid to those relics which with reasonable probability are believed to be genuine and which are invested with due ecclesiastical sanctions.

II. EARLY HISTORY

Few points of faith can be more satisfactorily traced back to the earliest ages of Christianity than the veneration of relics. The classical instance is to be found in the letter written by the inhabitants of Smyrna, about 156, describing the death of St. Polycarp. After he had been burnt at the stake, we are told that his faithful disciples wished to carry off his remains, but the Jews urged the Roman officer to refuse his consent for fear that the Christians "would only abandon the Crucified One and begin to worship this man." Eventually, however, as the Smyrnaeans say, "we took up his bones, which are more valuable than precious stones and finer than refined gold, and laid them in a suitable place, where the Lord will permit us to gather ourselves together, as we are able, in gladness and joy, and to celebrate the birthday of his martyrdom." This is the keynote, which is echoed in a multitude of similar passages found a little later in the patristic writers of both East and West. Harnack's tone in referring to this development is that of an unwilling witness overwhelmed by evidence, which it is useless to resist. "Most offensive," he writes, "was the worship of relics. It flourished to its greatest extent as early as the fourth century and no Church doctor of repute restricted it. All of them rather, even the Cappadocians, countenanced it. The numerous miracles, which were wrought by bones and relics, seemed to confirm their worship. The Church therefore, would not give up the practice, although a violent attack was made upon it by a few cultured heathens and besides by the Manichaeans" (Harnack, "Hist. of Dog." tr., IV, 313).

From the Catholic standpoint, there was no extravagance or abuse in this cult as it was recommended and indeed taken for granted, by writers like St. Augustine, St. Ambrose, St. Jerome, St. Gregory of Nyssa, St. Chrysostom, St. Gregory Nazianzen, and by all the other great doctors without exception. To give detailed references besides those already cited from the Roman Catechism would be superfluous. Suffice it to point out that the inferior and relative nature of the honor due to relics was always kept in view. Thus St. Jerome says ("Ad Riparium", i, P. L., XXII, 907): "We do not worship, we do not adore [*non colimus, non adoramus*], for fear that we should bow down to the creature rather than to the Creator, but we venerate [*honoramus*] the relics of the martyrs in order the better to adore Him whose martyrs they are." And St. Cyril of Alexandria writes ("Adv. Julian." vi, P. G. LXXVI, 812): "We by no means consider the holy martyrs to be gods, nor are we wont to bow down before them adoringly, but only relatively and reverentially [*ou latreutikos alla schetikos kai timetikos*]." Perhaps no single writing

supplies a more striking illustration of the importance attached to the veneration of relics in the Christian practice of the fourth century than the panegyric of the martyr St. Theodore by St. Gregory of Nyssa (P. G., XLVI, 735-48). Contrasting the horror produced by an ordinary corpse with the veneration paid to the body of a saint the preacher expatiates upon the adornment lavished upon the building which had been erected over the martyr's resting place, and he describes how the worshipper is led to approach the tomb "believing that to touch it is itself a sanctification and a blessing and if it be permitted to carry off any of the dust which has settled upon the martyr's resting place, the dust is accounted as a great gift and the mould as a precious treasure. And as for touching the relics themselves, if that should ever be our happiness, only those who have experienced it and who have had their wish gratified can know how much this is desirable and how worthy a recompense it is of aspiring prayer" (col. 740).

This passage, like many others that might be quoted, dwells rather upon the sanctity of the martyr's resting place and upon that of his mortal remains collected as a whole and honorably entombed. Neither is it quite easy to determine the period at which the practice of venerating minute fragments of bone or cloth, small parcels of dust, etc., first became common. We can only say that it was widespread early in the fourth century, and that dated inscriptions upon blocks of stone, which were probably altar slabs, afford evidence upon the point which is quite conclusive. One such, found of late years in Northern Africa and now preserved in the Christian Museum of the Louvre, bears a list of the relics probably once cemented into a shallow circular cavity excavated in its surface. Omitting one or two words not adequately explained, the inscription runs: "A holy memorial [*memoria sancta*] of the wood of the Cross, of the land of Promise where Christ was born, the Apostles Peter and Paul, the names of the martyrs Datian, Donatian, Cyprian, Nemesianus, Citinus, and Victoria. In the year of the Province 320 [i. e. A. D. 359] Benenatus and Pequaria set this up" ("Corp. Inscr. Lat.", VIII, n. 20600).

We learn from St. Cyril of Jerusalem (before 350) that the wood of the Cross, discovered c. 318, was already distributed throughout the world; and St. Gregory of Nyssa in his sermons on the forty martyrs, after describing how their bodies were burned by command of the persecutors, explains that "their ashes and all that the fire had spared have been so distributed throughout the world that almost every province has had its share of the blessing. I also myself have a portion of this holy gift and I have laid the bodies of my parents beside the ashes of these warriors, that in the hour of the resurrection they may be awakened together with these highly privileged comrades" (P. G., XLVI, 764). We have here also a hint of the explanation of the widespread practice of seeking burial near the tombs of the martyrs. It seems to have been felt that when the souls of the blessed martyrs on the day of general were once more united to their bodies, those who lay around them would accompany them in their passage to heaven and that these last might on their account find more ready acceptance with God.

We may note also that, while this and other passages suggest that no great repugnance was felt in the East to the division and dismemberment of the bodies of the saints, in the West, on the other hand, particularly at Rome, the greatest respect was shown to the holy dead. The mere unwrapping or touching of the body of a martyr was considered to be a terribly perilous enterprise, which could only be set about by the holiest of ecclesiastics, and that after prayer and fasting. This belief lasted until the late

Middle Ages and is illustrated, for example, in the life of St. Hugh of Lincoln, who excited the surprise of his Episcopal contemporaries by his audacity in examining and translating relics, which his colleagues dared not disturb. In the Theodosian Code the translation, division, or dismemberment of the remains of martyrs was expressly forbidden ("Nemo martyrem distrahat", Cod. Theod., IX, xvii, 7); and somewhat later Gregory the Great seems in very emphatic terms to attest the continuance of the same tradition. He professed himself skeptical regarding the alleged "customs of the Greeks" of readily transferring the bodies of martyrs from place to place, declaring that throughout the West any interference with these honored remains was looked upon as a sacrilegious act and that numerous prodigies had struck terror into the hearts of even well meaning men who had attempted anything of the sort. Hence, though it was the Empress Constantina herself who had asked him for the head or some portion of the body of St. Paul, he treated the request as an impossible one, explaining that, to obtain the supply of relics needful in the consecration of churches, it was customary to lower into the Confession of the Apostles as far as the second "cataract"—so we learn from a letter to Pope Hermisdas in 519 (Thiel, "Epist. gen.", I, 873), a box containing portions of silk or cloth, known as *brandea*, and these brandea, after lying for a time in contact with the remains of the holy Apostles, were henceforth treated as relics. Gregory further offers to send Constantina some filings from St. Peter's chains, a form of present of which we find frequent mention in his correspondence (St. Gregory, "Epist.", Mon. Germ. Hist., I, 264 - 66). It is certain that long before this time an extended conception of the nature of a relic, such as this important letter reveals, had gradually grown up. Already when Eusebius wrote (c. 325) such objects as the hair of St. James or the oil multiplied by Bishop Narcissus (Hist. Eccl., VII, xxxix, and VI, ix) were clearly venerated as relics, and St. Augustine, in his "De Civit. Dei" (xxii, 8), gives numerous instances of miracles wrought by soil from the Holy Land flowers, which had touched a reliquary or had been laid upon a particular altar, oil from the lamps of the church of a martyr, or by other things not less remotely connected with the saints themselves. Further, it is noteworthy that the Roman prejudice against translating and dividing seems only to have applied to the actual bodies of the martyrs reposing in their tombs. It is St. Gregory himself who enriches a little cross, destined to hang round the neck as an *encolpion*, with filings both from St. Peter's chains and from the gridiron of St. Laurence ("Epist.," Mon. Germ. Hist., I, 192). Before the year 350, St. Cyril of Jerusalem three times over informs us that the fragments of the wood of the Cross found by St. Helen had been distributed piecemeal and had filled the whole world (Cat., iv, 10; x, 19; xiii, 4). This implies that Western pilgrims felt no more impropriety in receiving than the Eastern bishops in giving did. During the Merovingian and Carolingian period, the cultus of relics increased rather than diminished. Gregory of Tours abounds in stories of the marvels wrought by them, as well as of the practices used in their honor, some of which have been thought to be analogous to those of the pagan "incubations" (De Glor. Conf., xx); neither does he omit to mention the frauds occasionally perpetrated by scoundrels through motives of greed. Very significant, as Hauck (Kirchengesch. Deutschl. I 185) has noticed is the prologue to the text of the Salic Laws, probably written, by a contemporary of Gregory of Tours in the sixth century. "That nation", it says, "which has undoubtedly in battle shaken off the hard yoke of the Romans, now that it has been illuminated through Baptism, has adorned the bodies of the holy martyrs with gold and precious stones, those same bodies which the Romans burnt

with fire, and pierced with the sword, or threw to wild beasts to be torn to pieces." In England, we find a strong tradition in the same sense derived from St. Gregory himself. Bede records (Hist. Eccl., I, xxix) how the pope "forwarded to Augustine all the things needful for the worship and service of the church, namely, sacred vessels, altar linen, church ornaments, priestly and clerical vestments, relics of the holy Apostles and martyrs and also many books". The Penitential ascribed to St. Theodore, Archbishop of Canterbury, which certainly was known in England at an early date, declares that "the relics of the saints are to be venerated ", and it adds, seemingly in connexion with the same idea, that "If possible a candle is to burn there every night" (Haddan and Stubbs, "Councils", III, 191). When we remember the candles that King Alfred constantly kept burning before his relics, the authenticity of this clause in Theodore's Penitential seems the more probable. Again, the relics of English saints, for example those of St. Cuthbert and St. Oswald, soon became famous, while in the case of the latter we hear of them all over the continent. Mr. Plummer (Bede, II, 159-61) has made a short list of them and shows that they must have been transported into the remotest part of Germany. After the Second Council of Nicaea, in 787, had insisted with special urgency that relics were to be used in the consecration of churches and that the omission was to be supplied if any church had been consecrated without them the English Council of Celchyth (probably Chelsea) commanded that relics were to be used, and in default of them the Blessed Eucharist. However, the developments of the veneration of relics in the Middle Ages were far too vast to be pursued further. Not a few of the most famous of the early medieval inscriptions are connected with the same matter. It must suffice to mention the famous Clematius inscription at Cologne, recording the translation of the remains of the so called Eleven thousand Virgins (see Krause, "Inscrip d. Rheinlande," no. 294, and, for a discussion of the legend, the admirable essay on the subject by Cardinal Wiseman.

