

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

VOL. XIV, No. 6

JULY-AUGUST, 1950

MORE ABOUT MAKING SAINTS

Ordinary Processes

Any Catholic may petition the bishop to begin the proceedings. The first step will be to appoint a postulator. He must be a priest ordinarily resident in Rome, and it is his duty, whether in person or by his deputies, called vice-postulators, to make the formal request to the competent court for the introduction of the cause. He is to urge it forward in every legitimate way, draw up a brief statement of the facts which he proposes to prove, get the witnesses and give their names to the court, put the documents in evidence, and, last but not least, to provide for the expenses of the whole proceeding.

The bishop will begin by collecting information in judicial form. Hence these processes are called 'informative' or 'ordinary'—as being under the jurisdiction of the local bishop or ordinary, and in his ecclesiastical court. Over the sessions of the court, either the bishop alone must preside as judge, or, in his name, three others.

Devil's Advocate

An important official is the promoter of the faith, popularly known as the *Devil's Advocate*. He should be present at every session, or at least examine the acts afterwards. He is appointed by the bishop in the 'ordi-

nary process' and has the right of intervention at every stage, for it is his duty to put forth every conceivable objection against the cause.

The hardest-worked of all the officials is the notary, who may, however, have an assistant. He has to take down a verbatim report of everything, questions and answers—and he is not permitted the use of shorthand. There is also a *cursor* or messenger, whose duty it is to summon the officials to the various sessions and to serve citations upon the witnesses.

Witnesses

All the officials of the bishop's court have to take the oaths of secrecy until the process is published, and oaths to carry out their duties faithfully, and to take no bribes, while the postulator has to swear to use no fraud or deceit. Besides the witnesses offered by the postulator, the '*Devil's Advocate*' will call any whom he may think likely to give adverse testimony, and the judges may also call upon any who might throw more light on the facts. It is also the rule of Canon Law that anyone who is in possession of facts which seem to him or her to tell against the miraculous character of any fact being investigated, or against the sanctity of the servant of God,

is under strict obligation to reveal them. Even heretics and infidels are received as witnesses, but not the father confessor, even though his penitent should have released him from the obligation of the seal of confession.

The postulator offers his witnesses to the court, but retires while they are examined, behind closed doors. All questions are put to them by the judges, though they may be suggested to the latter by the Promoter of the Faith. Witnesses are first examined on a series of questions drawn up in writing by the promoter. These are under seal, are opened only in court, and then resealed until the next session, so that even the postulator is ignorant of their contents. Next the witnesses are asked for their evidence upon the statement of facts which the postulator has handed in as the case he proposes to prove.

How a Cause Proceeds

The Cause begins when a Bishop, either spontaneously or at the request of the faithful, begins three proceedings. These are called "*de scriptis*," "*de fama sanctitatis et miraculorum*" and "*de non cultu*." The first is the collection and examination of the writings of the servant of God. Letters, books, diaries, sermons, printed or in MS., must be sent in to the Bishop—autographs or at least certified copies. The final judgment is, of course, reserved to the Holy See—but the Bishop will certainly not proceed with the Cause if he finds, from the writings, that there is no hope of a successful issue.

The second is an informative process upon the reputation for sanctity enjoyed by the servant of God, upon the fact of martyrdom or the exercise of heroic virtue, and upon the report that miracles have been worked through his or her intercession. Here, it may be noted that for a martyr, it is sufficient to prove the fact of martyrdom, while for confessors or virgins it must be proved that the virtues were exercised in an heroic degree.

Martyrdom for the faith of Christ is, of course, accepted as proof of heroic charity. At this stage, miracles need not be proved in detail, for all that the informative processes are intended to do is to provide a ground for the Holy See to open the Cause officially.

Thirdly, a process must show that the decrees of Pope Urban VIII, prohibiting public *cultus*, have been obeyed.

Action in Rome

Copies of these processes are then sent under seal to Rome, with letters from the Bishop certifying that they are genuine. They are considered by the Sacred Congregation of Rites, within whose field comes everything connected with beatification or canonization. One of the Cardinals of this Congregation takes charge of each Cause, studies it especially, and reports to the Congregation on it. He is called the 'Relator.'

The writings are first examined by two revisors appointed by the Cardinal Relator, who are unknown to each other, and who give separate verdicts in writing. They are chiefly concerned with purity of faith and morals. In the case of martyrs it is important to know that they died for the true faith, for heresy also has had sufferers unto death.

If the report on the writings is favorable, the record of the process concerning the holiness and miracles has to be considered. The evidence, as a rule, is extremely voluminous and unwieldy. For the 'Little Flower,' for example, it amounted to 3,000 pages of close writing, the outcome of 109 judicial sessions of five or six hours each. So the postulator usually employs an advocate to draw up a summary, which is called the '*positio*,' or statement of the case, with arguments to support it. This is shown to the official of the Congregation of Rites, who acts as promoter of the Faith.

(To be continued)

HEALTH

"Enclosed is a small offering in fulfillment of my promise if Catherine Tekakwitha heard my prayer, which I was sure she would, and of course she did. My husband was taken ill with chills and high fever. Not knowing just what he was coming down with I pinned Catherine's medal on him and asked that it would not be anything serious. As suddenly as he took sick he was restored to good health. Many thanks to her for this and all the wonderful favors we have received through her."

