

INSTRUCTING A CAUSE OF BEATIFICATION AND CANONIZATION OF A SERVANT OF GOD

A review of the canonical process for carrying out the Diocesan
or Eparchial Inquiry

Presented for the Canon Law Society of America

SCOPE

The intended audience for this presentation:

- The instruction of a Cause of Beatification and Canonization is canonical process that also involves historians and theologians in the study of a Cause.
- This presentation presumes a familiarity with canon law and the contentious trial including procedures for causes for marriage nullity.
- Special attention will be given to distinguish the critical differences between the Inquiry in a Cause of Canonization and the typical marriage annulment.
- The text of this presentation is hosted at www.jgray.org/saints.pdf

CANON LAW ON CANONIZATION

- Legislation for Causes of Saints was included in 1917 CIC:
Book IV, De Processibus, Pars Secunda, De Causis Beatificationis Servorum Dei et Canonizationis Beatorum, cc. 1999-2141.
- Legislation for Causes of Saints was excluded in 1983 CIC, except for canon 1403:
 - §1. Special pontifical law governs the causes of canonization of the servants of God.
 - §2. The prescripts of this Code, however, apply to these causes whenever the special pontifical law refers to the universal law, or norms are involved which also affect these causes by the very nature of the matter.

APPLICABLE SPECIAL LEGISLATION

- John Paul II, Apostolic Constitution *Divinus Perfectionis Magister*, 1983, (abbreviated DPM).
- Congregation of the Causes of Saints, *Normae Servandae in Inquisitionibus ab Episcopis Faciendis in Causis Sanctorum*, 1983, (abbreviated NS).
- Congregation of the Causes of Saints, Instruction *Sanctorum Mater*, 2007, (abbreviated SM).
- Congregation of the Causes of Saints (abbreviated CCS), *Norme sull'amministrazione dei beni delle Cause di beatificazione e canonizzazione*, 2016, promulgated with approval of Pope Francis.
- Francis, Apostolic Letter *Maiorem hac dilectionem*, 2017 on the new ground for Canonization of the offering of life.
- CCS, Instruction *Relics in the Church: Authenticity and Preservation*, 2017.

FYI: current legislation in Causes of Saints is available at www.causesanti.va

Documenti

- Istruzione su “Le reliquie nella Chiesa: Autenticità e Conservazione” (2017)

[\[Italiano\]](#), [\[English\]](#), [\[Français\]](#), [\[Español\]](#), [\[Deutsch\]](#), [\[Português\]](#)

[Il Dicastero non ha un deposito di reliquie per la devozione pubblica o privata. Eventuali richieste vanno inoltrate alla Postulazione della rispettiva Causa unendo una lettera commendatizia del proprio vescovo o superiore religioso]

- *Maiorem hac dilectionem* (2017)

Lettera Apostolica in forma di Motu Proprio sull'offerta della vita

[\[Latina\]](#), [\[Italiano\]](#), [\[English\]](#), [\[Français\]](#), [\[Español\]](#), [\[Português\]](#)

- Regolamento della Consulta Medica (2016)

[\[Italiano\]](#), [\[English\]](#), [\[Français\]](#), [\[Español\]](#)

- Norme sull'amministrazione dei beni delle Cause di beatificazione e canonizzazione (2016)

[\[Italiano\]](#)

- *Sanctorum Mater* (2007)

Istruzione per lo Svolgimento delle Inchieste Diocesane o Eparchiali nelle Cause dei Santi

[\[Latina\]](#), [\[Italiano\]](#), [\[English\]](#), [\[Español\]](#), [\[Français\]](#), [\[Português\]](#)

FOR FURTHER REFERENCE

Gray, Jason A., *The Evolution of the Promoter of the Faith in Causes of Beatification and Canonization: A study of the law of 1917 and 1983*, Pontifical Lateran University, Rome, 2015.

More information about the historical development of the institution of Canonization can be found in the first chapter of this thesis.

