

## DOMINICAN CAUSES FOR CANONIZATION AND BEATIFICATION

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ONE of the glories of the Dominican Order is its Saints. For one who is no more than a cursory reader of its history, the diversity and the individualism of such an unique catalogue is apt to be the cause of no little astonishment. The extraordinary courage, freedom, and zeal that characterized their lives seems at times to overstep the bounds of expectation. To explain this we have to go further than a mere consideration of the individual development of those talents that Divine Providence placed at their disposal for the saving of souls and the enlightenment of the world. True, they had in the Constitutions of their Order a rule of life that is excelled in its organization only by the guiding influence it lends in directing souls along the difficult paths of perfection. The predominating principle that motivated their lives was something more than this; it was the spirit of their holy Father Saint Dominic. Someone has defined that spirit as "the intellectual ideal reached by the double path of knowledge and asceticism." This is the heritage that was entrusted to them to hand down to posterity. "*Contemplare, et contemplata aliis tradere*—to contemplate and to give to others the fruits of their contemplation." What a vital force this happy combination of the active and contemplative life has been in the preservation and usefulness of the Order down through the centuries! It was their faithfulness to such a high ideal that not only armed them for their conquest of souls but was also the light that led them to that glory for which Holy Mother Church honors them today—their sanctity.

Many years have passed since the world has acclaimed a new Dominican Saint. This interim has been caused however, not by a lack of heroicity in the lives of the contemporaries and successors of that *Illustrious Group* of the Dominican Family, but rather on account of the great diligence and scrutiny of the Church in her methods of raising her children to the altars of saint-hood. For in

the present causes for beatification and canonization of Dominicans now before the Sacred Congregation of Rites in Rome, there are men and women whose achievements and legacies to future generations are only surpassed by the zeal that inspired them to fulfill the traditions of their Order. Interesting though biographical sketches of these candidates would be, space does not permit here of such a lengthy endeavor. It is the purpose of the writer therefore only to place before the reader the present status of our Dominican Brethren in the canonical processes prescribed by the Church.

Beatification is distinguished from Canonization to the extent that in the present legislation of the Church, beatification is only a formal permission granted to the faithful for the public veneration of the person known as blessed. Though granting certain liturgical exercises, such as a Mass with prayers proper to the Blessed and an office to be recited in his or her honor, this permission is locally restricted. That is, it is usually granted to the country where the Blessed lived, or if he be a religious, extended to his Order or Congregation. In exceptional cases the Pope may dispense with this restriction such as Clement IX did in the cause of Blessed Rose of Lima, when he not only permitted but commanded her public cult at the time he selected her as Principal Patron of Lima and Peru.<sup>1</sup> Canonization, on the other hand, is a Pontifical precept commanding the public worship of the Blessed for the entire Church.

The various grades in the procedure for Beatification may be classified under two general titles. They are Solemn or Formal Beatification—*Causae procedentes per viam non cultus*, and Equivalent Beatification—*Cultus Immemorabilis* or *Causae procedentes per viam "confirmatione cultus."* By the former is meant that there never has existed any public worship of the candidate to be beatified. The testimony of four witnesses is required to establish this, and the tomb of the blessed is examined for evidence that might militate against this fact. If such is found, then the cause is suspended till proof of the contrary is forthcoming. In *Equivalent Beatification* it must be proved by authentic testimony that the public cult of the Blessed antedated the Bull of Urban VIII (1634) by a hundred years. This decree forbade the public veneration of anyone without the expressed authority of the Holy See. This form of beatification now can only be had in the cases of those servants of God who lived

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<sup>1</sup> *The Catholic Encyclopedia*, Nature of Beatification and Canonization, Vol. II, p. 366.

after the Pontificate of Alexander III (1181) and whose cult preceded the above decree of Urban VIII by a hundred years (1534).<sup>2</sup> This explains our authority in calling some of our Brethern *Blessed* although they have not been formally declared as such.

Since the only authentic source available concerning this matter is the report of the Dominican Postulator General to the late General Chapter in Rome, the following is a brief resumé of that report as contained in the September-October 1929 issue of the *Analecta* the official organ of the Dominican Order. The arrangement found in this report will be followed here.