III. ABUSES

Naturally, it was impossible for popular enthusiasm to be roused to so high a pitch in a matter, which easily lent itself to error, fraud, and greed of gain, without at least the occasional occurrence of many grave abuses. As early as the end of the fourth century, St. Augustine denouncing certain impostors wandering about in the habit of monks, describes them as making profit by the sale of spurious relics ("De op. monach." xxviii and cf. Isidore, "De. div. off.", ii, 16). In the Theodosian Code the sale of relics is forbidden ("Nemo martyrem mercetur", VII, ix, 17), but numerous stories, of which it would be easy to collect a long series, beginning with the writings of St. Gregory the Great and St. Gregory of Tours, prove to us that many unprincipled persons found a means of enriching themselves by a sort of trade in these objects of devotion, the majority of which no doubt were fraudulent. At the beginning of the ninth century, as M. Jean Guiraud had shown (*Mélanges G. B. de Rossi*, 73-95), the exportation of the bodies of martyrs from Rome had assumed the dimensions of a regular commerce, and a certain deacon, Deusdona, acquired an unenviable notoriety in these transactions (see *Mon. Germ. Hist.: Script.*, XV, *passim*). What was perhaps in the end hardly less disastrous than fraud or avarice was the keen rivalry between religious centers, and the eager credulity fostered by the desire to be known as the possessors of some unusually startling relic. We learn from Cassian, in the fifth century, that there were monks who seized upon certain martyrs' bodies by force of arms, defying the authority of the bishops, and this was a story which we find many times repeated in the Western chronicles of a later date.

In such an atmosphere of lawlessness, doubtful relics came to abound. There was always a disposition to regard any human remains accidentally discovered near a church or in the catacombs as the body of a martyr. Hence, though men like St. Athanasius and St. Martin of Tours set a good example of caution in such cases, it is to be feared that in the majority of instances only a very narrow interval of time intervened between the suggestion that a particular object might be, or ought to be, an important relic, and the conviction that tradition attested it actually to be such. There is no reason in most cases for supposing the existence of deliberate fraud. The persuasion that a benevolent Providence was likely to send the most precious *pignora sanctorum* to deserving clients, the practice already noticed of attributing the same sanctity to objects which had touched the shrine as attached to the contents of the shrine itself, the custom of making facsimiles and imitations, a custom which persists to our own day in the replicas of the Vatican statue of St. Peter or of the Grotto of Lourdes, all these are causes adequate to account for the multitude of unquestionably spurious relics with which the treasuries of great medieval churches were crowded. In the case of the Nails with which Jesus Christ was crucified, we can point to definite instances in which that which was at first venerated as having touched the original came later to be honored as the original itself. Join to this the large license given to the occasional unscrupulous rogue in an age not only utterly uncritical but often curiously morbid in its realism, and it becomes easy to understand the multiplicity and extravagance of the entries in the relic inventories of Rome and other countries.

On the other hand, it must not be supposed that ecclesiastical authority to secure the faithful against deception did nothing. Such tests were applied, as the historical and antiquarian science of that day was capable of devising. Very often however, this test took the form of an appeal to some miraculous sanction, as in the well known story repeated by St. Ambrose, according to which, when doubt arose which of the three crosses discovered by St. Helena was that of Christ, the healing of a sick man by one of them dispelled all further hesitation. Similarly Egbert, Bishop of Trier, in 979, doubting as to the authenticity of what purported to be the body of St. Celsus, "lest any suspicion of the sanctity of the holy relics should arise, during Mass after the offertory had been sung, threw a joint of the finger of St. Celsus wrapped in a cloth into a thurible full of burning coals, which remained unhurt and untouched by the fire the whole time of the Canon" (Mabillon "Acta SS. Ord. Ben.", III, 658).

The decrees of synods upon this subject are generally practical and sensible, as when, for example, Bishop Quivil of Exeter, in 1287 after recalling the prohibition of the General Council of Lyons against venerating recently found relics unless they were first of all approved by the Roman Pontiff, adds: "We command the above prohibition to be carefully observed by all and decree that no person shall expose relics for sale, and that neither stones, nor fountains, trees, wood, or garments shall in any way be venerated on account of dreams or on fictitious grounds." Therefore, again, the whole procedure before Clement VII (the Antipope) in 1359, recently brought to light by Canon Chevalier, in connection with the alleged Holy Shroud of Lirey, proves that some check at least was exercised upon the excesses of the unscrupulous or the mercenary.

Nevertheless, it remains true that many of the more ancient relics duly exhibited for veneration in the great sanctuaries of Christendom or even at Rome, itself must now

be pronounced either certainly spurious or open to grave suspicion. To take one example of the latter class, the boards of the Crib (*Praesaepe*)— a name that for much more than a thousand years has been associated, as now, with the basilica of Santa Maria Maggiore— can only be considered to be of doubtful. In his monograph "Le memorie Liberiane dell' Infanzia di N. S. Gesù Cristo" (Rome, 1894), Mgr. Cozza Luzi frankly avows that all positive evidence for the authenticity of the relics of the Crib etc., is wanting before the eleventh century. Strangely enough, an inscription in Greek uncials of the eighth century is found on one of the boards, the inscription having nothing to do with the Crib but being apparently concerned with some commercial transaction. It is hard to explain its presence on the supposition that the relic is authentic. Similar difficulties might be urged against the supposed "column of the flagellation" venerated at Rome in the Church of Santa Prassede and against many other famous relics.

Still, it would be presumptuous in such cases to blame the action of ecclesiastical authority in permitting the continuance of a cult, which extends back into remote antiquity. On the one hand, no one is constrained to pay homage to the relic, and supposing it to be in fact spurious, no dishonor is done to God by the continuance of an error, which has been handed down in perfect good faith for many centuries. On the other hand, the practical difficulty of pronouncing a final verdict upon the authenticity of these and similar relics must be patent to all. Each investigation would be an affair of much time and expense, while new discoveries might at any moment reverse the conclusions arrived at. Further, devotions of ancient date deeply rooted in the heart of the peasantry cannot be swept away without some measure of scandal and popular disturbance. To create this sensation seems unwise unless the proof of spuriousness is so overwhelming as to amount to certainty. Hence, there is justification for the practice of the Holy See in allowing the cult of certain doubtful ancient relics to continue. Meanwhile, much has been done by quietly allowing many items in some of the most famous collections of relics to drop out of sight or by gradually omitting much of the solemnity which formerly surrounded the exposition of these doubtful treasures. Many of the inventories of the great collections of Rome, or of Aachen, Cologne, Naples, Salzburg, Antwerp, Constantinople, of the Sainte Chapelle at Paris etc., have been published. For illustration's sake reference may be made to the Count de Riant's work "Exuviae Constantinopolitanae" or to the many documents printed by Mgr. Barbier de Monault regarding Rome, particularly in vol. VII of his "Oeuvres complètes". In most of these ancient inventories, the extravagance and utter improbability of many of the entries cannot escape the most uncritical. Moreover though some sort of verification seems often to be traceable even in Merovingian times, still the so called authentications which have been printed of this early date (seventh century) are of a most primitive kind. They consist in fact of mere labels, strips of parchment with just the name of the relic to which each strip was attached, barbarously written in Latin. For example "Hic sunt reliquias sancti Victuriepiscopi, Festivitate Kalendis Septembris", "Hic sunt patrocina sancti Petri et Paullo Roma civio", etc.

It would probably be true to say that in no part of the world was the veneration of relics carried to greater lengths with no doubt proportionate danger of abuse, than among Celtic peoples. The honor paid to the hand bells of such saints as St. Patrick, St. Senan, and St. Mura the strange adventures of sacred remains carried about with them in their wanderings by the people under stress of invasion by Teutons and Northmen the

prominence given to the taking of oaths upon relics in the various Welsh codes founded upon the laws of Howell the Good, the expedients used for gaining possession of these treasures, and the numerous accounts of translations and miracles, all help to illustrate the importance of this aspect of the ecclesiastical life of the Celtic races.