The thesis traces the development of the Promoter of the Faith, the so-called Devil's Advocate.

The text is free and available online: www.jgray.org

PONTIFICIA UNIVERSITAS LATERANENSIS
FACOLTAS IURIS CANONICI

JASON A. GRAY

**THE EVOLUTION OF THE
PROMOTER OF THE FAITH
IN CAUSES OF
BEATIFICATION AND CANONIZATION:
A STUDY OF THE LAW OF 1917 AND 1983**

Thesis ad Doctoratum in Iure canonico adsequendum

ROMAE 2015

THE PURPOSE OF THE DIOCESAN INQUIRY

- After the introductory formalities, there are typically three important stages in an annulment:
 1. The instruction of the Cause for the collection of the proofs,
 2. The evaluation of the proofs after the conclusion of the Cause,
 3. The judgment of the court given in the sentence.
- In Causes of Saints,
 1. The purpose of the Diocesan Inquiry is the collection of proofs of the heroic virtues, the martyrdom, or the miraculous intercession of a Servant of God sufficient for moral certitude. (***The Diocesan Phase***)
 2. The evaluation of the proofs occurs in the Congregation of the Causes of Saints. (***The Roman Phase***)
 3. The judgment in a Cause is made by the Holy Father given by decree.

THE OBJECT OF THE DIOCESAN INQUIRY

The Church proposes saints for imitation and intercession:

- The proof of martyrdom, heroic virtue, or the offering of life means the Servant of God is worthy of **imitation**.
- The proof of a miracle means the Servant of God a sure **intercessor**.
 - Miracles have traditionally been used as a sign of divine confirmation to assist the Church in her judgment.
- In addition to the proven martyrdom, heroic virtue, or offering of life, the **reputation** (*fama*) of these qualities among the faithful is also seen as a necessary work of the Holy Spirit, operating through the *sensus fidelium*.

THE OBJECT OF THE DIOCESAN INQUIRY

- For an alleged martyr, it is necessary to prove the three elements of martyrdom:
 1. a violent death;
 2. the hatred for the faith (*odium fidei*) on the part of the persecutor;
 3. the voluntary acceptance of death for love of Christ.
 4. Furthermore, the reputation (*fama*) of martyrdom and intercessory power should be proven.

THE OBJECT OF THE DIOCESAN INQUIRY

- For an alleged confessor, it is necessary to prove:
 1. The practice of the theological virtues of faith, hope and charity both toward God and neighbor;
 2. The practice of the cardinal virtues of prudence, temperance, fortitude, and justice both toward God and neighbor;
 3. The practice of the virtues connected to one's state in life, including poverty, chastity, obedience and humility;
 4. The practice of these virtues to a heroic degree, (*generally for at least the last ten years of life*).
 5. Furthermore, the presence of the reputation (*fama*) of virtues and intercessory power.

THE OBJECT OF THE DIOCESAN INQUIRY

- For the offering of life, it is necessary to prove:
 1. The free and voluntary offering of life, heroically accepting death for the sake of charity;
 2. The certainty of death that occurred within a brief period of time;
 3. The nexus between the offering and the premature death;
 4. The practice of the Christian virtues, at least to an ordinary degree (*generally from before the act of offering until death*).
 5. Furthermore, the presence of the reputation (*fama*) of the offering of life and intercessory power.
- *This is an untested ground, and the interpretation of these requirements has yet to be determined in practice.*

THE OBJECT OF THE DIOCESAN INQUIRY

- For an alleged miracle, it is necessary to prove:
 1. The lack of any natural explanation for the miraculous event;
 2. The intercession of the Servant of God was invoked in connection to the miraculous event.
- A miracle is not required for the Beatification of a martyr.
- A miracle after death is required for the Beatification of a confessor who practiced heroic virtue or who made the offering of life.
- A miracle after Beatification is required for Canonization.