## I

## CAUSES ALREADY BEGUN IN SOME MANNER

OR

*De causis quocumque modo incoeptis***(A) For Canonization**

The Holy See has already been petitioned for the resumption of two causes for canonization. According to the New Code of Canon Law, Canon 2138, two miracles are required for canonization if the candidate is Formally Beatified, and three miracles if he is Equivalently Beatified.

1. Blessed Imelda Lambertini, Virgin. Bologna, Italy.<sup>3</sup> — This cause was resumed on the twelfth of January, 1921. Three miracles are required for her canonization. On July 7, 1923, the apostolic process regarding a miracle drawn up in the Curia of Casale Monferrato, Italy, was presented to the Secretary of the Congregation of Rites. A decree for the opening of this process was obtained on the 7th of November in the same year.<sup>4</sup> On the 9th of February, 1927, another apostolic process regarding a miracle, drawn up in the Curia of Havana, Cuba, was presented to the same Secretary, and immediately a decree for the opening and discussion of the miracles was obtained. Finally on the 14th of December, 1927, the

<sup>2</sup> *Code of Canon Law*, Canon 2125.

<sup>3</sup> The place cited after each name has reference to the Diocese in which the Servant of God died.

<sup>4</sup> An Apostolic Process is that process which is undertaken by the Diocesan Curia through the delegation of the Holy See. When the account of this process is sent to Rome and its seals have been verified, the Holy Father by a special decree permits it to be opened before the Cardinal Prefect of the Congregation of Rites if there are no impediments.

apostolic process, regarding her virtues and miracles in particular, drawn up in the Curia of Bologna, was presented to the Secretary of the Congregation of Rites and a decree for the opening of the process was promptly obtained. It is hoped that the apostolic process which has already been begun concerning a third miracle at Malaga, will be completed in a short time. The Sovereign Pontiff has shown himself very much interested in this cause, informing the Promoter General of the Faith that since Imelda died when but a mere child, he was ready to dispense with the discussion of her virtues provided the required miracles were had. The Cardinal Ponens<sup>5</sup> of this cause is his Eminence A. Card. Fruhwirth, O.P.

2. Blessed Martin de Porres, Confessor. Lima, Peru.—This cause was reopened on the 9th of June, 1926 and only two miracles are required for his canonization. In the months of August and December of 1928, apostolic processes concerning one miracle drawn up in the Curias of Lima and Cajamarca, were presented to the Secretary of the Congregation of Rites. In June, 1926, accounts of eight miracles were sent to the Postulation, but these were not sufficiently explicit, and therefore, in order that articles for the apostolic process might be drawn up, a more complete and more exact account was asked for which is still being awaited. The Cardinal Ponens for this cause is his Eminence A. Card. Verde.

3. Blessed Albert the Great. Cologne, Germany, 1280<sup>6</sup> Besides these reopened causes for canonization, a formal petition seeking the opening of the cause of Blessed Albert for canonization and for the title of *Doctor of the Church*, was sent by the Postulator General on the 4th of August, 1929, to the Holy Father. In spite of the fact that the lack of a formal decree of beatification or a confirmation of cult was an obstacle to the reopening of this cause, on the 24th of August, 1929, the Postulator General presented to the Promoter General of the Faith all pontifical documents in which Albert seems to be held already as blessed and even as a saint by the Holy See. Moreover, it should be noted that up to the present many Cardinals, Archbishops, Bishops, Religious Superiors, Catholic Universities and Colleges, and eminent lay men, devotedly and of their own free will have petitioned the Holy See on behalf of this cause, expressing the hope of witnessing its culmination in the near future.

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<sup>5</sup> A Cardinal Ponens or Cardinal Relator is a cardinal appointed by the Holy See to study the case. He must refer all his findings to the Sacred Congregation of Rites.

<sup>6</sup> The year given is the date of death.

The following will give an idea of the many who are championing this cause:

Cardinals .....	15
Archbishops .....	92
Bishops .....	359
Religious Superiors .....	130
Catholic Universities and Colleges .....	13

Regarding these causes which can be reopened for canonization, it is to be noted that accounts of some remarkable events which were wrought through the intercession of Blessed Valentine Berrío-Ochoa, Martyr, and Blessed Francis Possadas, Confessor, have been received at the Postulation. At present however, these are insufficient for seeking the reopening of their causes.