—Brooklyn, N. Y.

"Publication was promised if recovery from what seemed a heavy cold was cured through Kateri's intercession. I prayed to her and my cold instantly seemed much better."

—Wapato, Wash.

"A Sister in a convent once told me she prayed to Catherine Tekakwitha for her eyesight and her eyesight came back all right."

—Philadelphia, Pa.

"I am enclosing an offering I promised Kateri Tekakwitha for a favor she granted me. On October 28 my father was taken seriously ill and was rushed to the hospital. The doctors told my sister and I that due to his age (85) there was little hope. So I prayed to Tekakwitha that if he had to go not to let him suffer. He passed away very peacefully on October 31, thanks to her."

—Hartford, Conn.

"The person I have prayed for has greatly improved after praying to Venerable Tekakwitha."

—North Andover, Mass.

"I am enclosing an offering which I promised with some already sent to you. I owe a lot more to Venerable Kateri Tekakwitha. She has always helped us when we had sickness or trouble."

—Philadelphia, Pa.

"Last year I visited Kateri Tekakwitha's shrine and have been praying to her every

day for the cure of a broken hip. I am sure she is helping me as the pain has stopped and I can walk much better. Enclosed is an offering in thanksgiving."

—Dayton, O.

OPERATIONS

"Enclosed is a small offering for a favor received through the intercession of Kateri. I faced a serious operation this summer, and we did not know how we were going to pay for it. I prayed to Kateri and she found a way for us to obtain the money for my operation and all my other bills. Many thanks to the Lily of the Mohawks."

—Sacramento, Cal.

"Some time ago my sister had a growth on her nose, near her eye; we were somewhat worried in case it might be malignant. Her doctor advised her to consult a specialist, and he advised having it removed by radium. She consented and it was successfully removed. We had been praying to Tekakwitha, and we promised a generous offering toward her Cause, which we are enclosing. We are so anxious to have her raised to the honors of the altar."

—Chicago, Ill.

"My wife and I have said the novena continuously for about nine months asking for favors, one of which was the restoration of my sister's health. This has been granted. Her health has greatly improved since her last operation."

—Albuquerque, N. M.

"Enclosed is an offering for Catherine's cabin. I promised it if my daddy came home and didn't need an operation."

—Bennings, D. C.

"I promised a letter of recognition to Kateri Tekakwitha for prayers answered. My little girl, seven years old, was ill all last summer with infected tonsils. The doctors were unable to operate because of constant fever and a heart murmur. Twenty-four hours after a friend gave me the Kateri prayer, the operation was planned. She re-

cuperated with no trouble at all, and has done fine ever since. I am enclosing an offering and do wish I could send more."

—New Orleans, La.

"I have been married five years and five months and was unable to bear a child. Last January I went to two specialists who told me that I would have to have an operation if I wanted to have a child. I planned on having the operation in the spring. After reading an article in the *Pilot* I started to pray to Kateri to help me. I asked her to help me and if it was possible for me to become pregnant without having the operation. February of last year I conceived and on November 29 I was delivered of a grand baby boy. I have a lot of devotion to Kateri and I feel sure she helped me."

—Arlington Heights, Mass.

"I am enclosing a small contribution for the Cause of Venerable Tekakwitha. This is in thanksgiving for her intercession in having my wife recover from an operation without going through with a following operation which the doctor thought would be necessary if a lesion didn't heal that was caused during the first operation. This lesion healed through prayers to Catherine Tekakwitha, without recourse to an operation." —Frackville, Pa.

HAPPINESS

"The enclosed is for small colored pictures of Venerable Tekakwitha to be sent to

friends to spread her Cause. She has aided my family and me so many times. It is always a joy to report her kindness."

—Wheeling, Ill.

"Enclosed please find a small offering toward the Cause of little Katherine. I have received many favors from her in the past year though none of them were miraculous. I shall continue to pray for her beatification and shall also continue to invoke her in the 'little' trials of every day which often seem so difficult to bear patiently."

—Plymouth, N. H.

ADDITIONAL FAVORS

Cures	14	Safe Delivery	1
Employment	4	Spiritual	3
Financial Aid	8	Sale of Property	2
Relief in Distress	2	Not Specified	78

PETITIONS

Cures	10	Safe Delivery	4
Employment	7	Sale of Property	3
Financial Aid	11	Spiritual	5
Relief in Distress	5	Not Specified	40

Obituary

Most Rev. Gerald Shaughnessy, S.M., Seattle, Wash.
 Most Rev. Leo J. Steck, Salt Lake City, Utah.
 Rt. Rev. Msgr. Urban C. Nageleisen, New York, N. Y.
 Rev. Cuthbert Gallick, O.S.B., Whitney, Pa.
 Sister M. Mildred, O.S.B., Kane, Pa.
 Miss Mary J. Cunningham, Charlestown, Mass.
 Miss Marie Junca, Jeanerette, La.
 Mr. J. J. Madden, Pine City, Minn.
 Miss Bertha Oels, Philadelphia, Pa.
 Mrs. Charles L. Palms, Grosse Pointe Farms, Mich.
 Miss J. Signorelli, Pompton Plains, N. J.

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TEKAKWITHA LEAGUE

317 EAST FORDHAM ROAD, NEW YORK 58, N. Y.

REV. THOMAS J. COFFEY, S.J., V. Postulator for Her Canonization