INTRODUCTION OF A CAUSE

- Every cause must have a petitioner (NS, I). The petitioner assumes the moral and financial obligation of promoting the cause.
- The petitioner may be a natural person who can guarantee the advancement of the Cause.
- The petitioner is more often a juridic person, such as a diocese, a parish, a religious institute, or an association of the faithful.
- The petitioner is recognized as such by the competent bishop.

INTRODUCTION OF A CAUSE

- The petitioner must nominate a postulator who functions as both advocate and procurator for the petitioner (NS, 2-4).
- The postulator can be a priest, a religious, or a lay person who is an expert in theology, canon law, history, and in the praxis of the Congregation of the Causes of Saints.
- In the Roman phase, there must be an approved Roman postulator who can deal with the Cause before the Congregation.
- In the diocesan phase, the petitioner can simply nominate a diocesan postulator. Alternatively, if a Roman postulator has been nominated, he or she can nominate a vice-postulator as his or her representative in the diocese.
- A Roman postulator may be helpful from the outset in order to help guide the officials working on the collection of proofs in the diocesan phase.

INTRODUCTION OF A CAUSE

- The competent bishop is the bishop of the diocese in which the Servant of God died (NS, 5).
- With respect to an alleged miracle, the competent bishop is the bishop of the diocese in which the miracle allegedly occurred.
- Competence can be transferred by the Congregation of the Causes of Saints with the agreement of the bishops involved.
 - *Competence cannot be transferred by the Signatura.*
 - *There is also no possibility of hierarchical recourse to the Signatura, as Canonization is considered a favor and not a right.*

INTRODUCTION OF A CAUSE

- Confessors (who practiced heroic virtue or made the offering of life) are studied individually.
- A Cause may be introduced for a group of martyrs, provided that they were martyred at the same time, in the same place and under the same persecution (SM, 32).
- If they died in multiple dioceses, the bishops involved must all agree to unite the Cause under one competent bishop.
- Even if alleged martyrs are grouped together, the life of each servant of God must be studied during the one Diocesan Inquiry.

INTRODUCTION OF A CAUSE

- The postulator presents the *libellus* to the competent bishop, asking for the instruction of the Cause (NS, 8).
- The petition cannot be presented within 5 years of the death of the Servant of God, nor later than 30 years after death, lest the Cause be too quickly anticipated or overly delayed (NS, 9).
 - If the Cause moves too quickly, has there been time to test whether the reputation of holiness or martyrdom among the faithful is genuine?
 - If the Cause moves too slowly, has there been any malicious attempt to delay until some contrary witnesses have died or are no longer to raise objections?

INTRODUCTION OF A CAUSE

- With the petition, the postulator must include (NS, 10):
 1. a biography of the Servant of God;
 2. a copy of all published writings of the Servant of God;
 3. a list of witnesses who can testify to the virtues or martyrdom and intercessory power of the Servant of God. Contrary witnesses cannot be excluded.
- Unpublished writings will be gathered by the historical commission.
- The postulator generally carries out a “preliminary investigation” before submitting the libellus by gathering information and talking with potential witnesses. The postulator is in the best position to propose the witness list, and is bound by oath to include both favorable and unfavorable witnesses.

INTRODUCTION OF A CAUSE

- Eyewitnesses (*de visu*) are firsthand witnesses and must be heard.
- Hearsay witnesses (*de auditu ab videntibus*) are secondhand witnesses and may be heard.
- Third hand witnesses (*de auditu ab audientibus*) are not foreseen (NS, 17).

If there are living firsthand witnesses, the Cause is considered recent. The recent Cause depends primarily on witness testimony regarding the virtues or martyrdom of the Servant of God.

Otherwise, the Cause is considered ancient. The ancient Cause depends on primarily on documentary proof regarding virtues or martyrdom and witnesses are added to testify about the reputation of holiness or martyrdom continuing to the present (NS, 7).