IV. TRANSLATIONS

At the same time, the solemnity attached to translations was by no means a peculiarity of the Celts. The story of the translation of St. Cuthbert's remains is almost as marvelous as any in Celtic hagiography. The forms observed of all-night vigils, and the carrying of the precious remains in "feretories" of gold or silver, overshadowed with silken canopies and surrounded with lights and incense, extended to every part of Christendom during the Middle Ages. Indeed this kind of solemn translation (*elevatio corporis*) was treated as the outward recognition of heroic sanctity, the equivalent of canonization, in the period before the Holy See reserved to itself the passing of a final judgment upon the merits of deceased servants of God, and on the other hand in the earlier forms of canonization Bulls it was customary to add a clause directing that the remains of those whose sanctity was thus proclaimed by the head of the Church should be "elevated", or translated, to some shrine above ground where fitting honor could be paid them.



Translation of the Skull of St. Simon Stock.

This was not always carried at once. Thus St. Hugh of Lincoln, who died in 1200, was canonized in 1220, but it was not until 1280 that his remains were translated to the beautiful "Angel Choir" which had been constructed expressly to receive them. This translation is noteworthy not only because King Edward I himself helped to carry the bier, but because it provides a typical example of the separation of the head and body of the saint which was a peculiar feature of so many English translations. The earliest example of this separation was probably that of St. Edwin, king and martyr; but we have also the cases of St. Oswald, St. Chad, St. Richard of Chichester (translated in 1276), and St. William of York (translated 1284). It is probable that the ceremonial observed in these solemn translations closely imitated that used in the enshrining of the relics in the *sepulcrum* of the altar at the consecration of a church while this in turn, as Mgr. Duchesne has shown, is nothing but the development of the primitive burial service the martyr or saint being laid to rest in the church dedicated to his honor. However, the

carrying of relics is not peculiar to the procession, which takes place at the dedications of a church. Their presence is recognized as a fitting adjunct to the solemnities of almost every kind of procession, except perhaps those of the Blessed Sacrament, and in medieval times, no exception was made even for these latter.

V. FEAST OF RELICS

It has long been customary especially in churches, which possessed large collections of relics, to keep one general feast in commemoration of all the saints whose memorials are there preserved. An Office and Mass for this purpose will be found in the Roman Missal and Breviary, and though they occur only in the supplement *Pro aliquibus locis* and are not obligatory upon the Church at large, still this celebration is now kept almost universally. The office is generally assigned to the fourth Sunday in October. In England before the Reformation, as we may learn from a rubric in the Sarum Breviary, the *Festum Reliquiarum* was celebrated on the Sunday after the feast of the Translation of St. Thomas of Canterbury (7 July), and it was to be kept as a greater double "wherever relics are preserved or where the bodies of dead persons are buried, for although Holy Church and her ministers observe no solemnities in their honor, the glory they enjoy with God is known to Him alone."

ICHRusa – Internal Standards Document

The saints occupy a most significant position within the universal church. The ICHRusa has created this *internal document* for use by members. This document will be recognized as the ICHRusa **internal standards document**. The **ISD** will address the classification of relics and their relative order within each class, i.e.: *first class, second class, and third class*. We will also present and address in a separate section, the proper liturgical practices relating to the public veneration of relics.

We recognize that these standards and practices are not wholly sanctioned by the Catholic and/or the Orthodox churches. The Catholic Church and the organized Orthodox churches have different views and requirements in the area of relics. The culmination of this **ISD** has come from the involvement and cooperation of active religious and official church documents of the aforementioned Churches. What we have attempted to accomplish is a better understanding and appreciation of (and for) the remains and mementoes left for us by our Christians predecessors and return them to the rightful dignity they so rightly deserve.

SACRED RELICS

The Collectio Rerum Liturgicarum of Rev. Joseph Wuest, C.S.S.R., Latin - 1889
Matters Liturgical by Rev. Thomas Mullaney, C.S.S.R., English translation - 1925

168. Authenticity of Relics. Only those relics can be honored with a public cult in churches, even though exempt, which are certified as genuine in an authentic document of a Cardinal, a local Ordinary, or an ecclesiastic to whom the faculty of authenticating relics has been granted by apostolic indult (c. 1283, 1).

b) Without a special mandate a Vicar General cannot authenticate a relic, even if there is merely question of authenticating a relic taken from a relic already duly authenticated, or of issuing a new certificate of authenticity, or of placing a seal upon an authenticated relic (c. 1283, 2; CODE COMM.: JULY 17, 1933).

c) Local Ordinaries shall prudently withdraw from public veneration any relic, which they know is certainly not authentic (c. 1284).

d) If the documents of their authenticity have been lost as a result of civil disturbance or some other mishap, sacred relics shall not be exposed for public veneration without the express approval of the local Ordinary; this approval cannot be given by the Vicar General without a special mandate (c. 1285, 1).

e) What is stated above (d), does not apply to ancient relics. These shall be venerated in the same way as heretofore, unless for reasons that are certain it is evident that the relics are false or supposititious (c. 1285,2).

f) Local Ordinaries shall not permit questions regarding the authenticity of sacred relics to be agitated, when they rest on mere conjectures, prejudices, or only probable arguments; this is particularly to be observed if the language is derisive or contemptuous, or if the questions are raised in sermons or in books, newspapers, or periodicals intended to foster piety (c. 1286).

g) Whoever makes false relics or whoever knowingly sells or distributes or exposes false relics for public veneration, incurs *ipso facto* an excommunication reserved to the Ordinary (c. 2326).

169. Care and Custody of Relics.

A *distinguished relic* cannot be validly alienated or permanently transferred to another church without the permission of the Holy See; this ruling also holds for any relic which belongs to a particular church and is an object of great veneration on the part of the faithful (c. 1281, 1).

b) A *distinguished relic* of a Saint or of one beatified cannot be kept in a private home or in a private oratory without the express leave of the local Ordinary. If a sacred relic is not distinguished, it may be kept in a private home and be piously worn by the faithful, though it shall always be treated with due honor (c. 1282,1-2).

c) The following relics of the Saints and of the Blessed are to be considered **distinguished relics** in the sense of the word as used above (a-b):

The body: the head; the arm; the forearm; the heart; the tongue; the hand; the leg; that part of the body in which a Martyr suffered, provided that it is entire and not small (c.1281,2).

d) If the pectoral cross of a Bishop contains a relic of the true Cross, the relic passes at his death to the cathedral church and shall be transmitted to his successor. If the deceased was Bishop over more than one diocese at the time of his death, the relic passes to the Cathedral church of the diocese in which he died; if he did not die in the territory of any of his dioceses, the relic passes to the cathedral church of that one of his dioceses in which he last was (c. 1288).

e) It is an impious thing to sell sacred relics. Great care shall therefore be taken lest sacred relics and especially relics of the true Cross come into the possession of non-Catholics or lest such relics be sold on the occasion especially of the disposal of inheritances and of the alienation of property wholesale; this is the responsibility of local Ordinaries, vicars forane, and all others having the care of souls (c. 1289, 1). Concerning

the prohibition to buy a sacred relic under any pretext whatever, see Cong. Indulg. et Reliq.: Deer. 443 of Dec. 21, 1878 (THBOL. MOB.: i, N. 413 AD 3, NOTE 2).

f) Rectors of churches and others whom it concerns shall be most vigilant lest the sacred relics committed to their care be in any way profaned, or be destroyed through the carelessness of others, or be kept in an unbecoming manner (c. 1289, 2).

g) Concerning the proper custody of relic collections belonging to cathedral and other large churches, see Eph. Lit.: LIV, pp. 24-28.

170. Relics of the Cross.

What is here said in regard to relics of the true Cross is to be understood as applying to any authentic relic of the Passion (S.R.C. 3966).

b) A relic of the Cross may not be exposed for public veneration, if the relic of a Saint is enclosed with it in the same reliquary; the relic of the Cross must be enclosed and sealed in its own proper reliquary (c. 1287, 2).

c) A relic of the Cross may not be exposed for public veneration on or in front of the Blessed Sacrament tabernacle, any custom to the contrary notwithstanding (S.B.C. 2740, i; 2906). Neither is it fitting to expose such a relic between the altar candlesticks, the proper place being the middle of the altar in front of the crucifix (EPH. LIT.: LIV, P. 42 AD 5). But if neither the middle of the main altar nor the middle of a side altar can be used because of the Blessed Sacrament tabernacle in the one case and the inconvenient location of the altar in the other, the exposition may be held on a table covered with a white cloth and placed inside the sanctuary.

d) It is not forbidden to expose a relic of the Cross on an elevated stand. Nor is it forbidden to expose such a relic under a canopy or to carry it under a canopy in procession, provided that the use of a canopy is sanctioned by long-standing custom and that the relic of a Saint is not exposed or carried with the relic of the Cross, even in a separate reliquary (S.B.C. 2647; 2854).

e) If a relic of the Cross is exposed in an ostensorium, the latter should be clearly distinguishable from the Blessed Sacrament monstrance by its size, shape, and ornamentation. The reliquary containing the relic and the ostensorium are brought out beforehand to the place where the exposition is to be; but up to the time of the exposition the ostensorium and the reliquary should be covered with a red veil (DB CABPO MORBTTI: N. 2008).

f) For the exposition of a relic of the Cross there shall be at least four lighted candles on the altar or table of exposition. If Mass is said before the exposed relic, these four candles are required in addition to those required for the Mass (see n. 155 k, m).

g) To expose a relic of the Cross, a priest wears surplice and stole with or without a cope. If the exposition is merely for the sake of a solemn procession or is to be preceded by a solemn procession, the celebrant comes to the place of exposition in amice, alb, cincture, stole, and cope; the sacred ministers are vested in amice, alb, cincture, dalmatic, and tunic. A humeral veil is not used by the celebrant, except while blessing the faithful with the relic at the end of the exposition and while carrying the relic in procession. The color of the vestments is red, except that black may be used on Good Friday where this is customary (S.H.C. 2769, x AD 2; 2854; 3256; DB CARPO-MOKBTTI: N. 2010).

