**Private Translation of the Congregation of the Causes of Saints, Le Cause dei Santi, 4th edition, Libreria Editrice Vaticana (2018), pp. 641-700**

Prepared by Msgr. Jason Gray, J.C.D.

**TEMPLATES[[1]](#footnote-1)**

The following are a series of templates that can serve as a point of reference for the juridical-canonical completion of the diocesan or eparchial phase of a Cause for Beatification and Canonization in preparation for the Roman phase before the Dicastery of the Causes of Saints.

These consist of templates that can be used by those who carry out a Cause, adapting them to the particular and unique circumstances of each case.

According to the nature of the Cause, the following language in the templates must be adapted as follows:

**The title and the lemma (definition) of the Cause**

* When treating the martyrdom of a Servant of God: “Cause of Beatification or declaration of martyrdom of the Servant of God [name and title, including state of life in the church], allegedly killed in hatred of the faith”;
* When treating the cause of the martyrdom of several Servants of God: “Cause of Beatification or declaration of martyrdom of the Servants of God [name and title, including state of life in the Church of the head of the group] and his [her] X companions [precise number of the accompanying martyrs], allegedly killed in hatred of the faith”;
* For the cause of a Servant of God who practiced heroic virtue: “Cause of Beatification and Canonization of the Servant of God [name and title, including state of life in the church]”;
* For of a Servant of God who offered his or her life for another: “Cause of Beatification and Canonization of the Servant of God [name and title, including state of life in the church]”.

**The doubt and the object of the Inquiry**

* For a Servant of God whose Cause is proposed according to martyrdom: “on the life and the martyrdom as well as the reputation of martyrdom of the servant of God [name and title, including state of life in the church]”;
* For the Servant of God whose Cause is proposed according to a life of heroic virtue: “on the life and the heroic virtue as well as the reputation of holiness and of signs of the Servant of God [name and title, including state of life in the church]”;
* For the Servant of God whose Cause proceeds according to the offering of life: “on the offering of life until death out of charity as well as the other virtues in an ordinary grade and possibly on the reputation of holiness and of signs of the Servant of God [name and title, including state of life in the church]”;
* For an alleged miraculous healing: “on the presumed miraculous healing of [name of the one healed], attributed to the intercession of the Servant of God [Venerable Servant of God] [Blessed] [name and title, including state of life in the church].”

1. **Mandate to procure the postulator of a cause [on letterhead of the petitioner of the cause]**

[name of postulator]

[address]

To [name and title of the postulator]

I, the undersigned, [name of the authorized representative: Bishop, Superior General, President of the Association, Committee, or Guild, etc.], as Actor of the Cause of Beatification and Canonization of the Servant of God N. [name and title], [with the consent of the General Counsel] [with the consent of the board of directors, etc.], held on [day and month] in the year of our Lord [year], by virtue of this present mandate constitute and elect you [name], Postulator of the same cause, as my legitimate representative with the authority to act in my name in front of the Dicastery of the Causes of Saints and any other ecclesiastical authority.

In the exercise of this office, in addition to the faculties granted to you by law, I grant you all other necessary and useful faculties, including the faculty of nominating one or more vice-postulators outside of Rome.

I establish this freely and with trust in your diligence and prudence.

Given at [place], on [day, month, year].

[signature]

[name]

[seal] Bishop [Superior General] [other authorized representative]

[signature]

[name]

[seal] Chancellor [Secretary General] [other authorized notary]

1. **Mandate for a Vice Postulator [on letterhead of the Postulator]**

[Reverend Father] [Sister] [name]

Since I am in need of a representative to serve in my absence before other ecclesiastical authorities, and having obtained the consent of [name of authorized representative], Actor of the Cause of the Servant of God [name and title], by this letter I nominate you Vice Postulator of the above mentioned Cause, with the authority to act in my name before these ecclesiastical authorities.

In the exercise of this office, in addition to the faculties granted to you by law, I grant you the other necessary and useful faculties for the treatment of the Cause.

[Place and date signed]

[signature]

[name]

[seal] Postulator of the Cause

Nihil obstat of the Actor of the Cause

[Place and date signed]

[signature]

[name]

[seal] Actor of the Cause

1. **Nomination of a Postulator General [on letterhead of the Institute]**

*[The Postulator General serves in Rome as the representative of all causes of members associated with the same religious order. The traditional formula is given in Latin. Consult Le Cause dei Santi, page 644.]*

1. **Nomination of the Administrator of the Fund for the Goods of a Cause**

Father [Sister, Mr., Mrs., Ms.] [name],

According to n. 3 of the “Norms for the administration of the goods of the Cause of Beatification and Canonization” of 7 March 2016, I, [name], Actor of the Cause of the Servant of God [name and title], nominate you Administrator of the Fund for the Goods of the same Cause [Prot. N. …].

[date and place signed]

[signature]

[name]

[seal] Actor of the Cause

[signature]

[name]

[seal] Chancellor [Secretary] [Notary]

1. **Nomination of the Postulator General as Administrator of the Fund for the Goods of a Cause**

[name of administrator]

[address]

[email and phone]

Father [Sister, Mr., Mrs., Miss.] [name]

According to n. 3 of the “Norms for the administration of the goods of the Cause of Beatification and Canonization” of 7 March 2016, I, [name], Actor of the Cause of the Servant of God [name and title], nominate you Administrator of the Fund for the goods of the Cause for which you are Postulator General.