### (B) For Solemn Beatification,<sup>7</sup>

or

*Causae procedentes per viam "non cultus."*

1. Venerable Agnes of Jesus of Langeac, Professed Nun. Le Put-en-Velay, France. 1634. The heroicity of her virtues were approved on the 19th of March, 1808. At present there is but one miracle for the cause and therefore beatification is delayed.

<sup>7</sup> The following will give an explanation of this process and the meaning of several technical terms found in the text for this article. "There are three stages in the process for beatification. The first stage is the drawing up of the ordinary processes, which are instituted generally by the Bishop of that place where the Servant of God died. There are three of these ordinary processes. The first, properly called the informative process, consists in the collection of the testimonies and documents concerning the life, reputation for sanctity, virtues, miracles or martyrdom of the Servant of God. The second process consists in the collection of those testimonies proving the non-existence of a cult of the Servant of God and this is called the process *de non cultu*. The third process consists in the examination of all the writings of the Servant of God which are sent to Rome. This is called *processiculus diligentiarum*. The second stage in the process is the introduction of the cause before the Sacred Congregation of Rites. A cause is said to be introduced if the Holy Father, on the advice of the Fathers who revised the writings and diligently examined the documents of the ordinary process, issues a decree that the cause is to be taken up by the Sacred Congregation of Rites. The apostolic processes constitute the third stage. The cause is again taken up in the Diocesan Curia, but this time on the authority of the Holy See. After the validity of this new process has been established the Sacred Congregation itself takes up the cause. Two doubts are proposed for examination and solution by the Cardinals: first, whether there is evidence of heroic virtues or the martyrdom of the Servant of God; and secondly, whether the required miracles for beatification are

2. Venerable Bartholomew of the Martyrs. Confessor, Archbishop of Braga, Braga, Portugal. 1514. His virtues were approved on the 23rd of March, 1845, but miracles attested to by eye-witnesses are still lacking in the apostolic process.

3. Venerable Mary Gertrude Salandri, Professed Nun. Viterbo, Italy. 1748. Her virtues were approved on the 19th of February, 1884, but her cause also lacks approved miracles in the apostolic process.

4. Venerable Catherine Paluzzi, Professed Nun. Sutri, Italy. 1645. This cause was introduced September 30, 1852. A full account of the process concerning her reputation for sanctity was given to the Postulator in March, 1922. This point is still to be discussed so that afterwards when the required decree is given, the apostolic process concerning her virtues in particular might be drawn up.

5. Venerable Mary Columba of Saint Mary of the Cross. Professed Nun. Viterbo, Italy. 1731. This cause was introduced in 1787. After a decree of *non-cultus* was given in 1788 the apostolic processes regarding her virtues and miracles were begun. These processes remained incomplete because of lack of necessary funds. But since the acts of both processes are still preserved in the archives of the Curia at Viterbo, it remains to be seen whether having obtained a *sanatio*, i. e., a convalidation for the lawful opening of these processes, these same acts might be reopened and brought a successful completion.

6. Venerable Dominica of Paradise, Professed Nun. Florence Italy. 1553. This cause was introduced in 1624. The process regarding her virtues was brought before the Antepreparatory Congregation<sup>8</sup> in 1761. Up to the present it remains suspended though there appear to be no impediments. From an examination of the cause it is evident that the Advocates treated it unskillfully.

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present. Both these doubts are considered in three separate sessions of the Congregation. If the reply to the first doubt is given in the affirmative the Servant of God is given the title of Venerable, if the reply to the second doubt is in the affirmative then the Holy Father issues a decree for the conferring of Solemn Beatification. ("*Epitome Juris Canonici*," Vermeersch—Creusen, Titulus XXIV, par. 318, page 146.)

<sup>8</sup>The heroicity of the virtues of the Servant of God is discussed in three separate congregations: The Antepreparatory Congregation which is held in the presence of the *Cardinal Relator*; the Preparatory Congregation which is held in the Vatican in the presence of the Cardinal Prefect and all the Cardinals of the Sacred Congregation; the General Congregation which is presided over by the Pope himself.

