

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

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HOW SAINTS ARE MADE

(Continued)

Martyrs and Confessors

With the exception of our Blessed Lady, all the saints mentioned in the Canon of the Mass are martyrs, as indeed, were all the saints of the first three centuries of our era. Only in the fourth century do we see the establishment of honors bestowed on non-martyrs, and then only after long discussion. Our Lord's words: "Whosoever shall confess Me before men, I will also confess him before My Father," were understood only of the witness borne to Christ by martyrdom.

Gradually the word *confessor* gained the specialized meaning which it has now, of 'one who, though not a martyr, bears witness to our Lord by a saintly life.' Thus St. Isidore says: "There are two classes of martyrs, one in open suffering, the other in the secret virtue of the soul." Among the earliest confessors whose *cultus* was authorized were the hermits of the eastern desert, and St. Martin of Tours in the West. Virgins and widows, who were not martyrs, were also honored.

But the Church had to be on its guard all the time against the exuberance and unauthorized devotion of the people. St. Gregory

the Great had to impose a rule that the bodies of the Popes should be carried to their sepulchres without palls, because the people used to tear these coverings to pieces as sacred relics.

Up to the twelfth century the rule was that local bishops could beatify the servants of God by permitting public devotion, the erection of altars, the celebration of feasts, the offering of Masses within the limits of their dioceses. Of all those honored, however, only those are now considered beatified whose *cultus* has been accepted by the Holy See, and only those as canonized saints whose *cultus* has been extended to the Universal Church.

Charlemagne

An interesting example is the Emperor Charlemagne, canonized in 1165 by the anti-pope Paschal III. Charlemagne has since that time received a local *cultus* in certain parts of Germany, France and Belgium. The supreme pontiffs have not protested against this devotion. So, by virtue of this toleration, and not, of course, because of the act of an anti-pope which was null and void,

Benedict XIV, writing as a private theologian, has held that Charlemagne is to be considered as beatified.

There are many examples of papal approbation being sought for local *cultus*, even before the tenth century. But gradually the power of beatification became lost to the diocesan bishops and reserved exclusively to the Pope. Yet the last instance is as recent as 1603, when the Archbishop of Malines allowed in his diocese the public *cultus* of the now Saint Boniface of Lausanne.

Urban VIII

Finally the decrees of Pope Urban VIII, which came into force in 1634, decided that no public honor could be paid to any who had not been beatified by the Apostolic See. There were certain exceptions for some who had been honored from time immemorial. This Pope also forbade the printing of accounts of miracles, favors, revelations, visions, etc., and the giving to pictures the halo or other marks characteristic of sanctity, regarding all not yet beatified and canonized, without the leave of the Bishop and the Holy See. This is why we notice the protestation so often reprinted at the beginning of the lives of as yet uncanonized servants of God.

From Urban VIII's time the processes for the causes of beatification and canonization have been substantially the same. Some modifications were introduced in the new code of Canon Law in 1918. Before describing these processes, it will be well to say a word as to what they effect.

What Canonization Means

We are at perfect liberty to venerate and invoke privately the intercession of anyone whom we may think to be in heaven. But the Church forbids any act of religious honor to be paid to anyone whom she has not declared blessed. Beatification permits certain strictly limited honors. These limits are set down clearly in the decree, and vary

from case to case. Relics may be exposed for veneration in churches only where their Mass and Office is permitted. Churches may not be dedicated to them, nor may they be chosen patrons of nations, dioceses, or religious bodies.

Canonization, however, decrees public *cultus* of the Universal Church of the Saints. Benedict XIV enumerates the ways in which we are to honor the saints: (1) All Christians are commanded to regard them as saints and so to call them. (2) They are invoked in the public prayers of the Church, and it is forbidden to pray any longer for them. (3) Churches and altars may be dedicated to God in their honor. (4) Mass is offered and Divine Office recited in their honor, and though this Mass may not be prescribed for the Universal Church, but only for one or more dioceses, yet it may be said, as a votive Mass, anywhere throughout the world. (5) Feast days are assigned to them. (6) Their images are depicted with the halo and other attributes of sanctity. (7) Their relics are publicly honored.

Canonization is the final judgment of the Church, and therefore we are bound, as her dutiful children, to believe that saints duly canonized are in heaven. We are not bound of necessity to believe the grounds alleged for their sanctity or the miracles asserted to have been wrought in attestation of it.

Beatification, on the other hand, is not a decree for the whole church, but rather it is a local tolerance, and therefore we are not bound to believe that the beatified are in heaven, although we would be extremely rash not to do so, particularly where there has been a formal process of beatification. It should be a ground for hope, and a sign that the mercy of God is above all His works, that His Church has authority to draw up a list of those who are certainly in heaven, but no such authority in regard to those who are lost.

(To be continued)

BUSINESS

"Enclosed is an offering to help further the Cause of Tekakwitha. Kateri has shown to us in many ways that our prayers in her honor are answered. Just this past month there were a number of changes in my husband's place of business. We asked her for help—my husband was kept on, but it meant we had to move before January first which seemed a problem, but again our prayers were answered. We found a nice place and I know she will not fail us in helping my husband do well on this new job.

"Last summer when my sister-in-law was ill with a nervous disorder again Kateri came to our aid. Thank God, she is much better and able to go back to work."