[date and place signed]

[signature]

[name]

[seal] Actor of the Cause

[signature]

[name]

[seal] Chancellor [Secretary] [Notary]

1. **Libellus of the Postulator for the initiation of the Cause [on letterhead of the Postulator][[2]](#footnote-2)**

His Excellency

Most Reverend [name]

Bishop [Archbishop] of [diocese]

[Address]

I, [name and title], legitimately constituted Postulator by [name], Actor of the Cause for the Beatification and Canonization of the Servant of God

[NAME in all caps]

[title]

ask, in the name of the same Actor, and according to the Apostolic Constitution *Divinus perfectionis Magister* and the Norms, *Normae Servandae in inquisitionibus ab Episcopis faciendis in Causis Sanctorum*, to introduce the Cause in your Diocese [Archdiocese].

[The Postulator continues with a brief summary of the life of the Servant of God in which the virtues of the Servant of God and the reasons for opening the Cause are expressed. The summary should proceed in chronological order to summarize the stages of the Servant of God’s life with emphasis on the signs of holiness manifested in each stage.]

[The summary must include certain facts: the place and date of birth; the place and date of death; the name of the parents of the Servant of God; the date and place of marriage of the Servant of God and the name of the spouse, OR the date and place of priestly ordination and the name of the diocese, OR the date and place of religious profession and the name of the name of the institute or society.]

[Attention should be given to the way in which the Servant of God fulfilled his or her vocation in response to the call of the Lord and to the virtues that were demonstrated in the course of his or her life.]

[As the growing conviction among the faithful of the holiness of the Servant of God is the principal reason for requesting the opening of the Cause, attention should also be given to the reputation of holiness or martyrdom that existed in life, as well as any reputation for miraculous signs. Furthermore, attention should be given to the widespread presence of the same reputation of holiness or martyrdom at the time of death and increasing after death.]

[The circumstances and motives that led the Actor to advance the Cause at this particular time should be explained.]

[The Postulator must include copies of the published writings of the Servant of God. If there are no published writings, the Postulator should indicate this in the petition.]

As established in n. 10 of the *Normae servandae* of 7 February 1983, I include the following with this Libellus:

1. My mandate as Postulator of the Cause;
2. A chronology of the life of the Servant of God, containing the essential dates of his life, composed by the undersigned;
3. A list of Witnesses (*Notula Testium*). [If the cause is recent, indicate that the witnesses are able to testify to the heroic virtues or martyrdom of the Servant of God. If the cause is ancient, indicate that the witnesses, while not able to testify in detail to the virtues of the Servant of God, will be able to testify to the reputation of holiness or martyrdom and of signs of the Servant of God.] I reserve the right to call additional witnesses;
4. [Any other documents the Postulator can usefully submit regarding the holiness of the Servant of God].

Respectfully in the Lord,

[signature]

[name]

[seal] Postulator

Given in [place] on [date].

1. **Possible declaration of the lack of fraud or malice in the delay of opening the Cause [on the letterhead of the Bishop]**

In the name of [name], Actor of the Cause of Beatification and Canonization of the Servant of God [name and title], who died on [date], [name], diocesan Postulator of the Cause, on [date], has presented the Libellus to me to request the opening of the Cause and of the diocesan Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God.

In the Libellus, he [she] has presented the following motives for the delay of more than thirty years for its presentation, namely: [list the precise motives].

In compliance with n. 9b of *Normae Servandae in inquisitionibus ab Episcopis faciendis in Causis Sanctorum*, promulgated February 7, 1983, by the Congregation of the Causes of Saints, and having carried out a careful investigation, I declare the inexistence of fraud or malice on the part of the Actor of the Cause in delaying the opening of the Cause.

Given at [place] on [date].

[signature]

[name]

[seal] Bishop

[signature]

[name]

[seal] Chancellor

1. **Edict for the publication of the Libellus for the opening of the Cause [on the letterhead of the Bishop]**

On [date], Father [Sister, Mr. Mrs., Miss.] [name], legitimately nominated as Postulator by [name], Actor of the Cause for the Beatification and Canonization [Beatification or Declaration of Martyrdom] of the Servant of God [name and title], has presented the Libellus, asking for the opening of the Cause of the Servant of God and the diocesan Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom] [on the offering of life until death out of charity as well as Christian virtues, at least to an ordinary degree] of the same Servant of God.

In conformity with n. 11b of *Normae Servandae in inquisitionibus ab Episcopis faciendis in Causis Sanctorum*, promulgated February 7, 1983, by the Congregation of the Causes of Saints, I order that this Edict make public the Libellus of the Postulator and I invite all the faithful to furnish useful information regarding the Cause.

Such information of any kind, whether personal or private, along with an authentic photocopy of any documents or letters, etc., may be sent to the Chancellor of this Diocese at the following address: [address].

In faith.

Give at [place] on [date].

[signature]

[name]

[seal] Bishop

[signature]

[name]

[seal] Chancellor

1. **Request for the nihil obstat of the Holy See on the part of the Bishop [on letterhead of the Bishop, to send to the Prefect of the Dicastery of the Causes of Saints]**

His Eminence

[name]

Prefect

Dicastery of the Causes of Saints

Piazza Pio XII, 10

00120 Vatican City State

Your Eminence:

In the name of [name], Actor of the Cause, [name], the Postulator of the same Cause, has presented the Libellus to initiate the Cause of Beatification and Canonization of the Servant of God [name and title], who was held in esteem of holiness when he [she] died on [date] at [place].