7. Venerable Frances Dorothy, Professed Nun. Seville, Spain. This cause, begun shortly after the death of the Servant of God in 1630, though suspended several times because of various vicissitudes, remained, and later reached the Antepreparatory Congregation 1787. There never have been any impediments effecting the cause nor has there ever been any mandate imposing silence. All the processes of this Servant of God might be found partly in the *tabellarium* of the Congregation of Rites, and partly in the National French archives at Paris.

8. Venerable John Leonard of Fusco. Priest of our Order. Naples Italy. 1620. After two Antepreparatory Congregations, the Preparatory Congregation regarding his virtues was held on the 19th of July, 1763. The cause remained suspended because of some very serious difficulties put forth by the Promotor of the Faith.<sup>9</sup> There is no evidence however of silence having been imposed.

9. Venerable Mary Villani, Professed Nun. Naples, Italy. After the Preparatory Congregation regarding her virtues in particular was held on the 19th of April, 1785, this cause was suspended. The rumor that this cause was suspended because of the extraordinary revelations and visions had by this Servant of God is supported by no solid argument; nor was it suspended because of her writings, which have always been received without any opposition. Hence it appears that no impediment has ever been established to prevent the successful progress of this cause.

10. Venerable Placid Baccher, Priest of the Third Order. Naples, Italy. 1851. This cause was undertaken especially in the name of the Neapolitan Clergy. In the year 1926, everything was prepared by the Postulation for the Antepreparatory Congregation regarding his virtues. Only the remarks of the Promotor of the Faith are awaited. On June 6, 1929, the apostolic process regarding two miracles wrought by this Servant of God at Naples was presented to the Sacred Congregation. The Cardinal Relator of this cause is his Eminence V. Card. Vannutelli.

11. Venerable Rose Mary Agostini, Third Order. Loretto, Italy. 1768. The particular congregation regarding her virtues was held on December 7, 1884, after which several doubts remained to be solved. To aid in this work a new life of this Servant of God

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<sup>9</sup> The Promotor of the Faith, more commonly known as the "Devil's Advocate," must protect the rights of the law and prepare the objections against the case. The judge by virtue of his office must also propose objections, should the Promotor of the Faith refrain from doing so.

soon to be published has been diligently written, so that henceforth a continuation of the cause might be attempted.

12. Sister Anna Monteaguedo of the Angels, Professed Nun. Arequipa, Peru. 1686. On November 7, 1923, the apostolic process concerning her virtues and miracles in particular was presented to the Congregation of Rites, and immediately a decree for the opening and the transcription<sup>10</sup> of the process was obtained. Its results are still being awaited.

13. Father Louis Calco, Confessor. Milan, Italy. 1709. The apostolic process regarding his virtues and miracles was begun in 1921, and was almost completed. But on account of some notable defects in its construction it is to be drawn up again by order of the Congregation of Rites.

14. Sister Agnes of the Holy Ghost, Professed Nun. Valencia, Spain. 1668. On November 6, 1924, the process regarding the non-cult was presented to the Congregation of Rites. As early as 1917, everything was ready for the drawing up of the petition for the introduction of the cause. But before proceeding any further a *processiculus diligentiarum* regarding her writings remains to be drawn up.

15. Sister Mary Aloysia of Jesus, Third Order, Foundress of the Institute of the Seven Dolors of the Blessed Virgin Mary, and of Saint Philomenia. 1875. This cause can not proceed further until all the writings of the Servant of God, which would fill many volumes and treat especially of Holy Scripture, have been duly examined. Moreover, there still remains a reply to be made to the observations given by the Promoter of the Faith. This has not been done up till now because the expenses of this course would redound upon the Postulator. Therefore the Religious Congregation founded by this Servant of God, which is in no way a Dominican organization, ought to bear all the expenses, although the Postulator of the Order will give his services gratis since it is a question of a Dominican Tertiary.

16. Father Gonzalez and his associate martyrs. Japan. These holy Servants of God were killed for their faith in the Japanese Empire, after Alphonsus Navarette and his companions. Since the pro-

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<sup>10</sup> By transcription is meant that the juridical account of the *informative process* is transcribed by hand and not by a typewriter or any such instrument. This is to be done only by someone delegated by a Diocesan Curia. The original is preserved in the archives of the Curia and the copy is sent to the Postulator for transmission to the Congregation of Rites.



cesses of the martyrdom of these Servants have been either lost, not completed, or have never been drawn up, the cause can not be introduced. However, it will not be forgotten, for several documents of great moment have been gathered, by the aid of which, with an indult from the Holy See, the cause could be introduced without new processes, in such a way that afterwards it would suffice to draw up the apostolic processes.

