



Saint: “A Holy Person”

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Definition: A saint is literally “a holy person.” With God as the source of true holiness, all Christians are called to be saints. But from the earliest of times, the Coptic Orthodox Church has designated certain outstanding men and women who have departed this life and reached deification as worthy of veneration and canonization as saints or holy persons.

When the Lord Jesus Christ came and began His Ministry, a wonderful new age began, “The Age of Christianity.” With this Age of Christianity many more people became heroes of the Faith. These heroes comprised those who personally were acquainted with the Lord Jesus, people through whom miracles were performed, people who dedicated themselves to serving the Lord, those who lived lives of hardship and prayer, people willing to suffer for their faith at the hands of nonbelievers, and men and women who were willing to die for the name of the Lord Jesus Christ.

The life of the saints is honored among Orthodox history. What has history shown us regarding the lives of the saints? The saints are proof of God’s existence. Why? All the saints who forsook the entire world and its vain glories received Eternal Life. Some God is performing miracles through, some have apparitions, many spread Christianity, many protected the Church, and all set a Christian example before us.

Saints are not chosen by God from birth. Anyone can be a saint if he loves God and forsakes the world. Anba Moses was very evil, and no one would have believed that he could be a saint. Yet, he wanted to know who the Lord was. Who was God? St Moses knew the lord and loved Him.

The Orthodox Church is truly blessed to have such

a rich heritage of heroes. The Church has countless numbers of people who dedicated their lives to God. These people are like shining stars to all generations. Many people feel strengthened by the stories of the saints as they do when they read about the Apostles in the Book of Acts. It is due to this reason the Coptic Church arranges a reading from the Synaxarium during the Divine Liturgy, after the Abraxis, (The Acts of the Apostles) is read. The Synaxarium can be seen as a continuing line of the history of the relationship with God: the Old Testament, the New Testament, the Acts of the Apostles after the Crucifixion of the Lord Jesus Christ, and the Synaxarium: all give stories of service and devotion to God, and God’s love and devotion to us.



Miniature gilded and colored representing the Lord’s Ascension, connected to the text (Acts 1:1-11), with the initial folio of The Acts of the Apostles. (Al ibraksiis).

“But rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of the Lord Jesus Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part, He is glorified. (I Peter 14:13-14)”