Having received the affirmative opinion of my brothers in the Episcopal Conference on the opportuneness of the Cause, expressed at the meeting of [date], and after having published, by means of the Edict, the Libellus of the Postulator of the Cause on [date], ask your Eminence to carry out the opportune investigations before the relevant Dicasteries of the Holy See to see if there is any obstacle to the Cause of the Servant of God.

I assure Your Eminence that the reputation of holiness and of signs [the reputation of martyrdom] of the Servant of God is authentic and widespread. Furthermore, this reputation is supported by an authentic and widespread reputation of signs, attributed to his [her] intercession.

To this end, I send a biographical summary of the life of the Servant of God (attached).

Most devotedly in the Lord,

[signature]

[name]

[seal] Bishop

1. **Decree accepting the Libellus and nominating the Officials of the Inquiry (Tribunal) [on letterhead of the Bishop]**

I, [name], Bishop of [diocese], having received on [date] the request with which [name], Postulator of the Cause of Beatification and Canonization of the Servant of God [name and title], in the name of the Actor of the Cause asks the initiation of the Cause; having obtained the favorable opinion of my brothers in the episcopate on [date]; having made the required investigation with the faithful of this Diocese by means of the Edict issued on [date]; and having obtained the *nihil obstat* of the Holy See on [date],

With this decree, I accept the Libellus and order the initiation of the Cause of Beatification and Canonization of the Servant of God [name and title].

As I am not able to undertake the instruction of the Inquiry personally, I nominate:

Father [name], Episcopal Delegate

Father [name], Promoter of Justice

Mr. [Mrs., Miss.], Notary

Mr. [Mrs., Miss.], Adjunct Notary

Furthermore, I order the Chancellor of the Diocese to inform the Officials of the Inquiry of their nomination so they may appear on [date], at [time], in [place] in order to participate in the First Session for the Opening of the Inquiry and to take the oaths to faithfully fulfill their obligation and to maintain the secret of office.

Give at [place] on [date].

[signature]

[name]

[seal] Bishop

[signature]

[name]

[seal] Chancellor

1. **Nomination of a Theological Censor [on letterhead of the Bishop]**

I, [name], Bishop of [diocese], having seen the request of the Postulator [name] of [date] in which he [she] asks for the instruction of the Inquiry for the Beatification of the Servant of God [name and title], according to the norms of the current legislation in the Causes of Saints, nominate you, [name], Theological Censor for the published writings and, if opportune, also for the unpublished writings of the Servant of God.

After fulfilling the duties established in n. 13 of *Normae Servandae*, and Articles 64-65 of the Instruction *Sanctorum Mater*, present to me [or to Fr. N., Episcopal Delegate of the Inquiry] your votum regarding the absence of opinions or doctrines contrary to the faith and good morals in the above mentioned writings as well as regarding the personality and the spirituality of the Servant of God that you deduce from the same writings.

I order the chancellor of the Diocese to inform the Theological Censors of their nomination, so that they may appear on [date] at [time] in [place] to take the oath to faithfully fulfill their duty and to maintain the secret of office.

Give at [place] on [date].

[signature]

[name]

[seal] Bishop

[signature]

[name]

[seal] Chancellor

1. **Oath of the Theological Censor**

In the Cause of Beatification and Canonization of the Servant of God [name and title], I, the undersigned [name], nominated by His Excellency [name], Bishop of [diocese], Theological Censor of the writings of the Servant of God, swear to faithfully fulfill the duty entrusted to me and to maintain the secret of office.

May God help me and these Holy Scriptures on which I place my hand.

Given at [place] on [date].

[signature]

[name]

[seal] Theological Censor

[signature]

[name]

[seal] Chancellor

1. **Nomination of the Members of the Historical Commission [on letterhead of the Bishop]**

I, [name], Bishop of [diocese], having seen the request of the Postulator [name] of [date] in which he [she] asks for the instruction of the Inquiry for the Beatification of the Servant of God [name and title], according to the norms of the current legislation in the Causes of Saints, constitute a Commission of experts in history and archival research to collect all the writings of the Servant of God not yet published, as well as each and every historical document, whether handwritten or printed, regarding the Cause in any way.

For this purpose, I nominate:

[name], President of the Historical Commission

[name], Member of the same Commission

[name], Member of the same Commission

etc.

After fulfilling this task, the experts are to present to me [or to Fr. N., Episcopal Delegate of the Inquiry], together with the unpublished writings and the other documents collected, a thorough and distinguished Report, in which they indicate and guarantee that they have faithfully fulfilled the duty entrusted to them. They are to include a list of the writings and the documents gathered, as well as their judgment about their authenticity and their value. They are also to include a description of the personality of the Servant of God, deduced from the same writings and documents, and a complete list of the libraries and archives examined.

I order the chancellor of the Diocese to inform the Experts of the Historical Commission of their nomination, so that they may appear on [date] at [time] in [place] to take the oath to faithfully fulfill their duty and to maintain the secret of office.

Give at [place] on [date].

[signature]

[name]

[seal] Bishop

[signature]

[name]

[seal] Chancellor

1. **Oath of the individual Members of the Historical Commission**

In the Cause of Beatification and Canonization of the Servant of God [name and title], I, the undersigned [name], nominated by His Excellency [name] Bishop of [diocese], Member of the Historical Commission as an expert in history and archival research, swear to faithfully fulfill the duty entrusted to me and to maintain the secret of office.

So help me God and these Holy Scriptures on which I place my hand.