PRELIMINARY STEPS IN THE INQUIRY

- If the bishop accepts the petition, he must:
 1. Consult with the other bishops of the territory about whether the Cause should be initiated (NS, 11a);
 2. Issue the edict ordering the publication of the petition so the faithful can present useful information about the Cause (NS, 11b);
 3. Request the *Nihil Obstat* of the Holy See to learn if there are any objections (NS, 15c).
- In these steps, the bishop consults the opinion of (1) other bishops, (2) the faithful, and (3) the Holy See. The purpose of (2) the edict is to give the faithful the opportunity to come forward with useful information, either for or against the Cause. The edict should tell those with useful information how to contact the Tribunal of Inquiry.

PRELIMINARY STEPS IN THE INQUIRY

- The published writings of the Servant of God must be examined by two sworn Theological Censors who separately offer opinions about any doctrinal errors regarding faith or morals in the writings (NS, 13).
- Non-published writings of the Servant of God may also be examined.
- The presence of a doctrinal error may block any further progress in a Cause. Nevertheless, the absence of any error does not guarantee the success of the Cause.
 - *The two Censors are not considered a “Theological Commission” and do not work together. Under the former legislation, they were not to be known to each other and were to separately offer their opinions with no collusion.*
 - *If the number of writings is large, the work may be divided among several Censors, provided two opinions are prepared for each writing.*
 - *The Censors are **not** called as witnesses during the Inquiry.*

PRELIMINARY STEPS IN THE INQUIRY

- A Historical Commission must be appointed, composed of at least three sworn historical experts, who gather all documentary evidence related to the Servant of God, especially unpublished writings by the Servant of God and other related documents (NS, 14).
- The experts must hand over the documents and a separate report about the authenticity of the documents, the archives visited, and the life and personality of the Servant of God.
 - *The historians work together and hand in one report, signed by each of them. The historians are called to testify during the Inquiry regarding the work that they performed.*
 - *This historians may be chosen because of their qualifications. They may divide the work, especially the research required in the various archives. One historian may be a member of the religious order of the Servant of God to assist in the research.*

THE TRIBUNAL OF INQUIRY

- The bishop appoints the members of the Tribunal of Inquiry, all of whom must swear an oath, including the episcopal delegate, the promoter of justice, and one or more notaries (NS, 6).
- In Inquiries into a miraculous healing, a medical expert is also appointed to the Tribunal (NS, 34a). In other Inquiries, a technical expert may be appointed.
- The episcopal delegate and promoter of justice must be priests and experts in canon law, theology, and history.
- As with everyone appointed, there must be a letter of appointment, an oath upon assuming the office, and an oath upon completing the office, all marked with a seal. *This includes the Censors and the historians on the Historical Commission.*

THE CONTRADICTION: PRO ET CONTRA

As a principle of law, there must be those who favor a cause, those who oppose a cause, and the impartial judge:

- Who is favorable to the cause? The petitioner and the postulator.
- Who must remain objective and impartial? The diocesan bishop, theological censors, historical experts, episcopal delegate, and notaries.
- Who stands in opposition to the cause, providing for a true *contradictorium*?
 - The devil's advocate role of the historical role of the *promotor fiscalis* evolved into the promoter of justice in criminal trials, the defender of the bond in marriage annulments, and the promoter of the faith in Causes of Saints.
 - My recommendation is that the promoter of justice play this role, remaining vigilant for the observance of the law and the search for the truth.

THE FIRST DUTIES OF THE PROMOTER OF JUSTICE

- All the evidence presented to this point is handed over to the promoter of justice. The promoter must:
- The promoter of justice must:
 1. compose the interrogatory (NS, 15a)
 2. propose some witnesses to be examined *ex officio* (NS, 16a)
- The interrogatory should be effective for arriving at the truth, and comprehensive in examining all the necessary elements of the case, including negative elements.
- In choosing the *ex officio* witnesses, the promoter may select some witnesses who may have been overlooked, some who may be contrary to the Cause, or at least some who could verify the existence of the reputation of holiness or martyrdom.