17. Claudia of the Cross, Third Order. Anagni, Italy. 1715. A summary for the introduction of the cause has been drawn up, but information is still lacking. Moreover, since 1915, a revision of the works of the Servant of God has been awaited.

18. Catherine Jarrige, Third Order, popularly known as "Catinon Manette." A decree for the introduction of the cause was published on June 12, 1929. There remains to be drawn up the process of non-cult in order that remissorial letters<sup>11</sup> be sought for the drawing up of the apostolic processes. The Cardinal Relator for this cause is his Eminence A. Card. Fruhwirth, O.P.

19. Sister Mary Dominic Clara Moes, Professed Nun. Luxemburg, 1895. In 1915 the ordinary informative process was begun in the Curia of Luxemburg, but the Bishop, who is at the present head of the Curia, does not wish to continue and finish the process. His reasons are yet to be investigated. Ordinarily even the Bishop can not oppose the drawing up of the informative process, especially in a case like the present, since the process has already been begun.

20. Bishop Joseph Mary Sanjurio and Melchior Garcia Sampedro, O.P. Vicars Apostolic, and 1313 other martyrs, Tonkin, China. These Servants of God were killed for their faith between the years 1856 and 1862. This celebrated cause was introduced November 15, 1917. The apostolic process which was presented to the Secretary of the Congregation of Rites on February 13th, 1926, has been finally transcribed for public information. There remains to be made a comparison of this transcription, so that immediately afterwards the Positiones<sup>12</sup> might be prepared for proving the validity of the process and for establishing the fact and the cause of martyrdom.

<sup>11</sup> A remissorial letter is a written permission of the Pope given through the Prefect of the Sacred Congregation of Rites to the Bishop for instituting the apostolic processes regarding the reputation of sanctity, and miracles of the Servant of God.

<sup>12</sup> A Positio is an exposition of the various facts with arguments for and against the cause.

21. Bishop John Andrew Carga of Sira. Sira. Africa. This Servant of God was strangled to death by the Turks in 1617. After the Sacred Congregation of Rites discussion in 1632 and 1633, the process of the Ordinary was drawn up in 1626, but nothing else seems to have been done about his very deserving cause. In fact up to now, even though diligent research has been made, neither the process nor the remaining acts have been found. But because of the new and more painstaking investigations to be started, particularly in the French National Archives at Paris, we may reasonably expect some documents to be found which will justify and help the further consideration of this cause.

22. Raphael Captier and associate martyrs. Paris, France. 1871. These Servants of God were cruelly slain at Paris on May 25, 1871. In 1924 when the Postulator General of the Order and the Vicar General of the Tertiaries for the education of youth, requested the introduction of this cause the answer "*dilata*"—wait, was given in the name of the Holy Father. In order that progress might be made in this cause it is advisable that Bishops interested in this matter directly send letters to the Holy Father asking, because of the grave and peculiar reason entailed, to permit the introduction of this cause for the purpose of drawing up an apostolic process at least before all the eye-witnesses die.

23. Arthur Mac Geoghehan and about 100 associate martyrs. Dublin, Ireland. These Servants of God were killed for their faith in Ireland and England from the years 1537 to 1713. This cause is entrusted not to the Postulator General of the Order but to the Very Reverend Rector of the Irish College, because all the Bishops and the Nation of Ireland are concerned.

24. Father Aloysius Pacot and Sisters Anna Catherine Aubert, and Angelica Desmarais of the Monastery of Saint Thomas. Paris, France. Killed for their faith in 1793. This cause was entrusted not to the Postulator General but to Father Hertzog, S.S., since this cause, together with that of several other martyrs from the secular and religious clergy, is being carried on in the name of the Diocese of Paris.

25. Venerable Robert Nutter, Priest of our Order. Westminster, England. Killed for the faith in 1600. This cause was entrusted to the Postulator of the Jesuits since it is included in the cause of other martyrs of the Society. A preparatory Congregation was held last July.