Given at [place] on [date].

[signature]

[name]

[seal] Theological Censor

[signature]

[name]

[seal] Chancellor

1. **Form for the citation of a witness [on the letterhead of the Tribunal]**

By mandate of Father [name], Episcopal Delegate of the Inquiry in the Cause of Beatification and Canonization of the Servant of God [name and title], with this document, the witness [name] is cited to appear before ethe Episcopal Delegate on [date] at [time] in [place], to take the oath and give his [her] own deposition.

I remind the witness of the obligation to appear, unless impeded by a just cause, and to respond to the questions of the Episcopal Delegate.

Give at [place] on [date].

[signature]

[name]

[seal] Tribunal Office [or Cursor[[3]](#footnote-3) of the Inquiry]

1. **Minutes of the Opening Session of the Inquiry**

In the name of the Lord. Amen.

In the year of our Lord [year], on the [number] day of [month] at [time] in the diocese of [name], before His Excellency [name], Bishop of [diocese]; in the presence of the Reverend [name], Episcopal Delegate, the Reverend [name], Promotor of Justice, legitimately cited, Mr. [Mrs., Miss.] [name], Notary and Mr. [Mrs., Miss.] [name], Adjunct Notary, there appeared Reverend [Sister, Mr., Mrs., Miss.] [name], Postulator of the Cause of Beatification and Canonization of the Servant of God [name and title of the state of life in the Church].

He [She] exhibited the Libellus asking for the opening of the Cause on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God;

Having published the Libellus to the faithful by means of the Edict, and having obtained the affirmative opinion of the brothers of the Episcopal Conference of [place] and the nihil obstat of the Holy See for the Cause, and having accepted the Libellus of the Postulator, the Bishop, upon the request of the Promoter of Justice, examined the Mandate of the Postulator and consigned them to the Episcopal Delegate and to the Promoter of Justice so they could be examined. Having no objections, the Bishop accepted them as legitimate.

Afterwards, I, Chancellor of the diocese, proceeded to the reading of the Decree of Acceptance of the Libellus of the Postulator and the nomination of the Officials of the Inquiry, published by His Excellency.

Having finished the reading, the Bishop confirmed the nomination of the Officials of the Inquiry, who have accepted their responsibilities, showing themselves ready to fulfill their office with fidelity and to observe the instructional secret of office.

Immediately all stood and took the prescribed oath.

The Bishop, touching his hand to the pectoral cross, declared:

“In the name of God, I [name], Bishop of [diocese], swear to fulfill with fidelity and diligence the take that falls to me in the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name]. Furthermore, I swear to preserve the secret of all those things that could defame the Servant of God or other persons, as I also swear to remain free of compromises and constraints.

So help me God.”

[signature]

[name]

[seal] Bishop

With a hand on the Sacred Scriptures, all took their oaths:

“In the name of God, I [name], Episcopal Delegate of the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name], swear to faithfully fulfill the responsibility entrusted to me; to not say or do anything that, directly or indirectly, could compromise the truth or the interests of justice or that could impair the freedom of the witnesses.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

[seal] Episcopal Delegate

“In the name of God, I [name], Promoter of Justice of the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name], swear to faithfully fulfill the responsibility entrusted to me; to not say or do anything that, directly or indirectly, could compromise the truth or the interests of justice or that could impair the freedom of the witnesses.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

[seal] Promoter of Justice

“In the name of God, I [name], Notary of the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name], swear to faithfully fulfill the responsibility entrusted to me; to not say or do anything that, directly or indirectly, could compromise the truth or the interests of justice or that could impair the freedom of the witnesses.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

[seal] Notary

“In the name of God, I [name], Adjunct Notary of the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name], swear to faithfully fulfill the responsibility entrusted to me; to not say or do anything that, directly or indirectly, could compromise the truth or the interests of justice or that could impair the freedom of the witnesses.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

[seal] Adjunct Notary

Afterwards, the Postulator of the Cause took the prescribed oath:

“In the name of God, I [name], Postulator of the Cause of the Servant of God [name], swear to faithfully fulfill the responsibility entrusted to me; to not say or do anything that, directly or indirectly, could compromise the truth or the interests of justice or that could impair the freedom of the witnesses.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

[seal] Postulator of the Cause

[If present, the Vice-Postulator of the Cause takes the prescribed oath.]

“In the name of God, I [name], Vice Postulator of the Cause of the Servant of God [name], swear to faithfully fulfill the responsibility entrusted to me; to not say or do anything that, directly or indirectly, could compromise the truth or the interests of justice or that could impair the freedom of the witnesses.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

[seal] Vice Postulator of the Cause

Finally, I attach all the acts of this Opening Session to the previous acts of the Cause:

1. Libellus of the Postulator of the Cause;
2. Decree of prorogation of competence [if an extension of competence was required];
3. Mandate of the Postulator and/or Vice Postulator of the Cause;
4. *Nihil obstat* of the Holy See;
5. Decree of Acceptance of the Libellus of the Postulator and of the nomination of the Officials of the Inquiry;
6. List of Witnesses (*Notula Testium*) of the Postulator;
7. Possible depositions of witnesses previously heard with the interrogatory “*ne pereant probationes*” [if witnesses were heard in advance because of the risk that they may not be able to testify in the Inquiry].

Of all the acts placed in this Opening Session, I, the undersigned Chancellor of the diocese of [name] have recorded these minutes. I testify to the authenticity of these documents by my signature and my seal.