h) To expose a relic of the Cross, a priest should, if possible, be assisted by a thurifer and by two acolytes with lighted candles. On coming to the place of exposition, the priest removes his biretta, hands it to the first acolyte, makes a profound bow of the head to the veiled relic on the altar or table, and kneels for a brief moment in prayer. He then rises, goes up to the altar or table, unveils and exposes the ostensorium with the relic, makes a simple genuflection to the exposed relic, descends, and (remaining standing) puts incense into the thurible with the customary blessing. The incensation follows as explained in the following paragraph.

i) A relic of the Cross is always incensed with three double swings and in a standing position, even on Good Friday; a profound bow of the head is made before and after the incensation (S.R.C. 2324, ii; 2769, x AD I; 2854).

j) The following are the times when a relic of the Cross shall be incensed: after it has been exposed; before it is taken up to be carried in procession; before blessing the faithful with it at the close of an exposition. During a procession it may be incensed continuously by two thurifers (S.H.C. 2854). At solemn Mass or Vespers in presence of an exposed relic of the Cross, the latter is incensed with the altar crucifix and not with a distinct incensation (S.K.C. 4026, i).

k) During a procession with a relic of the Cross all shall walk with uncovered head, whether they are wearing a sacred vestment or not and whether they are inside or outside the church (n. 132 g).

l) During exposition of a relic of the Cross the biretta is worn as usual by clerics saying Office in choir (S.R.C. 2722, ii).

m) Anyone passing in front of a relic of the Cross exposed shall make a simple genuflection (S.R.C. 2390, vii; 2722, ii; 2747; 2854). This shall also be observed at Mass and Vespers by the celebrant and his assistants: on arriving at the altar from the sacristy and on leaving the altar for the sacristy; on leaving the middle of the altar for the bench and on returning; when passing the middle of the altar during the incensations (S.R.C. 2722, i; 2854; 3966). It is to be noted however, that all special genuflections to the relic are omitted if the Blessed Sacrament is reserved at the same altar.

n) Whenever a priest is publicly blessing the faithful with a relic of the Cross, he shall do so in silence (S.R.C. 2722, iii; 2854).

o) A priest may offer a relic of the Cross to the faithful to kiss, without having to expose it on the altar (S.R.C. 2769, x AD 4). He shall wear a surplice and red stole, unless he has just celebrated a low Mass in which case he may remain at the altar and merely lays aside his maniple (S.B.C. 2704, v). In presenting the relic to be kissed, he may pronounce some such formula as: *Per Crucern et Passionern suam liberet te Christus ab omni malo* (DB CAKPO-MOHBTTI: N. 2019).

p) While a relic of the Cross is on the altar before or after exposition or in its usual place in the sacristy, those passing before it shall reverence it with a profound bow of the head (S.B.C. 2324, m; 2854).

171. Relics of the Saints. Relics of the Beatified may not be venerated publicly in churches or carried in processions without a special indult of the Holy See; but this indult is to be considered included in the indult to celebrate in a particular church the Office and Mass of a *Beatus* (c. 1287, 3).

- b)** To be publicly venerated, relics of the Saints or of the Beatified must be bodily relics or objects which have been sanctified by close contact during life with the person of the Saint or the *Beatus*, as e.g. garments or instruments of martyrdom. Exudations from their bones or objects which have been touched to their bodily relics or to the place of their burial may not be venerated publicly (EPH. LIT.: LIV, p. 41 AD 2; DB CABPO-MOHBTTI: N. 1979).
- c)** Bodily relics may be either simple or distinguished; concerning the latter, see n.169 c.
- d)** To be publicly venerated, relics of the Saints or of the Beatified must be enclosed and sealed in a reliquary or case (c. 1287, 1); the reliquary or case may contain relics of a number of Saints, but not a relic of the Cross (c. 1287, 2; N. 170 B).
- e)** It is forbidden to expose the relic of a Saint on or in front of the Blessed Sacrament tabernacle, and every contrary custom must be eliminated (S.B.C. 2613, vi; 2740, i; 2906; SEE NN. 147 M-N; 170 c).
- f)** It is forbidden to expose the relic of a Saint on an altar where the Blessed Sacrament is also exposed (S.B.C. 2365, i). If the relic is exposed on the altar on the occasion of the feast of the Saint, it is not allowed to have even exposition with the ciborium on the same altar, unless the relic is removed or at least veiled (S.B.C. 2779; EPH. LIT.: LIV, p. 42 AD 7). But the exposition of the relic need not be discontinued, if the Blessed Sacrament is exposed at another altar; in this case) however) the kissing of the relic and blessing of the faithful with it shall be omitted, as long as the Blessed Sacrament remains exposed (S.B.C. 4059, ii). Neither is it strictly necessary to discontinue the exposition of relics between the candlesticks, if the exposition of the Blessed Sacrament is to be of short duration (EPH. LIT.: LVI, P. 137 AD 6).
- g)** It is forbidden to place a pall under the relic of a Saint, when exposed (S.B.C. 2689, in; SEE N. 140 F).
- h)** It is not forbidden to expose the relic of a Saint on an elevated stand; but this should not be the stand on which the Blessed Sacrament is usually exposed or one intended for Exposition of the Blessed Sacrament. It is however under all circumstances strictly forbidden to expose the relic of a Saint under a canopy or to carry such a relic under a canopy in procession (S.B.C. 2647; 2854; 2951, i; DB CABPO-MOBETTI: N. 1991; SEE NN. 164 A; 170 D).
- i)** If a relic of a Saint is exposed in an ostensorium, the latter should be at once distinguishable from the Blessed Sacrament monstrance by its size, shape, and ornamentation (S.B.C. 3697, xiv; S.L.: iv, QTJ, 365 AD ii; EPH. LIT.: LIV, P. 151) ; see relic-ostensorium in altar illustration near the beginning of the Missal. The reliquary containing the relic and the ostensorium are brought out beforehand to the place where the exposition is to be; but up to the time of the exposition the ostensorium and the reliquary should be covered with a veil which shall be red for a Martyr but otherwise white (DE CARPO-MOBETTI: N. 1990).
- j)** For the exposition of a relic of a Saint or a *Beatus* there shall be at least two lighted candles on the altar or the table of exposition; this shall be observed, even when relics are exposed between the altar-candlesticks on feast days. If Mass is said before the exposed relic, these two candles are required in addition to the candles required for the Mass (S.B.C. 2067, ix; 3029, xiii; 3204; EPH. LIT.: LIV, P. 41, NOTE 15; P. 101 AD 9; SEE N. 155 L-M).
- k)** To expose a relic of a Saint, a priest wears surplice and stole. If the exposition is merely for the sake of a solemn procession or is to be preceded by a solemn procession, the celebrant comes to the place of exposition in amice, alb, cincture, stole, and cope; the

sacred ministers are vested in amice, alb, cincture, dalmatic, and tunic. A humeral veil is not used by the celebrant, even while blessing the faithful with the relic at the end of the exposition or while carrying the relic in procession. The color of the vestments is red for a Martyr, but otherwise white (B.B. : x, c. xiv; DB CABPO-MOBETTI: NN. 1992-1993).

l) In exposing a relic of a Saint, the priest should, if possible, be assisted by two acolytes with lighted candles and, if the relic is to be incensed, by a thurifer also. On coming to the place of exposition, the priest removes his biretta, hands it to the first acolyte, makes a slight bow of the head to the veiled relic on the altar or table, unveils and exposes the ostensorium with the relic, makes a slight bow of the head to the exposed relic, and descends. If the relic is to be incensed, he remains standing and puts incense into the thurible with the customary blessing; the incensation follows as explained in the following paragraph.

m) The relic of a Saint is always incensed with two double swings and in a standing position; a slight bow of the head is made before and after the incensation (S.B.C. 2535; DB CABPO-MOBETTI: N. 1992).

n) The incensation of a relic of a Saint is not prescribed outside of Mass and Vespers when solemnly celebrated. It is allowed nevertheless at the following times: after the relic has been exposed; before it is taken up to be carried in procession; before blessing the faithful with it at the close of an exposition. During a procession the relic may be incensed continuously and, if it is a distinguished relic, by two thurifers (N. 169 c; DB CAHPO-MORBTTI: N. 1994).

o) Relics of the Saints placed between the candlesticks of the altar on solemn feasts are incensed at solemn Mass and Vespers as explained in n. 165 a-b.

p) Those who carry the relic of a Saint in procession must under all circumstances walk with uncovered head. If the relic is carried by the celebrant alone, the sacred ministers shall also remove their birettas (n. 132 k).

q) If a blessing is given with a relic of a Saint after it has been exposed, all shall kneel, even Canons; but the giving of the blessing at the close of an exposition is not obligatory (S.B.C. 1711, i; 2483, v; 4243, vn).

r) In publicly presenting to the faithful a relic of a Saint to be kissed, a priest shall wear surplice and stole; but if he has just celebrated Mass and does not first retire to the sacristy, he merely lays aside the maniple. In presenting the relic, he may pronounce some such blessing as: *Per merita et intercessionern Sancti N concedat tibi Dnus salutem et pacern* (S.R.C. 2704; v; S.L.: iv, QTJ. 365 AD v).

s) Concerning the relics to be placed in the sepulcher of an altar, see n. 9 d-g and n. 61 a-c (fixed altar) and n. 73 a-b (sacred stone).