26. Venerable Benedicta Rencruel, third Order. Gap, France. 1718. This cause was introduced September 7, 1871. In the Preparatory Congregation held on May 27, 1913, concerning her heroic virtues, it was unexpectedly interrupted. We hope that it will soon be proposed again, especially if Almighty God is pleased to perform new miracles through this Servants intercession.

### (C) For Equivalent Beatification

or

#### *Causae procedentes per viam "confirmatione cultus"*

1. Blessed Bernard Morlaas, O.P., and his two disciples. Lisbon, Portugal. 1276. The information, summary and postulatory letter have been printed. Besides the recent difficulties which have arisen from the late decrees (November 11th, 1912, and January 13th, 1913) of the Sacred Congregation of Rites, there is also a difficulty in this cause in regard to proving the existence of a cult during the centenary of Urban VIII (1534 to 1634). For the subsequent time and even from the year 1576 in which the bodies of Blessed Bernard and the two boys were found, documents abound. Accordingly our Brethren of Spain, Portugal and Southern France should be earnestly asked to make diligent inquiry in Churches, Convents and Archives for finding more complete documents by which the existence of a cult during the aforesaid centenary can be proved by weighty arguments. Thus this cause might be taken up again with the Congregation of Rites with the hope of its happy culmination.

2. Blessed Catherine of Gambalo, Virgin, Third Order. Vigevano, Italy. 1516. The Bishop of Vigevano is carrying on the process in regard to the case which was expected by Urban VIII, i. e. in regard to a cult given to the Servant of God from time immemorial.

3. Blessed Gualbert of Savoy, Priest, Confessor. San Giovanni di Moriana, Italy. 1264. The summary with the information has already been given to the Promotor of the Faith in order that he might make the due observations for the confirmation of the cult. The *Processiculus de scriptis* is still to be drawn up.

4. Blessed William of Orliaco, Priest, Confessor. Annecy, France. 1458. There is preserved in the general archives of the Order of the process which was drawn up a long time ago but which is not sufficient for obtaining the confirmation of the cult.

5. Blessed Marguerite Ebner, Professed Nun. Augusta, Italy. 1351. The Congregation for the examination of her writings was held on February 9, 1915. On account of certain difficulties or rather obscurities in them the reply was "*dilata*"—wait. The writings therefore must be recalled for revision. The summary of the cause with the information is already in the hands of the Promotor of the Faith, so that when a favorable decree on the writings is given, he can immediately make his observations. The Cardinal Relator of this cause is his Eminence A. Card. Fruhwirth, O.P.

6. Blesseds Pontius of Planedis, Peter of Cadireta and Bernard of Traversa, Martyrs. 1300. Urgel, Spain. A decree for the opening of the ordinary process regarding the immemorial cult was issued by the Sacred Congregation of Rites on August 6, 1915. But in order that a *Positio* might be obtained a full account of this process is yet to be drawn up.

### (D) Causes Which Are Being Resumed

or

#### *Causae Reassumendae*

The reasons why these causes were interrupted are to be diligently sought for in the archives and books of Formularies of the Sacred Congregation of Rites, in order to determine whether they can be resumed with any hope of success.

1. Augustine de Magdalena and John Baptist (likewise known as Simeon of the Mother of God); also Salvator Peter Carcarius and Emmanuel Limanus with Associate martyrs Malakka, Malay Peninsula, Asia.<sup>13</sup>

2. Father Mark of Marconisio, Confessor. Naples, Italy.

3. Octavia of Gamboccia, Third Order. Gubbio, Italy.

4. Paul of Saint Mary, Lay Confessor. Seville, Spain. 1598.

5. Father Aloysius Aquinas, Confessor. Naples, Italy.

6. Agatha of the Cross. Toledo, Spain.

7. Father Nallus or Reginald, Confessor, (called Blessed). 1348.

This cause was taken up at the instance of Father Sanvito, Vicar General of our Order, for obtaining a confirmation of the cult. In the discussion of the ordinary congregation held on April 13, 1878, the reply was to wait. Whether the reasons for this reply still hold remains to be seen, so that the cause can be resumed with the hope for its final completion.

8. Father Vincent Triana of Saint Stephen, Confessor. Palermo, Italy. 1598.

In the acts of the General Chapter held in 1600 at Naples we read concerning this Servant of God, "Reports of His miracles are being received daily by the apostolic authority and are being examined by the Archbishop of Palermo."