[place], [date]

[signature]

[name]

[seal] Chancellor of the Diocese

I, [name], Notary of the Inquiry, declare to have received from the Chancellor of the Diocese the acts of the Opening Session of the Inquiry and the above-mentioned documents.

Given at [place] on [date]

[signature]

[name]

[seal] Notary of the Inquiry

1. **Session II [and for all successive sessions]**

In the name of the Lord. Amen.

In the year of our Lord [year], on the [day] day of [month], at [time], in the Diocese of [name], before the undersigned Episcopal Delegate for the Cause of Beatification and Canonization of the Servant of God [name], in the presence of the Promoter of Justice, legitimately cited, and the undersigned Notary in the seat of the Inquiry established in [place], there appeared [name], witness (presented by the Postulator [or *ex officio*][[4]](#footnote-4)), and when the Episcopal Delegate showed the envelope of the Interrogatory and the Promoter of Justice declared that the envelope was closed and sealed, the Episcopal Delegate opened the envelope and the witness took the following oath:

“I, [name], swear in the name of God to tell the full truth in the Cause of the Servant of God [name] and to keep secret that which was asked of me and to not speak of the content of the questions with others.

So help me God and these Holy Scriptures on which I place my hand.”

[signature of the Witness]

[name]

Afterwards, the Episcopal Delegate began the examination of the witness who responded as follows:

To[[5]](#footnote-5) 1: …

To 2: …[[6]](#footnote-6)

1. **Possible interruption of a Session**

If the Session must be ended, for example because of the late hour or for reasons of another nature, the minutes are read, giving the witness the possibility of adding, deleting, or modifying his or her own testimony. The witness signs the minutes. The time of the next session is indicated and the interrogatory is closed in the following way:

The Episcopal Delegate ordered that the examination of the witness be suspended because of [state the motive] and be continued in the next session which will take place at [place] at [time] on [date].

I, the undersigned Notary, read the deposition to the witness, giving him [her] the opportunity to correct, add, or delete that which seemed appropriate.

The witness ratified his [her] deposition in the following way:

“I, [name], swear to have said the truth and to keep secret the content of my deposition.”

[signature of the Witness]

[name]

Afterwards, the Episcopal Delegate closed the envelope with the Interrogatory and ordered me to record in the minutes all that happened in the present Session.

The same Delegate, then, fixed the next Session at [place], at [time] on [date].

[signature]

[name]

[seal] Episcopal Delegate

[signature]

[name]

[seal] Promoter of Justice

I, the undersigned Notary, have recorded the present minutes, in testimony of which I have signed and sealed with my seal.

[place], [date]

[signature]

[name]

[seal] Notary

1. **Nomination of the Copyist [on the letterhead of the Bishop or Episcopal Delegate]**

I, [name], Bishop of [diocese] [OR Episcopal Delegate of the Inquiry] on the martyrdom [OR heroic virtues] [OR offering of life] of the Servant of God [name], according to the norms of the present legislation in the Causes of Saints, nominate you, [name], Copyist of the acts of the same Inquiry.

After completing the task established in n. 29 of the *Normae servandae*, you are to present me [OR to the Reverend [name], Episcopal Delegate of the Inquiry] a photocopy of the acts of the same Inquiry or, if it is the case, two photocopies of the same.

I order you to appear before me on [date] at [time] in [place] to take your oath to faithfully fulfill your duty and to maintain the secret of office.

Give at [place] on [date].

[signature]

[name]

[seal] Bishop [OR Episcopal Delegate]

[signature]

[name]

[seal] Chancellor [OR Notary of the Inquiry]

1. **Oath of the Copyist**

In the name of the Lord. Amen.

In the year of our Lord [year] on [date] at [time] in the diocese of [name], before the undersigned Bishop [OR Episcopal Delegate] for the Cause of the Servant of God [name], in the presence of the Promotor of Justice, legitimately cited, and the undersigned Notary at the seat of the tribunal, located in [place], there appeared Mr. [Mrs., Miss.] [name], to accept the nomination as Copyist.

The Copyist, then, swore the following oath:

“I, [name], nominated Copyist for the preparation of the copy conforming to the original, in duplicate, of the acts of the Inquiry on the heroic virtues [OR martyrdom] [OR offering of life] of the Servant of God [name], swear to faithfully fulfill the task of Copyist of the Inquiry entrusted to me and to observe the secret of office.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

Copyist

Afterwords, the Episcopal Delegate ordered that the original copy of all the acts of the Inquiry be consigned to the Copyist and signed, together with the Promoter of Justice as follows:

[signature]

[name]

[seal] Episcopal Delegate

[signature]

[name]

[seal] Promoter of Justice

I, the undersigned Notary, have recorded these minutes, in testimony of which I have signed and sealed with my seal.

[place], [date]

[signature]

[name]

[seal] Notary

1. **Interrogatory for a Cause on heroic virtue, on the offering of life, or on martyrdom**

[For the formulation of the Interrogatory, keep in mind the following observations. The questions which follow are only an example. They must be formulated according to the life and the particular activity of the Servant of God.[[7]](#footnote-7) If the Cause is to proceed on the new ground of the offering of life, keep in mind that the proofs must respond to the following criteria: a) the offering of life must be free and voluntary, and there must be a heroic acceptance of certain death on account of charity which occurs in a brief time; b) there must be a connection between the offering of life and the premature death; c) there must be evidence, as least to an ordinary degree, of the Christian virtues before the offering of life and until death; d) the reputation of the offering of life and of signs must exist for a significant portion of the people of God, at least after death. In the case of the offering of life, therefore, it will be necessary to adapt the Interrogatory in conformity with these criteria.]