—Greenville, S. C.

"The enclosed is a small offering promised Kateri if my husband might have an account, which he had, but lost, and which he now has again."

—Whitesboro, N. Y.

APARTMENT

"Enclosed please find an offering for Tekakwitha's beatification. When we were first married, finding an apartment was rather difficult, but I called upon Kateri to help us and within a few days we found one close to my husband's work." —New Orleans, La.

HEALTH

"Enclosed is an offering for special favors I received this year from little Katherine, as I call her. One was for a safe delivery. Our baby was conditionally baptized by a newly ordained priest. All the doctors gave him up and said that only a miracle could save him. We named him Michael Krayne, after Venerable Katherine's brother and prayed to her. He is now three months old, out of the incubator, no more oxygen, and we have him home. He is well and gaining weight—a bright little boy.

"Two weeks ago my cousin and her hus-

band received the Last Sacraments and the doctors said they could not live. They are both 75. I live next door, so I brought the last picture with relic I had, put it on their pillow and started a novena with the family. They are both better. She has granted us so many other favors for which we are grateful."

—Lafayette, La.

"Enclosed please find an offering of thanks for a wonderful favor received through the intercession of little Katherine Tekakwitha. For the past six years I have been suffering with a very severe and painful varicose ulcer on my foot. I made the novena to the little Indian maiden; before the novena was finished a very fine doctor was recommended to me. I was discouraged, the pain in that foot gave me no rest from pain twenty-four hours a day. I decided I would make one more try at the doctor's office. I saw the doctor December 10, and January 1 the foot was free from pain—no trace of the ulcer, and I am back to my work—look fine and I can hardly believe that this could be possible after suffering so much, and so many doctors, prescriptions, etc., that have cost a great amount of money and no relief. Thank God for this wonderful favor and thanks a million, dear little Indian maiden of God, for your kind prayers, and favor received from God."

—Boston, Mass.

"I promised to send an offering each month to help spread devotion to Venerable Kateri Tekakwitha if she would keep me out of bed (from severe heart attacks) as in all the winters for the past eight and one-half years. I'm still up, so here is my part of the deal."

—Chicago, Ill.

"My sister's friend was very ill. The doctors had given her up. My sister had one of the leaflets of Kateri I had given her and told her sister-in-law not to worry, that everything would be all right. We all prayed with all our hearts to the Lily of the Mohawks that

she would be restored to health and a few minutes later she improved and was out of danger."

—Tucson, Ariz.

"Enclosed check I promised in November if my mother be cured of a stomach ulcer. I feel the ulcer was cured."

—Nashville, Tenn.

"I promised this donation to further the Cause of Venerable Tekakwitha. I've been in bed for the past eight years with heart attacks always around the Christmas season. I asked Kateri to help keep me up so I could attend Christmas Mass and be up through the holidays. Father, it was marvelous to be up and around. I had a couple of tough days, but I asked Kateri to help. I wouldn't pray to ask the intercession of others this time—so it was all her aid that did it."

—Chicago, Ill.

"Enclosed please find an offering in thanksgiving for a wonderful favor. My brother hurt his back so bad we thought he would not be able to work for weeks, but a prayer to Kateri and he was able to go to work with no loss of time."

—St. Louis, Mo.

"I promised to write this if I felt better. Some time ago I had stomach trouble. I slept with a Kateri relic under my pillow and got rid of the pain. Once again I became ill and I prayed once again to dear Kateri and slept on her relic. A doctor's name came to

my mind to call him and he gave me medicine to relieve the burning and pain in my stomach. I felt all this time it was through Kateri that I called this particular doctor and helped me. Many thanks to her."

—Grand Rapids, Mich.

ADDITIONAL FAVORS

Cures	5	Relief in Distress	6
Employment	5	Property Sale	1
Financial Aid	12	Safe Delivery	1
Not Specified	100		

PETITIONS

Cures	25	Financial Aid	18
Apartments	10	Employment	9
Examinations	5	Not Specified	35

Obituary

Most Rev. John J. McNicholas, O.P., Cincinnati, O.
 Most Rev. Christopher E. Byrne, Galveston, Tex.
 Most Rev. Leo F. Fahey, Baker City, Ore.
 Most Rev. Joseph F. McGrath, Baker City, Ore.
 Rt. Rev. Msgr. Maurice R. Spillane, Atlantic City, N.J.
 Rt. Rev. Msgr. J. Sweets, Seattle, Wash.
 Very Rev. Joseph A. Murphy, S.J., New York, N. Y.
 Rev. John F. Donovan, Brentwood, N. Y.
 Rev. James F. McDermott, S.J., Jersey City, N. J.
 Rev. Richard P. Morrissey, Wallingford, Conn.
 Mother Ursula, Pittsburgh, Pa.
 Sister Mary John, Peekskill, N. Y.
 Mr. Daniel Dwyer, Rahway, N. J.
 Mr. Henry Heide, Jr., New York, N. Y.
 Miss Katherine Hennessy, Albany, N. Y.
 Dr. Clarence P. Howley, New York, N. Y.
 Mr. James B. Kennedy, Washington, D. C.
 Mrs. Josephine C. Oswald, Fullerton, Cal.
 Miss Alice B. Reilly, Lancaster, Pa.
 Mrs. Anna B. Whitaker, Tampa, Fla.

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