9. Father Vincent of Bernedo, Confessor. Arequipa, Peru.

There exists some ancient processes of this cause by which, with the aid of additional processes, the cause may be introduced.

10. Jerome de la Nuza, Bishop of Abarazin in the Kingdom of Aragon; Saragossa, Spain.

The ordinary processes of this cause which were compiled in 1625 and 1627, are in the archives of the Congregation of Rites.

11. Aloysius of the Cross, Molaga, Spain.

12. Joseph Berrida, Huesca, Spain. (Third Order).

13. Yvo Mayeux, Bishop of Rennes. Rennes, France.

14. Mary Rose Giannini, Third Order. Naples, Italy.

## II

CAUSES WHICH ARE BEING INTRODUCED FOR THE FIRST TIME

or

*De Causis Incipiendis*

### (A) For Solemn Beatification

or

*Causae quae procedere possunt per viam "non cultus"*

There are enumerable causes which could be undertaken, because many of the Brethren as well as the Sisters of Our Order have departed from this life with the reputation of sanctity. From the official acts of the General Chapters, from the the very valuable index added to the 1616 edition of the martyrology of our Order, and from certain histories and various documents preserved in the general archives of the Order and elsewhere, we could compile a long list. Here, however, we can only give the names of those Servants of God who either (a) are commended in the acts of the general chapters of our times for Equivalent Beatification, or (b) who have lived in recent times and, therefore, whose sanctity could be con-

<sup>13</sup> When the name of the Servant of God is only listed it is because there has been no definite information given in the report.

firmed by eye-witnesses, or (c) whose memory is still in a special way held in benediction and whose beatification is earnestly desired.

1. Father Seraphin of Porrecta, Confessor. Bologna, Italy. 1641.

There is an eloquent eulogy of this Servant of God in the acts of the General Chapter held in 1615, and in the archives of the Postulation there are many accounts of the graces received by the faithful through this Servant of God's intercession.

2. Father Michael Nanni, Confessor, Cagli, Italy. 1671.

3. Brother Luke (Lay-brother) of Ciminna. Palermo, Italy. 1640.

4. Father Anthony Lequieu, Confessor; Founder of the Society of the Sisters of the Most Blessed Sacrament. 1676.

5. Sister Columba Schonath, Professed Nun. Bamberg, Germany. 1787.

6. Father Andrew Ruiz, Confessor. Seville, Spain. 1797.

7. Father Sanctus Grech. Palermo, Italy. 1800.

8. Bishop Dominic Canubio. Segorbe, Spain. 1864.

9. Sister Barbara of Saint Dominic, Professed Nun. Seville, Spain. 1872.

11. Father Frances Coll, Confessor; Founder of the Third Order Sisters of the Annunciation. Barcelona, Spain. 1875.

12. Archbishop Pius Albert de la Corona. Florence, Italy. 1912.

13. Sister Susana Kahka and five other Third Order Sisters. Martyrs in Armenia. 1915.

14. Father Hyacinth M. Cormier, 76th. Master General of the Order. 1916.

### (B) For Equivalent Beatification

or

*Causae quae procedere possunt per viam confirmatione cultus*

Blessed Alan de Rupe, Confessor. Utrecht, Netherlands. (General Chapter 1904.)

2. Blessed Carinus of Balsamo, Confessor. (THE ASSASSIN OF ST. PETER MARTYR) (Gen. Chap. 1910).

3. Blessed Conrad the Teuton and Blessed Henry of Cologne, Confessors, and Founders of the German Province. (General Chapters of 1895 and 1904).

4. Blessed Euphemia de Ratibor, Professed Nun. Breslau, Germany. (General Chapter, 1904).

5. Blessed Helen of Hungary, Professed Nun. Veszprim, Hungary. (General Chapter, 1910).

6. Blessed Hilary of Mantua, Confessor. Mantua, Italy. (General Chapter 1904).

Blessed Hugh of Saint Cher. First Cardinal of the Order. (General Chapters 1895-1904).