1. Details about the witness[[8]](#footnote-8)
2. Ask each and every witness, regardless of condition or dignity, if he or she recognizes the importance and gravity of an oath; about the religious, moral, and juridic obligations that come from the oath to indicate completely and clearly all that he or she knows, both that which is favorable and unfavorable regarding the Servant of God; about the obligation as a witness to keep secret the details about the object of the Inquiry in process.
3. Ask the generalities of the witness: full name, parents, place and date of birth, state in life, religion, profession, and every other personal detail that is useful to qualify the witness.
4. The witness is to indicate: when, where, and for how much time he or she has known about the Servant of God, and if he or she was personally acquainted with the Servant of God and for how much time, and if the witness is connected to the Servant of God by any natural or spiritual bond (family relationship, membership in the same institute of consecrated life, etc.)

N.B. If the Postulator has presented the personal details about each witness with the information requested in numbers 2 and 3, the profile can be read to the witness who can confirm the accuracy of the information.

1. Verify if the witness: is moved to testify by any human reason (e.g. affection, aversion, interest, etc.), if he or she has been instructed in writing, verbally, or in any other way about how to respond or how to conduct himself or herself in this interrogation.
2. Life of the Servant of God
3. If the witness is able to furnish information about the young life of the Servant of God, ask about the following points:
   1. Birth and baptism;
   2. Family, parents, their social and economic condition, profession, moral and religious conduct, brothers and sisters, relationship of the Servant of God with the family members;
   3. Infancy: where and how the Servant of God spent childhood;
   4. Adolescence: places and schools attended, teachers and companions, degrees earned, human and Christian formation, circumstances of the time and place related to first Confession, first Communion and Confirmation;
   5. Youth: where and how it was spent, relationship with parents and relatives, relationship with friends and companions, social-religious characteristics of the places where time was spent, influence of other persons and of the above-mentioned environment on the personality of the Servant of God;
   6. Courses of higher education: high schools, colleges or universities attended, dates and locations, diplomas or academic titles obtained, memories of the Servant of God among companions and teachers;
   7. Notable occurrences from the youth of the Servant of God, aspirations and principal interests, activities undertaken;
   8. Religious practice as a youth: characteristics of the spiritual and sacramental life of the Servant of God, particular apostolic activities, participation in movements and associations, choice of a state of life, motives and circumstances of this choice.
4. If the Cause deals with a Servant of God who was a priest, the witness is to be questioned about the following points:
   1. Priestly formation: circumstances of time, place, and of persons related to formation, criteria and methods, courses of study, diligence of the Servant of God regarding fervor in piety and progress in the spiritual life, observance of discipline, study;
   2. Priestly ordination: circumstances of time, place, and persons related to the conferral of orders, especially to the Priesthood, circumstances of time and place of the celebration of the first Mass;
   3. Priestly ministry: offices, pastoral duties and related circumstances of time and place, relationship with superiors, coworkers, and faithful, notable and extraordinary occurrences, successes and difficulties;
   4. Spiritual appearance: characteristics of the human and priestly personality of the Servant of God, style of priestly life, characteristic observations of his ascetic obligation and apostolic zeal.
5. If the Cause deals with a Servant of God who was a religious, the witness is to be questioned about the following points:
   1. Religious formation: circumstances of time, place, and persons related to formation, criteria and methods of formation, religious apprenticeship properly speaking, novitiate, admission to vows, courses of study, commitment regarding fidelity to the Rule, fervor in piety, the desire for perfection, the communal life.
   2. Spiritual activity and character:

– If the Servant of God is a lay religious: ordinary responsibilities with circumstances related to place and time, special responsibilities, apostolate, relationship with superiors and other fellow members, notable or extraordinary events, human and religious personal characteristics, style of life, fidelity to the Rule, ascetic commitment, fervor in piety, observance of vows;

– If the Servant of God is a religious in orders: circumstance of time, place, and persons related to priestly ordination, ordinary offices and special duties undertaken in connection to the Institute, pastoral responsibilities and activities undertaken outside the Institute, notable events in ministry, difficulties and moments of particular suffering, religious spirit and apostolic zeal in the various ministries, human and religious personal characteristics, style of life, fidelity to the Rule, ascetic commitment, fervor in piety, observance of the vows.

