

PROGRESS

(Continued)

(On March 15, 1932, Bishop Gibbons of Albany requested additional faculties from Archbishop Gauthier of Montreal to proceed with the Cause of Kateri Tekakwitha.)



ARCHBISHOP GAUTHIER did not need to be asked twice and on March 18, 1932, he granted Bishop Gibbons all the necessary faculties and privileges.

On the preceding day, in Rome, the Postulator General, Msgr. Breslin, had named Fr. John J. Wynne, S.J., Vice-Postulator for the Cause of Kateri Tekakwitha, a position that he had held until then without having been officially named to do so. At the rectory of the Albany Cathedral, the new Vice-Postulator formally gave notice that the Informative Process on the reputation of holiness, on the virtues and miracles of the Iroquois Maiden, was over and invited Bishop Gibbons to call the Process of non-cult, without which the beatification of the young Indian maiden could not take place.

The priests present, future members of the Tribunal *de non cultu*, were told, if they did not already know, that His Excellency had forwarded the documents concerning the Informative Process to His Eminence Camillo Cardinal Laurenti, Prefect of the Congregation of Rites. Fr. Joseph M. Congedo, pastor of the parish of the Sacred Hearts of Jesus and of Mary in New York had served as courier.

The time had now come for Bishop Gibbons to launch the important process on non-cult. He set about it on the spot by appointing to the Tribunal, Fr. Joseph Delaney, Judge Delegate; Frs. Michael Looney and Henry Miller, Assistant Judges; Fr. John Glavin, Promoter of the Faith, popularly known as the "Devil's Advocate," Fr. James H. Hilden, Notary, and Fr. Joseph Kelly, Messenger.

On the morning of July 12, all the members took the usual oaths: that of secrecy, which bound even Bishop Gibbons under pain of excommunication reserved to the Holy Father; that of not accepting gifts, of faithfully fulfilling their duties and of aiming positively at the success of the mission; of speaking the truth and

of being careful about the accuracy of the statements made by the witnesses after their recorded testimony has been read back to them. As the Postulator in Rome, the Vice-Postulator must take the oath to preclude calumny, in other words that he would speak the truth throughout the process, and that in promoting the cause before the tribunal he would not use fraud or deception of any kind.

For the following session, the Vice-Postulator had carefully prepared a series of articles about which he intended to question in detail Fr. Charles J. Mullaly, S.J., National Director of the *Messenger of the Sacred Heart* from New York; Fr. Peter F. Cusick, S.J., from the Shrine of Our Lady of the Martyrs at Auriesville, N.Y., where Sts. Isaac Jogues, René Goupil, and John de La Lande were martyred and where Kateri Tekakwitha was born; Fr. Arthur Mélançon, S.J., archivist at St. Mary's College in Montreal; Fr. Conrad Hauser, S.J., pastor at the Mission of St. Francis Xavier of Caughnawaga, where the Mohawk Maiden attained union with God; Fr. John J. McGrath, S.J., from the Auriesville Shrine; and Fr. Joseph H. O'Connor, pastor at Fonda, N.Y., where Kateri was baptized.

Here are Fr. Wynne's articles or propositions:

1. That it was and is true that the Servant of God Catherine Tekakwitha departed this life 17 April, 1680, at the Mission of St. Francis Xavier on the St. Lawrence River, in Canada, and that her sanctity and singular graces won the great esteem of her people; that a great crowd of them came to view her remains at the house where they were exposed until her funeral; that a multitude of people attended her obsequies and her burial in the cemetery of the Mission. Because of the renown of holiness of this Servant of God, which is widespread, a great many still visit the place of her burial. However, in all this, there never has been, nor is there now, any sign of solemn and ecclesiastical, public worship by which the decree of Urban VIII, of holy Memory has been violated. . .
2. That, to satisfy the desire of the faithful, because of the renown of holiness of the Servant of God, her images have been painted, carved, and cast, but they have never borne raised aureolas, diadems or the inscription of Blessed or Saint, or any other that would indicate public veneration or worship. . .
3. That the images of the Servant of God, whether painted or carved, or cast, have never been exposed for the public veneration of the faithful in churches or in oratories or in any other sacred place; they have never been carried in processions or hung upon her tomb; nor placed in churches or oratories alongside the images of the Saints and Blessed. . .
4. That the relics of the Servant of God, although eagerly sought after, have never been placed upon the altar, exposed for public veneration, or carried in processions, or placed alongside of the relics of the Saints or Blessed. Nor have lamps or candles or other lights been lit at her tomb or before her images or relics. . .
5. That although a great many favors are attributed to the intercession of the Servant of God, still when thank-offerings to God are made, for favors obtained, through her invocation, they are never placed as votive tablets or in any other form at her tomb or in church or in any other public place, but kept in a separate and private place. . .
6. That, before the painted or carved images of the Servant of