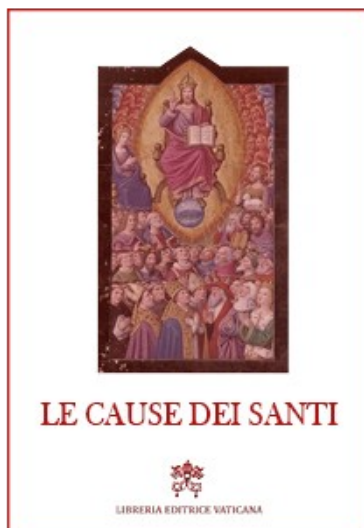
THE INTERROGATORY

- The Congregation publishes a textbook, Le Cause dei Santi, currently 4th edition, Libreria Editrice Vaticana, 2018.
- This text recommends a model for the interrogatory of 35 questions, each broken down into multiple parts.
- The interrogatory can be composed of individual questions which may exceed 150 in number.
- The precise number of questions will vary depending on the nature of the Cause. Inquiries into heroic virtue will be the longest. Inquiries into martyrdom or miraculous intercession will be shorter.

The text (in Italian) for the Studium is mentioned at www.causesanti.va

Congregazione delle Cause dei Santi / Pubblicazioni / **LIBRO DI TESTO DELLO STUDIUM**

LIBRO DI TESTO DELLO STUDIUM



La quarta edizione del presente volume raccoglie gli studi e le ricerche della Congregazione delle Cause dei Santi, svolti nell'ambito dello Studium, la scuola istituita nel 1984, dall'allora Santo Padre Giovanni Paolo II, destinata alla formazione specifica dei postulanti e collaboratori, interni ed esterni, della Congregazione. In particolare il manuale risulta organizzato in tre sezioni, rispettivamente di carattere teologico, storico-agiografico e giuridico. Nella prima viene trattato il concetto di santità, dal suo significato ai segni che la caratterizzano, fino al tema della vita spirituale, con ampi riferimenti a fenomeni mistici e soprannaturali. La sezione storica prende in esame il concetto primitivo di culto, le procedure canoniche di accertamento della santità realizzate attraverso i secoli, la letteratura agiografica e il suo sviluppo storico, e infine si sofferma sul concetto di Positio, il suo significato, la sua storia e le strutture schematiche. La sezione di carattere giuridico ripercorre invece l'intero tracciato inquisitorio e investigativo in ambito diocesano, passando poi alla procedura attuata nella fase romana dalla Congregazione. L'intento del Dicastero, dunque, è stato quello di raccogliere in un unico manuale la propria attività di ricerca e di studio, creando così un sussidio di lavoro per delegati vescovili, promotori di giustizia, postulanti e collaboratori.

Consultando il sito della **Libreria Editrice Vaticana** sarà possibile avere [maggiori informazioni sul volume](#) e conoscere le [modalità d'acquisto](#)

THE INTERROGATORY

Based on the Congregation's textbook, the interrogatory should cover the following points:

- The oath of the witness to tell the truth integrally and completely, including favorable and unfavorable information, and the oath to observe secrecy.
- The identity of the witnesses, her is her background, connection to the Servant of God, and source of knowledge about the Servant of God;
- The life of the Servant of God: family, childhood, education, religious practices, vocational formation, details of life including major life events, personal characteristics, devotion, religious activity,;
- The death of the Servant of God: condition of health, cause of death, final illness, perseverance in the faith, place of burial;

THE INTERROGATORY

- For a martyr: the attitude of the persecutor, the response of the Servant of God, the disposition to accept martyrdom, opinion about the reputation of martyrdom at death and after death;
- In the case of the offering of life: circumstances leading to premature death, acceptance of death, connection between the offering and death, practice of the individual virtues (*similar to the confessor*).