1. If the Cause deals with a missionary Servant of God, beyond the points already mentioned above, the witness is to be asked about the following points:
   1. Missionary vocation: origin and development of this vocation, times, places, manner and discernment of missionary formation;
   2. Missionary ministry: times, places, and circumstances, location, social setting and spiritual character of the ministry; notable occurrences and apostolic accomplishments; trials and difficulties; method and missionary zeal; relationships with authorities, the surrounding population and other religious confessions.
2. If the Cause deals with a Servant of God who was a bishop, the witness is to be asked about the following points:
   1. Episcopal ordination, circumstances of time and place, motives for promotion to the episcopacy, reaction and comments of the faithful, other clergy and religious to the news of his nomination;
   2. Episcopal ministry: times and places of episcopal ministry, relationship with the clergy, with the faithful and public authorities, particular apostolic initiatives, notable happenings in episcopal governance, difficulties, trials, moments of suffering, accomplishments;
   3. Spiritual appearance: characteristics of the episcopal personality of the Servant of God, habitual style of life, ascetic commitment, daily piety, apostolic zeal.
3. If the Cause deals with a Servant of God who was a founder, the witness is to be asked about the following points:
   1. Foundation: remote and proximate causes of the Foundation, circumstances of time, place, and persons, specific role of the Servant of God in the Foundation, its nature and purpose, collaborators of the Servant of God, support and opposition, attitude and approval of ecclesiastical authorities;
   2. Sequence of events and development of the Foundation: circumstances and manner of the development, notable historical events, apostolic activities, governance of the Foundation, present state of the Foundation.
4. If the Cause deals with a lay Servant of God who remained celibate, the witness is to be asked about the following points:
   1. Choice of profession and the performance of the Servant of God: conditions of health and economic position, relationship with the family, social, cultural and apostolic interests and activities, notable events in life;
   2. Fidelity to the obligations of his or her proper state of life;
   3. Personal and spiritual characteristics.
5. If the Cause deals with a lay Servant of God who married, the witness is to be asked about the following points:
   1. Circumstances related to engagement and marriage, members and events in the family, the character of the spouse, relationship with others and children, respect for the holiness of marital relations insofar as it is known, professional activities, social and apostolic duties, notable events in life;
   2. Fidelity to the obligations of his or her proper state of life;
   3. Personal and spiritual characteristics.
6. Death of the Servant of God
7. Above all, the points to examine are the following:
   1. Condition of health of the Servant of God during life and especially during the last years;
   2. Causes, both remote and proximate, of death;
   3. Persons who visited and assisted the Servant of God on the occasion of the final sickness and of death;
   4. Attitude of the Servant of God in the period of the possible infirmity and in proximity to death, reception of the Sacraments, last moment of life;
   5. Circumstances of time and place of death, manner of the funeral and of the burial.
8. If the Cause deals with a martyred Servant of God, it is necessary to address the following arguments:
   1. Circumstances of time and place related to the alleged martyrdom;
   2. Attitude of the persecutor in dealing with the Catholic religion in general, motivations for the specific attitude of the persecutor in dealing with the Servant of God;
   3. Habitual interior dispositions of the Servant of God when facing the possibility of martyrdom, behavior of the Servant of God on the occasion of the martyrdom, manner of the death of the Servant of God;
   4. Resonance of the alleged martyrdom in the opinion of his or her peers, opinion of the witness regarding the foundation and the consistency of the alleged reputation of martyrdom.
9. Specific virtues

In the exposition of each virtue of the Servant of God, the witness is to take care to refer in detail, according to his or her knowledge and conscience, to facts and concrete examples in order to illustrate every aspect and circumstance of the behavior of the Servant of God in an objective and complete manner.[[9]](#footnote-9)

The points to explore are the following.

1. Theological Virtues
2. Faith
   1. Exercise and development of the spirit of faith in the Servant of God, in the various periods of life and especially during the last years;
   2. Exercise and characteristic expressions of supernatural faith of the Servant of God in the ordinary circumstances of life (e.g. regarding the desire for perfection, zeal for the glory of God and the salvation of souls, love for the person of the Savior, hatred of sin, docility to the Magisterium of the Church, etc.);
   3. Means habitually adopted by the Servant of God to nourish the spirit of faith (e.g. prayer, meditation on the Word of God and the mysteries of the faith, liturgical and sacramental life, eucharistic devotion and Marian piety, veneration of the Saints, etc.);
   4. Exercise of the virtue of faith in the difficult circumstances of life and especially in proximity to death;
   5. Circumstances of time and place related to any possible lack or imperfection of the Servant of God in the exercise of faith.
3. Hope
   1. Habitual manifestation of theological hope of the Servant of God in the various periods of life and especially in the last years (e.g. related to the following: confidence in divine mercy and in the merits of Jesus Christ, the priority of questing for Christian values, the serenity of spirit before the tribulations and trials of life, even arduous ones, detachment from worldly goods, desire for the eternal beatitude, etc.);
   2. Circumstances and events in which the Servant of God exercised, with particular clarity, the virtue of hope;
   3. Means habitually adopted by the Servant of God to grow the virtue of faith, both in himself [herself] and in others;
   4. Attitude of the Servant of God when confronting immanent death;
   5. Circumstances of time and place related to possible lack or imperfection of the Servant of God in the exercise of hope.
4. Charity toward God
   1. Concrete expressions of charity that the Servant of God manifested habitually for the Lord in the various periods of life and especially in the last years; when this charity began to manifest itself with particular intensity;
   2. Duty of the Servant of God to live constantly in the presence of God;
   3. Exact and constant fulfillment of the will of God in the ordinary circumstances of life (related to the duties of his or her proper state of life);
   4. Exceptional circumstances in which the Servant of God exercised love for the Lord;
   5. Struggles, pains, material sacrifices and spiritual tests endured by the Servant of God for the glorification of the Lord;
   6. Circumstances of time, place and persons related to possible lack or imperfection of the Servant of God in the exercise of charity to the Lord.
5. Charity toward one’s neighbor
   1. Attitudes and natural dispositions of the Servant of God in relation to one’s neighbor;
   2. Moments and circumstances in which the charity of the Servant of God for one’s neighbor began and in which it showed itself in a significant way;
   3. Habitual exercise of the charity of the Servant of God to the persons close to him or her (e.g. parents, relatives, friends, colleagues, superiors, coworkers, etc.);
   4. Exercise of charity of the Servant of God toward the poor, sick, suffering, incredulous, personal enemies, and foreign persons, etc.;
   5. Exercise of charity of the Servant of God to one’s neighbor in unusual and difficult circumstances, whether from the objective or subjective point of view (e.g. in cases of particular danger or calamity, grave offense, opposition, humiliation, calumny, persecution, etc.);
   6. Circumstances of time, place, and persons related to possible lack or imperfection of the Servant of God in the exercise of charity toward one’s neighbor.