8. Blessed Humbert of the Romans. Fifth Master General of the Order. General Chapter, 1895-1904).

9. Blessed James of Milan, Confessor, Milan, Italy. (General Chapter, 1910).

10. Blessed John of Fiesole (called the Angelic). Fiesole, Italy. (General Chapter, 1904).

11. Blessed John the Teuton, the first Bishop of our Order and Fourth Master General. (1895-1904).

12. Blessed John of Vicenza, Italy. (General Chapter, 1895-1904).

13. Blessed Lawrence of England, Founder of the English Province. (General Chapter, 1895-1904).

14. Blessed Venturinus of Bergoma, Confessor. Smirna, Roumania. (General Chapter, 1904).

15. Blessed Michael Pages, Confessor. Vicenza, Italy. 1436.

There exists in the archives of the Postulation, letters from the city of Minorca, Spain where the body of this Servant of God is honorably preserved. These letters besought Pius X to confirm his cult.

16. Blessed Michael Gonzalez, Confessor and Socius of Blessed Peter Gonzalez (St. Elmo). Lugo, Spain.

In 1923 the Bishop of Lugo sent for official letters from the Order for the drawing up of the process, but so far nothing has been done about it.

### **Petitions for the Title of "Doctor of the Church"**

Among the causes which can still be carried on with the Holy See there should also be enumerated those causes in which the title of "Doctor of the Church" is to be sought for certain of our Saints. We say *saints* because the Church ordinarily does not give this title to Blesseds who have not been canonized. As far back as 1868 a General Chapter commissioned "the Most Reverend Master General to procure at the Holy See the resumption of the cause for enrolling

St. Antoninus, Archbishop of Florence and Confessor of our Order, among the Holy Doctors of the Church." This same commission was repeated in the General Chapters of 1895 and 1904, in which the Master General was to seek that honor also for St. Raymond of Pennafort.

The Postulator General remarks that for carrying on these causes a certain amount of preparatory labor will be necessary. He recommends among other things that a critical edition of the works of these Saints be published, and that these Saints be made the subject of articles for dissertations and of books. He concludes this section and his report with the observation that an opportune time for thus honoring Saint Raymond would be the Seventh Anniversary of the Saint's compilation of the "Decretals." This centenary which will occur in 1934 has been enthusiastically approved by the Holy Father.

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What feelings of pride and devotion must fill the heart of every true Dominican at the expectation of these new honors to be conferred upon his Order. Though unable to take an active part in expediting these various causes, we can see by our prayers beseech Almighty God, that if it be His Holy Will, these worthy children of Saint Dominic may soon receive the crown that their Brethren are now seeking for them. So that in their elevation to the altars of the Church their memory will be perpetuated not only for our veneration but also like their *Eminent Predecessors* their light too may shine before men "for who can calculate how much the modern world owes to Saint Pius V, whose courageous resistance to the poisonous falsehoods of heresy, and whose valiant defense of European civilization against Turkish invasion and fanaticism has earned for him the title of "Father of Nations," or to a Saint Thomas Aquinas, the Angel of the Schools, whose synthesis of the dogmas of revealed truth has been the wonder of all succeeding ages; to a Saint Vincent Ferrer, that undaunted preacher of the Divine Word, and perhaps the greatest thaumaturgus since the days of the Apostles; to a Saint Catherine of Siena, whose incomparable correspondence with Popes, Kings, and republics is at once the pride of Italian letters, the honor of the Papacy, the crown of social endeavor amid hopeless confusion, and is treasured among the purest glories of her sex; or here at home, to a Saint Rose of Lima our New World's first flower of



sanctity and mightiest exemplar and guide in the stern but lovely life of the Christian spirit."<sup>14</sup>

<sup>14</sup> *Dominican Saints*, Novices; Introduction, Rt. Rev. Thomas J. Shahan, D.D.

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## I TO MY BELOVED

BEDE SULLIVAN, O.P.

Oh! I shall walk the chosen way,  
 Nor proud in pain nor ask for pay.

To walk the path You marked in red,  
 Content with silence for my bread.

Oh! I shall pray with fallen men  
 Before they breathe their last amen,

To gather fruit within each hand,  
 To give of love nor love demand.

Oh! I am poor in kingly purse,  
 Mine be the gall and hated curse.

But I am free and I am I  
 And I shall love until I die.

Oh! I have heard of vain regret  
 And I have seen the unpaid debt.

Eternity! How lowly priced!  
 When love were pay enough for Christ.