172. Feast of a Distinguished Relic. If a church or a public or semi-public oratory possesses a distinguished relic of a Saint, it has by law the privilege of celebrating in the Office and Mass the feast of the Saint on the day assigned in the Roman Martyrology. The use of the privilege is not obligatory, unless the feast has already been introduced and is sanctioned by custom or unless the relic is kept in a church or oratory of a religious institute of which the Saint is a member (S.K.C. 4317, i).

b) Under penalty of not satisfying one's obligation to the divine Office the above privilege cannot be used except under the following conditions: the Saint must be named in the Roman Martyrology; the relic must be a distinguished relic as explained in n. 169 c; it

must be entire and not mutilated; and it must be duly authenticated as truly belonging to the Saint in question (B.B.: ADD., n AD 2 E; S.B.C. 361, ii; 460, ii-iii; 555; 853; 1234, i; 1334, ii-iii; 1460; 1603. i-iii; 1670; 1722; 1815, ill; 1853; 2180, ii; 2228; 4317, i).

c) An exposition of the relic is not required, in order to celebrate the feast of the relic (S.H.C. 4186, ii; S.L.F.: ii, N. 198).

d) The feast is celebrated under minor double rite, unless for another reason the church or oratory must celebrate the feast on that day under a higher rite. If the relic is kept in a church or oratory of a religious institute of which the Saint is a member, the feast is celebrated as a second class double. The Office is said by the clergy strictly attached to the service of the church, the Mass by any priest celebrating in the church on that day (S.K.C. 4317, i; S.L.P.: ii, N. 198).

e) The feast has the character of a strictly proper feast of the church. Other things being equal, it is therefore to be preferred in occurrence and in the order of reposition and transfer and commemoration to a feast of the universal Church with the exception of a Sunday and of a privileged vigil or feria or octave; in concurrence, it is not preferred to a feast of the universal Church, other things being equal (B.B.: ADD., ii AD 2 B).

f) If perpetually impeded by a feast of higher rank, the feast of a relic is transferred to the first free day following (B.B.: ABD., V, 1).

g) If no special Office is assigned for the feast in the Breviary, the Office is taken from the appropriate Common. If the feast is of minor double rite, the antiphons and psalms at all the Hours and the verse for each Nocturn are taken from the current ferial day in the Psalter, while the Lessons of the I Nocturn are from the occurring Scriptures according to the rubrics.

h) If no special Mass is assigned for the feast in the Missal, the Mass is taken from the appropriate Common. Concerning the *Credo*, see n. 228 a ad 7.

i) If the feast is a second class double and if the Saint is named in the calendar with a companion Saint, the two Saints are not separated, provided that they are related by ties of consanguinity or affinity; otherwise, the companion Saint must be transferred or commemorated or omitted, according to the rubrics. If the feast is of minor double rite and if the Saint is named in the calendar with a companion Saint, the two Saints are not separated, provided that the feast of the companion Saint is of minor double rite. Neither are the two Saints separated if the feast of the companion Saint is of simple rite in the calendar, provided that the two Saints are related by ties of consanguinity or affinity or that they died in the same place and at the same time and for the same reason; otherwise, the feast of simple rite can only be commemorated in the Office and Mass of the feast of the relic, according to the rubrics. In all cases where the Saint of the relic and the companion Saint are not separated, the name of the former must be mentioned first in the oration; the same precedence is followed in the Lessons of the II Nocturn, if the history of each Saint is recorded in the Breviary separately (B.B.: ADD., ix, 4-5; IN NOV. BUBB.: P. 140).

j) If a feast of the Holy Relics has been granted by the Holy See to a diocese or religious institute, it shall be observed by all who follow the calendar of the diocese or institute, even in churches and oratories which do not possess a distinguished relic. The Office and Mass of this feast are proper, and the color is red (S.B.C. 2492; 4314).

k) Though a common feast of the Holy Relics must be celebrated as explained in the preceding paragraph, it does not supplant the privilege of a special feast given by law to an individual church by reason of its possession of a distinguished relic. Neither does the

obligation to celebrate a common feast abrogate a particular indult whereby one feast is given to an individual church in honor of all the Holy Relics which it possesses (EPH. LIT.: xii, p. 277 AD 2; LVI, p. 177).

Relic Classification:

What we have attempted to do is consider what has become obvious to the multi-denominational array of relic guardians. The current standards for relic classification are noticeably different between the Catholic and Orthodox Churches. We have found that this is difficult, confusing, and sometimes personally troubling to have to pigeonhole a relic into the existing three relic classes.

To the existing and widely accepted first class, second class, and third class, the ICHRusa has added three additional categories to each class. The proposed ICHRusa **ISD** relic classification will be:

First Class - The bodies of saintly persons or any of their integrant parts, such as limbs, ashes, and bones.

1st Order: *Distinguished relics* - the body: *the head; the arm; the forearm; the heart; the tongue; the hand; the leg; that part of the body in which a Martyr suffered, provided that it is entire and not small.*

2nd Order: Altar stone, Antimension, relic of approved Eucharistic miracle [flesh – blood of DNJC], relic required for placement in a consecrated fixed [permanent] altar according to the new norms, bone (ex ossibus) larger than 2 1/2 inches.

3rd Order: Relics confected in thecae by the Catholic Church or mounted in wax by Orthodox churches. This also applies to unmounted authenticated small 1st class relics.

Second Class - *Objects that have come in physical contact with living Saints and are thereby sanctified (for instance, the instruments wherewith a martyr has been tortured, the chains by which he was bound, the clothes he wore, objects he used).*

1st Order: *Relics of the Cross*, relics of the true Cross is to be understood as applying to any authentic relic of the Passion.

2nd Order: Complete personal item, letter and/or writing of Saint.

3rd Order: Relics confected by Religious Communities, small pieces of garments attached to prayer cards while individual progressed through the process, i.e.; Servant of God and Venerable.

Third Class - *Bits of cloth touched to an actual 1st or 2nd class relic.*

1st Order: large piece of original coffin [21/2 inches], burial linen, garment that adorned the incorrupt body of a Saint, Veil of Our Lady of Loreto, Effigy touched to the Veil of Veronica, replica's of the Nails that crucified DNJC. **DOCUMENTED**

2nd Order: Prayer cards, hand made cloth ovals, and mementoes confected by Religious Orders and/or Communities. **SEALED but UNDOCUMENTED**

3rd Order: Item from the birthplace, site of Martyrdom, place of natural death, burial [grave] site, or significant Biblical location. Cloth or item touched to a major reliquary within a recognized shrine or tomb. Manufactured medals from private companies in Rome, distributed as souvenirs.

Shrines that are reputed to house relics

SAINT

CHURCHES IN ROME
REPUTED TO CONTAIN RELICS

Abdon & Sennen	<i>San Marco</i>
Abundantius (Abundius)	<i>Il Gesu, St. Cosmos & Damian, Santa Maria in Aracoeli</i>
Achilleus	<i>Santi Nereo & Achilleo (Via Appia)</i>
Adalbert	<i>San Bartolomew all' Isola</i>
Adria (Greek)	<i>Sant' Agata dei Goti</i>
Adrian	<i>Formerly in Sant' Adriano</i>
Agapitus I (P)	<i>Santa Maria in Via Lata</i>
Agatha	<i>Sant' Agata dei Goti</i>
Agnes	<i>Sant' Agnese fuori le Mura.</i> Head reputed to be in Scala Sancta
Alexander I (P)	<i>Santa Maria in Trastevere, San Lorenzo in Lucina, Santa Sabina</i>
Alexius	<i>Sant' Alessio</i>
Alexis Falconieri	<i>Santa Cecilia</i>
Aloysius Gonzago	<i>Sant' Ignazio</i>
Anatasia of Rome	<i>Santa Maria della Pace</i>
Anatasia	<i>Sant' Anatasia</i>
Anatasius the Persian	<i>Santi Vincenzo ed Anatasio</i>
Andrew	<i>Sant' Andrea al Quirinal</i> Head in St. Peter's returned to Greece in 1964
Anterus (P)	<i>San Sisto Vecchio</i>
Aurelia of Rome	<i>Santa Maria degli Angeli</i>
Auxentius	<i>Sant' Apollinare</i>
Balbina	<i>Santa Balbina, Santa Maria in Domnica</i>
Barbara	<i>Santa Maria in Campitelli</i>
Bartholomew	<i>San Bartolomeo all' Isola</i>
Basilissa	<i>Santa Maria della Pace, San Paolo fuori le Mura</i>