THE INTERROGATORY

- For a confessor: the practice of the virtues in specific detail and in concrete moments of life, especially faith, hope, charity (toward God and neighbor), prudence, justice (toward God and neighbor), fortitude, temperance, obedience, poverty, chastity, humility;
- The degree of virtue practiced, graces and charisms in life, the reputation of holiness in life, at death, and after death;
- In all cases: the continuation of devotion among the faithful, possible graces attributed to the intercession of the Servant of God and the reputation for intercessory power.

THE INTERROGATORY

- In inquiries involving miracles: The history of family health of the patient, the patient's personal history of health, even psychiatric health;
- The details of the disease, symptoms, medical tests, diagnosis, prognosis, treatments administered, medication, surgical history, hospitalizations, treating physicians and specialists, opinions of medical experts, expected outcome after treatment, complete chronology of the disease, illness, or trauma suffered;
- Intercessory prayer, who prayed, how did they pray, novenas, the use of relics, medals, or holy cards, visits to the tomb or location of the Servant of God, invocation of other saints;
- State of health after the healing with medical documentation; opinion of medical experts regarding a natural explanation.

OPENING SESSION

- The Bishop holds the Opening Session to swear the oaths of all the members of the Tribunal of Inquiry (SM, 86-88).
- All the information gathered so far is presented at the Opening Session.
- The Opening Session may be held in public.

SESSIONS FOR HEARING THE WITNESSES

- The Episcopal Delegate leads the sessions for the witness testimony.
- The Episcopal Delegate must cite the witnesses and the Promoter of Justice, but never the Postulator.
- After the witness swears an oath, the Episcopal Delegate asks each question on the interrogatory. *Ex officio* questions can be added by the Episcopal Delegate on his own or at the suggestion of the promoter of justice.
- The Notary records all the answers given and authenticates the process (NS, 16).
 - The Congregation for the Causes of Saints clarified that the Postulator is not permitted to be present for the validity of the session, nor can the questions be made known to the witnesses in advance. Secrecy must be observed. (cf. Nov. 12, 1999, Prot. NN. VAR 3989/94, VAR 4959/99).

SESSIONS FOR HEARING THE WITNESSES

- Although not found in the 1983 Code, the Congregation continues to employ the traditional terminology of the “sessions” for the hearing of witnesses (e.g. SM, 61).
- Every session has a beginning, a middle, and an end. Everything that happens during the session is recorded by the notary. Nothing may happen in the Inquiry outside of a formal session.
- The promoter of justice must be cited for every session. If the promoter was not cited and was absent from the session, the acts of that session are invalid. While the promoter may supply for his absence by examining the acts at the publication, this invalidity cannot be remedied if he was neither cited nor present at the session.

SESSIONS FOR HEARING THE WITNESSES

- A variety of witnesses should be heard, relatives and non-relatives, clergy, religious, and laity.
- *Ex officio* witnesses are often heard last. It is presumed that the postulator will present favorable witnesses. The promoter of justice should be alert to any potential negative witnesses who should be heard.
- If a session takes place in another territory, canon 1469 §2 should be observed.
 - In recent Causes, it is not unusual for there to be 50 witnesses.
 - In ancient Causes, perhaps 12 witnesses may be called to testify to the reputation of holiness or martyrdom.
 - In Inquiries of miracles, the number of witnesses corresponds to those who can testify to the miraculous event and the intercessory prayer.

SPECIAL ISSUES FOR RELIGIOUS ORDERS

- If the Servant of God was a member of a religious order, no member of the order can serve as episcopal delegate, promoter of justice, notary, or theological censor.
- One of this historical experts may be chosen from the same religious order, as well as the postulator (SM, 50).
- For a Cause of a religious, a significant number of witnesses must be from outside the Institute (NS, 19).