Beatrice	<i>San Nicola Carcere</i>
Benedict Joseph Labre	<i>Santa Maria dei Monte</i>
Bibiana	<i>Santa Bibiana</i>
Boniface of Tarsus	<i>Sant' Alessio</i>
Bridget of Sweden	<i>San Lorenzo in Panisperna</i>
Caesarius	<i>San Cesareo, The Lateran (arm)</i>
Caesarius & Julian	<i>Santa Croce in Gerusalemme</i>
Caius (P)	<i>Santa Susanna</i>
Cajetan	<i>Sant' Andrea della Valle</i>
Calepodius	<i>Santa Maria in Trastevere</i>
Calixtus I (P)	<i>Santa Maria in Trastevere, Santa Maria in Cosmedin, San Sebastiano</i>
Camillo de Lellis	<i>Santa Maria Maddalena</i>
Carlo de Sezzo	<i>San Francesco a Ripa</i>
Carpophorus	<i>Santi Quattro Incoronati</i>
Castus	<i>Santa Maria in Trastevere</i>
Catherine of Siena	<i>Santa Maria Sopra Minerva, Santi Domenico e Sisto</i>
Cecilia	<i>St. Cecilia</i>
Celsus & Julian	<i>Santi Celso & Giuliano, San Paolo fuori le Mura</i>
Charles Borromeo	<i>San Carlo al Corso</i>
Christopher	<i>San Pietro, San Pietro in Vincoli, Santa Maria del Popolo</i>
Chrysanthus & Daria	<i>Sant' Apostoli</i>
Chrysogonus	<i>San Crisogono</i>
Clement of Rome	<i>San Clemente</i>
Concordius	<i>Santi Luca e Martino</i>
Cornelius	<i>Santa Maria in Trastevere</i>
Corona	<i>Santa Maria in Trastevere</i>
Coronatus	<i>Santa Maria in Cosmedin</i>
Cosmas & Damian	<i>Santi Cosma & Damiano</i>
Crispin & Crispinian	<i>San Lorenzo in Panisperna</i>
Cyprian & Justina	<i>The Lateran, San Pietro</i>
Cyr & Julitta	<i>Santa Maria in Campitelli</i>
Cyriaca	<i>Santa Maria in Domnica</i>
Cyriacus & Company	<i>Santa Maria in Via Lata</i>
Cyril & Methodius	<i>San Clemente</i>
Cyrilla	<i>Santa Maria in Cosmedin, San Martino dei Monte</i>
Dalmatius	<i>Santa Maria in Trastevere</i>
Damasus I (P)	<i>San Lorenzo in Damaso</i>
Daria & Chrysanthus	<i>Sant' Apostoli</i>
Demetria & Defrosa	<i>Santa Bibiana</i>
Dionysius	<i>San Silvestro in Capite</i>
Dominic	<i>Santa Maria Maggiore</i>
Domione	<i>Baptistery of the Lateran</i>
Dominanda & Paulina	<i>Sant' Agata dei Goti</i>
Domitilla	<i>San Cesareo</i>
Dorothea	<i>Santa Dorothea, Santa Maria in Trastevere</i>
Emerentiana	<i>Sant' Agnese fuori le Mura</i>

Epiphanius	<i>Santa Luca e Martino</i>
Eugenius III (P)	<i>Sant'Apollinare</i>
Eulalia	<i>Santa Maria degli Angeli</i>
Eusebius of Rome	<i>San Lorenzo in Lucina, San Sebastiano</i>
Eusebius of Vercelli	<i>Sant' Eusebio</i>
Eustace & Theophista	<i>Sant' Eustachio</i>
Eustrasius	<i>Sant'Apollinare</i>
Eutychius	<i>San Lorenzo in Damaso, San Sebastiano</i>
Eventius	<i>Santa Sabina</i>
Exuberantius	<i>San Bartolomeo all' Isola</i>
Fabian	<i>San Martino ai Monti, Santa Prassede, San Sebastiano</i>
Faustinus & Jovita	<i>San Nicola in Carcere, Santa Maria del Popolo</i>
Felician & Primus	<i>San Stefano Rotonda</i>
Felicitas & Sons	<i>Santa Susanna</i>
Felicissimus	<i>Santa Maria in Trastevere</i>
Felicola (Felicula)	<i>San Lorenzo in Lucina, Santa Prassede</i>
Felix I (P)	<i>San Sisto Vecchio</i>
Felix II (P)	<i>Santi Cosma e Damiano</i>
Felix III (P)	<i>San Paulo fuori le Mura</i>
Felix of Cantalice	<i>Santa Maria della Concezione</i>
Flavius Clement (Cousul)	<i>San Clemente</i>
Flavia Domitilla	<i>Santi Nereo e Achilleo</i>
Florentius	<i>Santa Maria in Trastevere</i>
Francesca Romana	<i>Santa Francesca Romana</i>
Francis Borgia	<i>Il Gesu</i>
Francis Caracciolo	<i>San Lorenzo in Lucina</i>
Francis Xavier	<i>Il Gesu</i>
Gabinus	<i>Santa Susanna</i>
Galla	<i>Santa Maria in Campitelli</i>
Gaspere del Bufalo	<i>Santa Maria in Trivio</i>
Gaudentius	<i>Santi Luca e Martino</i>
Genesisius	<i>Santa Susanna</i>
George	<i>San Giorgio in Velabro</i>
Getulus	<i>Sant'Angelo in Percheria</i>
Gregory the Great, P.	<i>San Gregorio Magno, San Pietro</i>
Gregory of Nazianzus	<i>Santa Maria in Campitelli</i>
Helena	<i>Santa Maria in Aracoeli(questionable)</i>
Hilary, P.	<i>San Lorenzo fuori le Muri</i>
Hippolytus of Rome	<i>Sant'Agata dei Goti, San Lorenzo in Damaso</i>
Hyacinth of Rome	<i>San Giovanni dei Fiorentini</i>
Ignatius of Antioch	<i>San Clemente</i>
Ignatius Loyola	<i>Il Gesu</i>
Imperia	<i>Santa Francesca Romana</i>
James the Lesser	<i>Sant'Apostoli, San Crisogono</i>
Jerome	<i>somewhere in Santa Maria Maggiore</i>
John the Baptist	<i>San Silvestro in Capite</i>

John Baptist de Rossi	<i>Santa Trinita dei Pellegrini</i>
John Berchmans	<i>Sant' Ignazio</i>
John the Calybite	<i>San Giovanni Calybite, San Lorenzo in Damaso</i>
John & Paul	<i>Santi Giovana e Paulo</i>
Joseph Calasanctus	<i>San Pantleo</i>
Jude	<i>San Pietro</i>
Julius I, P.	<i>Santa Maria in Trastvere (unsubstantiated)</i>
Lawrence of Rome	<i>San Lorenzo fuori le Muri</i>
Leo II, P.	<i>San Pietro</i>
Leo III, P.	<i>San Pietro</i>
Leonard of Port Maurice	<i>San Buonaventura</i>
Lucilla	<i>Santa Francesca Romano</i>
Lucius, P.	<i>San Sisto Vecchio</i>
Marcellian & Mark	<i>Santi Cosma & Damiano, San Nicolo, Santa Prassede</i>
Marcellinus & Peter	<i>Santi Marcellino e Pietro, San Nicola in Carcere</i>
Marcellus, P.	<i>San Bartolomeo, San Marcello</i>
Marius	<i>Santa Maria in Vallicella</i>
Mark, P.	<i>San Marco</i>
Martin I, P.	<i>San Martino ai Monti</i>
Martina	<i>Santi Luca e Martino</i>
Mary of Egypt	<i>San Pietro, San Pietro in Vincloa, San Paulo, San Giorgio, Santa Cecilia, Santa Sabina</i>
Matthias	<i>Santa Maria Maggiore</i>
Maurus	<i>Santa Maria in Vallicella</i>
Maximus	<i>Santa Cecilia</i>
Methodius	<i>San Clemente</i>
Monica	<i>Sant' Agostino</i>
Nemesius	<i>Santa Francesca Romano</i>
Neone	<i>Sant' Agata dei Goti</i>
Nereus	<i>Santi Nereo e Achilleo (Via Appia)</i>
Nicola	<i>Sant' Onofrio</i>
Novatus	<i>Santa Pudenziana</i>
Nymphas	<i>Sant' Agostino</i>
Olympias	<i>Santa Francesca Romano</i>
Orestes	<i>Sant' Apollinare</i>
Oroceus, Orocius	<i>Sant' Eusebio</i>
Onofrius, Onuphrius	<i>Sant' Onofrio</i>
Pammachius	<i>Santi Giovanni e Paulo</i>
Pancras	<i>San Pancrazio, The Lateran</i>
Papias	<i>Santa Maria in Vallicella</i>
Patrick	<i>San Marco (reputed)</i>
Paul (Ap)	<i>San Paolo fuori le Mura, The Lateran, San Bartolomeo</i>
Paul of the Cross	<i>Santi Giovanni e Paulo</i>
Paulinus of Nola	<i>San Bartolomeo all' Isola</i>
Paulinus	<i>Sant' Eusebio</i>
Pelligrinus of Falerono	<i>San Lorenzo in Lucina</i>
Peter (Ap)	<i>San Pietro, The Lateran, Sant' Andrea al Quirinale</i>

Peter Faber	<i>Il Gesu</i>
Philip (Ap)	<i>Sant' Apostoli</i>
Philip Neri	<i>Santa Maria in Vallicella</i>
Philomena	<i>Santa Prassede</i>
Pius V (P)	<i>Santa Maria Maggiore</i>
Pius X (P)	<i>San Pietro</i>
Pontian (P)	<i>San Lorenzo in Lucina</i>
Praxedes	<i>Santa Prassede</i>
Primus & Felician	<i>San Stefano Rotunda</i>
Prisca	<i>Santa Prisca</i>
Pricus	<i>Santa Maria del Popolo</i>
Prosper	<i>Santa Maria degli Angeli</i>
Protus & Hyacinth	<i>San Giovanni dei Fiorentini</i>
Pudens	<i>Santa Pudentiana</i>
Pudentiana	<i>Santa Prassede</i>
Quattro Incoronati (Four Crowned Martyrs)	<i>Santi Quattro Incoronati</i>
Quirinus, the Tribune	<i>Santa Balbina, Santa Maria in Trastevere</i>
Respicius	<i>Sant' Agostini</i>
Robert Bellarmine	<i>Sant' Ignazio</i>
Rufina & Secunda	<i>Sante Rufina e Secunda</i>
Sabina	<i>Santa Sabina</i>
Saturinus	<i>Santi Giovanni e Paolo</i>
Schloastica	<i>Monte Cassino</i>
Sebastian	<i>San Sebastian, Santi Quattro Incoronati</i>
Sennen	<i>San Marco</i>
Seraphia	<i>Santa Sabina</i>
Sergius I (P)	<i>San Martino ai Monti</i>
Severianus	<i>Santi Quattro Incoronati</i>
Severus	<i>Santi Quattro Incoronati</i>
Servulus	<i>San Clemente</i>
Simplicius (P)	<i>San Nicola in Carcere, San Pietro</i>
Siricius (P)	<i>Santa Pudentiana, Santa Prassede</i>
Smargdus	<i>Santa Maria in Via Lata</i>
Soter (P)	<i>San Silvestro in Capite</i>
Soteris, Soteris	<i>San Martino ai Monti</i>
Stanislas Kosta	<i>Sant' Andrea al Quirinale</i>
Stephen (Deacon)	<i>San Sebastiano</i>
Susanna	<i>Santa Susanna</i>
Sylvester I (P)	<i>San Martino ai Monti, San Silvestro in Capite</i>
Sylvia	<i>San Gregorio Magno</i>
Symphorosa	<i>Sant' Angelo in Pescheria</i>
Tarcissus	<i>San Silvestro in Capite</i>
Telesphorus	<i>San Pietro</i>
Teresa of Avila	<i>Santa Maria della Scala</i>
Theodolus	<i>Santa Francesca Romano, Santa Sabina</i>
Theophista	<i>Sant' Eustachio</i>

Thomas, Ap.	<i>Santa Croce in Gerusalemme</i>
Thomas of Canterbury	<i>Sant' Alessio, Santa Maria Maggiore, San Tommaso degli Inglesi</i>
Tiburtius	<i>Sant' Apollinare, Santa Cecilia</i>
Timothy	<i>San Paolo fuori le Mura</i>
Tranquillianus	<i>Santi Cosma e Damiano</i>
Tryphon	<i>Sant' Agostino</i>
Urban I (P)	<i>Santa Maria in Trastevere, San Pancrazio</i>
Valentine (P)	<i>Santa Prassede, San Sebastiano</i>
Valerian	<i>Santa Cecilia</i>
Venantius	<i>Baptistery of the Lateran</i>
Victor I (P)	<i>Santa Maria in Trastevere, San Pancrazio</i>
Victoria	<i>Santa Maria in Campitelli</i>
Victorinus	<i>Santi Quattro Incoronati</i>
Vincentius	<i>San Lorenzo in Lucina</i>
Zachary (P)	<i>San Lorenzo in Damaso, San Pietro</i>
Zeno	<i>Santa Prassede, Sant' Andrea al Quirinale, Santa Maria Coeli, Santa Maria degli Angeli</i>
Zephyrinus	<i>San Silvestro in Capite, San Sisto Vecchio</i>

Indulgences granted in relation to the Saints and their remains.

Visit to a Church or Oratory of Religious on the Feast of the Holy Founder. (Visitatio ecclesiae vel oratorii Religiosorum die festo Sancti Fundatoris)

A *plenary indulgence* is granted to the faithful, who devoutly visit a church or oratory of Religious on the Feast of the canonized Founder, and there recite one Our Father and the Creed.

Visit to the Patriarchal Basilicas in Rome. (Basilicarum Patriarchalium in Urbe visitatio)

A *plenary indulgence* is granted to the faithful, who devoutly visit one of the four Patriarchal Basilicas in Rome, and there recite one Our Father and the Creed:

1. on the titular feast;
2. on any holy-day of obligation;
3. once a year, on any other day of one's choice.

A Visit to the Stational Churches of Rome. (Stationalium Ecclesiarum Urbis visitatio)

A *partial indulgence* is granted to the faithful, who on the day indicated in the Roman Missal devoutly visit the Stational Church of Rome named for that day; but if they also

assist at the sacred functions celebrated in the morning or evening, a *plenary indulgence* is granted.

Visit to a Church or an Altar on the day of its consecration.

(Visitatio ecclesiae vel altaris die consecrationis)

A *plenary indulgence* is granted to the faithful, who visit a church or an altar on the day itself of its consecration, and there recite one Our Father and the Creed.

Visit to a Church or Oratory on All Souls Day.

(Visitatio ecclesiae vel oratorii in Commemoratione omnium fidelium defunctorum)

A *plenary indulgence*, applicable only to the Souls in Purgatory, is granted to the faithful, who on the day dedicated to the Commemoration of all the faithful departed, piously visit a church, a public oratory or -- for those entitled to use it -- a semipublic oratory.

The above indulgence can be acquired either on the day designated above or, with the consent of the Ordinary, on the preceding or following Sunday or the feast of All Saints.

The above indulgence is contained in the Apostolic Constitution The Doctrine of Indulgences, [Norm 15](#), with account being taken of proposals made to the Sacred Penitentiary in the meantime.

In visiting the church or oratory, it is required, according to [Norm 16](#) of the same Apostolic Constitution, that "one Our Father and the Creed be recited." [ed. note : see [Norm25](#) of the Enchiridion].

Use of Articles of Devotion.

(Obiectorum pietatis usus)

The faithful, who devoutly use an article of devotion (crucifix or cross, rosary, scapular or medal) properly blessed by any priest, obtain a *partial indulgence*.

But if the article of devotion has been blessed by the Sovereign Pontiff or by any Bishop, the faithful, using it, can also gain a *plenary indulgence* on the feast of the Holy Apostles, Peter and Paul, provided they also make a profession of faith according to any legitimate formula.

The above grant is taken from [Norm 17](#) of the [1967] Apostolic Constitution The Doctrine of Indulgences. Also [Norm 19](#) of the Enchiridion [1968]

Footnote : In order to bless an article or devotion properly the priest uses the prescribed formula, if there is any; otherwise, he makes a simple sign of the cross toward the article of devotion, laudably adding the words: "In the name of the Father, and of the Son, and

of the Holy Spirit". In practice, a formula is to be used in the public blessing of scapulars, while a sign of the cross suffices for other cases.

Exercise of the Way of the Cross. (Viae Crucis exercitium)

A *plenary indulgence* is granted to the faithful, who make the pious exercise of the Way of the Cross.

In the pious exercise of the Way of the Cross we recall anew the sufferings, which the divine Redeemer endured, while going from the praetorium of Pilate, where he was condemned to death, to the mount of Calvary, where he died on the cross for our salvation.

The gaining of the plenary indulgence is regulated by the following norms:

1. The pious exercise must be made before stations of the Way of the Cross legitimately erected.
2. For the erection of the Way of the Cross fourteen crosses are required, to which it is customary to add fourteen pictures or images, which represent the stations of Jerusalem.
3. According to the more common practice, the pious exercise consists of fourteen pious readings, to which some vocal prayers are added. However, nothing more is required than a pious meditation on the Passion and Death of the Lord, which need not be a particular consideration of the individual mysteries of the stations.
4. A movement from one station to the next is required.

But if the pious exercise is made publicly and if it is not possible for all taking part to go in an orderly way from station to station, it suffices if at least the one conducting the exercise goes from station to station, the others remaining in their place.

Those who are "impeded" can gain the same indulgence, if they spend at least one half an hour in pious reading and meditation on the Passion and Death of our Lord Jesus Christ.

For those belonging to Oriental rites, amongst whom this pious exercise is not practiced, the respective Patriarchs can determine some other pious exercise in memory of the Passion and Death of our Lord Jesus Christ for the gaining of this indulgence.

The Stations of the Cross

1. Jesus is condemned to death
2. Jesus bears his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Jesus is helped by Simon
6. Veronica wipes the face of Jesus

7. Jesus falls a second time
8. Jesus speaks to the women
9. Jesus falls a third time
10. Jesus is stripped of his garments
11. Jesus is nailed to the Cross
12. Jesus dies on the Cross
13. Jesus is taken down from the Cross
14. Jesus is placed in the tomb

The Compostela and the plenary indulgence

The idea of the Jubilee or [Holy Year](#), the plenary indulgence, and the *compostela*, are historically linked. The Jubilee goes back to the Old Testament ("And ye shall hallow the fiftieth year ... it shall be a jubilee unto you; and ye shall return every man unto his possession ... " - Leviticus 25,10). Taken into Christian theology, it is defined by Isidore of Seville (*Etymologies* V, 37, iii) as "a year of remission of sins". Indulgences, or remission of all or part of the time to be spent in purgatory, were at first general and partial, but by the C11th the Church was offering particularly generous indulgences to those participating in the reconquest of Spain, or making especially long and arduous journeys to the shrines of the saints. Plenary indulgences were first offered in 1095 to pilgrims to the Holy Land who died on the journey.

The Jubilee Indulgence can be obtained by pilgrims by:

- a) attending a religious service in the Cathedral privately
- b) attending as part of a group (and if we are advised ahead of time we usually mention the group during the Eucharist;
- c) reading a prayer to the Apostle on behalf of the group; the prayer consists of the reading, after the Gospel, of a text submitted previously and which is no more than a page in length, to which the celebrant of the Eucharist replies.

Adoration of the Cross. (Crucis adoratio)

A *plenary indulgence* is granted to the faithful, who in the solemn liturgical action of Good Friday devoutly assist at the adoration of the Cross and kiss it.

Use of Articles of Devotion (Obiectorum pietatis usus)

The faithful, who devoutly use an article of devotion (crucifix or cross, rosary, scapular or medal) properly blessed by any priest, obtain a *partial indulgence*.

But if the article of devotion has been blessed by the Sovereign Pontiff or by any Bishop, the faithful, using it, can also gain a *plenary indulgence* on the feast of the Holy Apostles, Peter and Paul, provided they also make a profession of faith according to any legitimate formula.