SPECIAL ISSUES FOR MIRACLES

- In Inquiries involving miracles, the Medical Expert must be cited and may also suggest additional questions *ex officio*.
- Witnesses must include the person who was healed, the physicians who attended to the person, and those who prayed for the intercession of the Servant of God.
- Two other experts *ab inspectione* must testify regarding the current state of health of the healed person (NS, 34).
 - *Like the two Censors, it is presumed that each expert will make his or her own evaluation, prepare a brief report, and testify before the Tribunal. It is preferred that the two experts should not be known to one another.*

DECREES OF URBAN VIII

The Tribunal of Inquiry must visit the places where the Servant of God lived and died for signs of unlawful cult according Urban VIII (NS, 28). Examples of unlawful cult include:

- Mass or Divine Office celebrated in the Servant of God's honor;
- Churches or chapels dedicated in the name of the Servant of God;
- Mortal remains buried or displayed under an altar;
- Relics publicly displayed or revered;
- Images displayed in a church or chapel with a halo, rays, or nimbus;
- Books published about miracles, revelations, or graces attributed to the servant of God;
- Decorations at the tomb, such as testimonials, images, or votive candles.

CONCLUSION OF THE INQUIRY

- It is common for the Tribunal of Inquiry to authenticate the mortal remains of the Servant of God (SM, 141).
- The Acts must be published to the Promoter of Justice and the Postulator, who may ask for additional evidence to be presented (NS 27).
- The Acts are copied and carefully authenticated. The original acts (archetype) are sealed and kept in the local curia. Two authentic copies are sealed and sent to Rome (NS 29-31).
- Any copyists or translators must have a letter of appointment with a seal and must take an oath.

CONCLUSION OF THE INQUIRY

- The Closing Session is held by the Bishop.
- All those who took part swear their oaths again.
- The Acts are closed and sealed for transmission to the Congregation of the Causes of Saints.
- The Closing Session may be held in public, but without excessive praise of the Servant of God lest the faithful be misled (NS, 36).

STEPS IN THE CONGREGATION

- When the acts arrive in the Congregation of the Causes of Saints, the seal will be inspected. If it is intact, the acts can be opened and are bound in multiple volumes.
- The acts of the Diocesan Inquiry will be examined for their juridic validity. The Inquiry must also have been sufficient for its intended effect (DPM, 13, 1°).
 - *Dubium: An constet de validitate in casu et ad effectum de quo agitur*
- When studying the validity of the Inquiry, the Congregation may respond *affirmative, negative, or suspensive*.
- A suspensive determination could be for a procedural defect or a more substantial defect (*in procedendo vel in decernendo*).
- A suspensive determination could be resolved by supplementary documentary evidence or by a supplementary Inquiry.

STEPS IN THE CONGREGATION

- The acts of the Diocesan Inquiry will be handed over to the Roman Postulator who will prepare the *Positio* under the direction of a Relator within the Congregation.
- The *Positio* will be examined by a panel of historians (in ancient causes), by a panel of doctors (in the case of a miracle), by a panel of theologians, and eventually by the Cardinal and Bishop members of the Congregation. Super-majorities are required in each case to advance.
- The recommendations of these parties are presented to the Holy Father to declare the proof of martyrdom, heroic virtue, or miraculous intercession.

EXCURSUS ON MIRACLES

- A first-class miracle (***quoad substantium***) deals with the substance of a thing and represents a metaphysical impossibility.
 - Multiplying bread; Changing water into wine; Raising the dead
- A second-class miracle (***quoad personam***) deals with the individual person, for whom a particular circumstance is impossible.
 - Healing the man with a withered hand; Healing the man born blind
- A third-class miracle (***quoad modum***) deals with a circumstances that might be possible, but not in the manner or mode in which it occurred.
 - Any other healing that is instantaneous, perfect and lasting.

FOR FURTHER REFERENCE

Gray, Jason A., *The Evolution of the Promoter of the Faith in Causes of Beatification and Canonization: A study of the law of 1917 and 1983*, Pontifical Lateran University, Rome, 2015.

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JASON A. GRAY

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Thesis ad Doctoratum in Iure canonico adsequendum

ROMAE 2015