*The above grant is taken from Norm 17 of the [1967] Apostolic Constitution *The Doctrine of Indulgences*. Also Norm 19 of the *Enchiridion* [1968]*

Footnote : In order to bless an article or devotion properly the priest uses the prescribed formula, if there is any; otherwise, he makes a simple sign of the cross toward the article of devotion, laudably adding the words: "In the name of the Father, and of the Son, and of the Holy Spirit". In practice, a formula is to be used in the public blessing of scapulars, while a sign of the cross suffices for other cases.

To you, O blessed Joseph. (Ad te, beate Ioseph)

To you, O blessed Joseph, do we come in our tribulation, and having implored the help of your most holy spouse, we confidently invoke your patronage also. Through that charity which bound you to the immaculate Virgin Mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by his Blood, and with your power and strength to aid us in our necessities.

O most watchful Guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in our struggle with the power of darkness; and, as once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die holily, and to obtain eternal happiness in heaven. Amen.

partial indulgence.

Visit to an early Christian Cemetery or 'catacomb'. (Coemeterii veterum christianorum seu 'catacumbae' visitatio)

A *partial indulgence* is granted to the faithful, who devoutly visit one of the early Christian cemeteries or 'catacombs'.

Mary, Mother of Grace.
(Maria, Mater gratiae)

Mary, Mother of grace, Mother of mercy, Shield me from the enemy And receive me at the hour of my death. (*Roman Ritual*)

partial indulgence.

Remember, O most gracious Virgin Mary.
(Memorare, o piissima Virgo Maria)

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help or sought your intercession, was left unaided. Inspired with this confidence, I fly to you, O Virgin of virgins, my Mother; to you do I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen.

partial indulgence.

Holy Apostles Peter and Paul.
(Sancti Apostoli Petre et Paule)

Holy Apostles Peter and Paul, intercede for us. Guard your people, who rely on the patronage of your apostles Peter and Paul, O Lord, and keep them under your continual protection. Through Christ our Lord. Amen. (*Roman Missal*)

partial indulgence.

Veneration of the Saints.
(Sanctorum cultus)

A *partial indulgence* is granted to the faithful, who on the feast of any Saint recite in his honor the oration of the Missal or any other approved by legitimate Authority.

An indulgence of *seven years and seven quarantines* to him who shall perform the several pious works specified in No. I. on the lesser feasts of our Lord and of our Lady; for example, the Circumcision, the Holy Name of Jesus, the Transfiguration, &c.; the Visitation of the most Blessed Virgin, her Presentation, her Seven Dolours, the Holy Rosary, &c. The same indulgence, on the same conditions, for the feast of St. Joseph, spouse of the most holy Virgin, of St. Maurus, St. Placid, St. Scholastica, and St. Gertrude.

An indulgence of *one hundred days* to him who, on Fridays, shall devoutly meditate on the Passion and Death of our Lord, and say three times the Lord's Prayer and the Angelical Salutation.

An indulgence of *one hundred days* to him who, out of devotion to St. Joseph, St. Benedict, St. Maurus, St. Scholastica, or St. Gertrude, shall say the psalm Miserere, or five Paters and five Aves, begging of God that He will, by the intercession of these His Saints, preserve the Holy Catholic Church, and grant him a happy death.

POPES:

CLEMENT XI, POPE, 1649-1721.

Indulgence granted to Nevers (Church of St. Silvester), 1702 May 2.

Indulgence granted to Nevers (Church of St. Silvester). Valid for seven years, the indulgence to the followers of Christ in the district of St. Silvester in the city of Nevers, France, was granted by Pope Clement XI on May 2, 1702. It was confirmed by Edward Vallot, Bishop of Nevers, on December 29, 1702. The indulgence is written in Latin on a single vellum sheet. The manuscript is accompanied by typed and handwritten transcriptions and a typed translation in English.

THE PORTIUNCULA INDULGENCE:

THE PORTIUNCULA INDULGENCE: The first written document we have regarding this indulgence is dated October 31, 1277, some sixty years after the indulgence is said to have been granted. Typical of the saint's impetuosity and generosity of soul, he marched off to see the Pope and beg from him the coveted indulgence. The reigning **Holy Father, Honorius III**, was literally dumbfounded at the request to grant such a generous indulgence. At that time, the summer of 1216, plenary indulgences were rarely granted by the Church. Francis, however, was not to be refused. The Lord Himself had promised him, and the Roman Curia was bound to relent! The Pope finally yielded and left it to the astonished cardinals to limit the application of the new indulgence. The date set was from vespers of the first of August until sundown on the second. It is said that Francis chose this date because the feast of the Chains of St. Peter (his release from prison) is celebrated on the first of August, and Francis felt that sinners should also be freed from the chains of their sins on the day following this great feast. Furthermore, this date was the anniversary of the consecration of the Portiuncula chapel.

As Francis took his leave of the Holy Father, after obtaining the unprecedented privilege, the Pope is said to have asked if he did not wish some document to prove that his request had been officially granted. With characteristic Franciscan lightheartedness came the saint's reply: "I need nothing more than your word. Our Lady is the parchment, Christ the notary, and the angels our witnesses!"

Indulgence granted by **Pope Eugene IV** to penitents who visited Croagh Patrick 1432 A.D.

Murrisk Abbey founded nearby 1457 A.D. Ruins of the Abbey still to be seen today.

Pope Paul V granted an indulgence to visitors to the church on the Reek 1610 A.D.
First Ordnance Survey map recording pilgrimage practices 1838 A.D.
Father Stephens builds a temporary church 1883 A.D.
The present church is built on the summit 1905 A.D. It was extended in 1961.

On November 29, 1998, with the papal bull *Incarnationis Mysterium*, **Pope John Paul II** officially declared the Great Jubilee of the year 2000. According to Catholic doctrine, believers who perform certain acts of devotion during a jubilee (or Holy Year) receive plenary indulgence: they are spared temporal punishment for the sins for which they have already been absolved through confession. In modern times, jubilees have normally been observed every 25 years, but this time the impending end of the millennium makes the occasion momentous, and Rome is expected to be the destination of millions of pilgrims.

In proclaiming 2000 a Holy Year, John Paul II is following a tradition that dates back to 1300, when Boniface VIII instituted what is widely considered the first jubilee. Yet, unbeknownst to many people, even to most Catholics, Boniface's predecessor had already taken a very similar step: he granted indulgence not to people who visited Rome, but to those who traveled to a little town 70 miles away--L'Aquila.

The Assisi Pardon

The Pardon commemorates the indulgence granted to St. Francis during the official confirmation of his Rule by Pope Honorius III. This indulgence would be given anyone who went to the Porziuncola for the remissions of his sins.

This feast is celebrated from July 31 through August 2 and attracts crowds of pilgrims from all parts of the world.

Buried amidst account books for the Paradiso Brigittine monastery which are now housed in the Florentine State Archives is a simple but important document, testifying to the internationalism of the Brigittine movement and the importance of St Birgitta of Sweden throughout Europe/Archivio di Stato di Firenze, Monastero di Santa Brigida detto del Paradiso 79./.

The document in question was written at Vadstena in 1397; it gives the canonization bull concerning Saint Birgitta and the Saint Peter in Chains indulgence granted to Vadstena; its scribe is Johannes Johannis of Kalmar in Sweden who became a monk deacon in 1404, who was to travel to Reval in Estonia in 1407 to aid in establishing the monastery there of Mariendal, and to London in England in 1415-1416 to aid in establishing Syon Abbey, and then to Låland in Denmark in 1417 to assist in establishing Maribo.

It was likely acquired by that monastery in order to validate St Birgitta's canonization and the indulgences granted to her Order of Saint Saviour and to St Birgitta's monasteries /A good discussion of these indulgences occurs in British Library, Harleian 2321, giving a sermon on the Pardon of Syon, noting that it is that of Saint Peter in Chains and of St Francis' Portiuncula, continuing by discussing St Birgitta's pilgrimages to the Stations of

Rome and Jerusalem, and noting the Pardon of Jerusalem likewise earned by it, fols. 17v-63./.

On the basis of testimony by many, including Queen Margaret of Sweden, the Pope declares Birgitta to be a saint and establishes her feast day on the day of her death, July 23. Two grants of indulgence by Pope Urban VI follow, the first giving the St Peter in Chains indulgence to the monastery at Vadstena, established by Birgitta's daughter, Catherine, the second to all monasteries founded by this Order of Saint Saviour and St Birgitta, whose official Rule is that of St Augustine. Finally, Johannes Johannis (Jön Jönsson), priest of the Diocese of Linköping, Imperial notary, confirms with his autograph colophon the authenticity of this transcription, Vadstena, 10 June 1397.

The first papal document convoking a Jubilee was in 1300, when a holy year was celebrated. In the bull 'Antiquorum habet digna fide relatio,' Boniface VIII established that a holy year be celebrated every one hundred years and granted indulgences for those visiting any of the four basilicas in Rome. This was the Pope's response to a popular movement for moral renewal at all levels, including inside the Church. "We decree -- the Pope wrote -- that whoever would benefit from this indulgence granted by us, must visit the said basilicas during thirty consecutive or alternating days, and at least once a day if they are Roman; or fifteen in the same way, if they are foreign pilgrims."



These reliquaries were designed to hold broken, damaged, and unidentifiable relics and thecas. Even a theca with the relic(s) loose or missing is still a sacramental that deserves to be respected and safeguarded. A theca with a missing relic is still technically a third class relic. Place them in a reliquary like above.

I have an engraved plaque, **“Known unto God”**.