N.B. In the Inquiry regarding the offering of life, the questions in the interrogatory must ask the witness with particular insistence about the specific intentions of the Servant of God, clearly expressed by him [her] or indirectly manifested without any doubt, with clear reference to the free and voluntary offering of life for one’s neighbor in the conviction of submitting oneself even to extreme sacrifice of life in the name of charity.

1. Cardinal Virtues
2. Prudence
   1. Period and circumstances of life of the Servant of God in which his [her] supernatural prudence appeared most evidently;
   2. Most significant manifestations of supernatural prudence by the Servant of God (e.g. in the choice of a state of life, in the work of his [her] own sanctification, in the fulfillment of duties of his [her] state of life, etc.);
   3. Habitual exercise of prudence on the part of the Servant of God, both in ordinary circumstances and in those that are arduous and extraordinary;
   4. Circumstances of time and place in which the Servant of God may have possibly acted against supernatural prudence, perhaps through a defect of excess (e.g. through haste, thoughtlessness, inconstancy, negligence, indecision, superficiality, cowardice, personal interest, worldly concerns, etc.).
3. Justice (toward God and toward neighbor)
   1. Periods and circumstances in which the Servant of God began to orient and submit his [her] life and activity to the divine will;
   2. Habitual manner of the Servant of God to observe the divine commandments, the laws of the Church and the duties proper to his [her] state of life;
   3. Desire and zeal of the Servant of God, especially in the years of maturity, for the honor and the glorification of the Lord;
   4. Circumstances of time and place in which the Servant of God may have possibly failed against justice toward God (e.g. duplicity or hypocrisy of life, vainglory, self-seeking, lack of gratitude to the Lord, fearfulness, human respect, etc.);
   5. Loyalty and integrity of the Servant of God in relationship with one’s neighbor, especially in the years of maturity;
   6. Sensibility and concern of the Servant of God for spiritual goods, social rights, and the material needs of the neighbor;
   7. Habitual exercise of justice on the part of the Servant of God toward persons connected to him [her] by a particular relationship (e.g. family members, superiors, dependents, friends, colleagues, coworkers, etc.);
   8. Circumstances of time, place, and persons related to any possible failure of the Servant of God in the exercise of justice toward neighbor (e.g. misappropriation, rash judgments, lies, gossip, slander, violation of natural and professional secrecy, abuse or negligence in the exercise of power, etc.); methods of possible reparation.
4. Fortitude
   1. Circumstances of time and place in which the Servant of God began to manifest with firmness and constancy, a decision oriented toward God;
   2. Difficulties, trials and sufferings, ordinary and extraordinary, encountered by the Servant of God in the various periods of life;
   3. Difficulties and sufferings of the Servant of God in the last period of life and especially in connection with death, spiritual serenity and conformity to the divine will, patience, constancy manifested by the Servant of God in the above circumstances;
   4. Circumstances in which the Servant of God may have possibly failed against the virtue of fortitude, perhaps through a defect of excess (e.g. fearfulness, inconstancy, impatience, presumption, pride, etc.).
5. Temperance
   1. Exercise of the virtue of temperance by the Servant of God in the years of youth, maturity, and in the ultimate period of life, control and mastery achieved over one’s natural inclinations and passions, effects and consequences of this mastery on the natural temperament of the Servant of God;
   2. Habitual style of life of the Servant of God related to work, to residence, to personal care, to food, to sleep, etc.;
   3. Means, ordinary and extraordinary, adopted by the Servant of God to achieve the virtuous practice of temperance;
   4. Possible failure and excess of the Servant of God in the exercise of temperance (e.g. relative to the virtue of modesty, clemency, meekness, modesty, continence, sobriety, etc.).
6. Special Virtues
7. Obedience
   1. Verify how the Servant of God, in the manner proper to his [her] state and condition of life, exercised the virtue of obedience in family, professional, social and ecclesial settings; possible extraordinary circumstances related to the exercise of obedience on the part of the Servant of God.
8. Poverty
   1. Verify how the Servant of God, in the manner proper to his [her] state and condition of life, manifested the evangelical spirit of detachment from self, from honors, from worldly riches, and from earthly goods; what was his [her] habitual and concrete attitude in the use of material goods.
9. Chastity
   1. Verify how the Servant of God, in the manner proper to his [her] state and condition of life, exercised the Christian virtue of chastity, circumstances in which this virtue was expressed most clearly.
10. Humility
    1. Verify how the Servant of God, in the manner proper to his [her] state and condition of life, manifested the spirit of humility and of evangelical simplicity; particularly significant behaviors of the Servant of God in the exercise of Christian humility.
11. Grade of virtues of the Servant of God
12. Ask the witness to describe, on the basis of facts that the witness personally recalls, a judgment on the degree and on the significance of the virtues exercised by the Servant of God. In particular, the witness is to carefully examine:
    1. If, in the exercise of the Christian virtues, the Servant of God manifested serenity, consistency, readiness, and spiritual delight;
    2. If the virtues exercised by the Servant of God were particularly present with uncommon characteristics and, if so, which ones exactly.
13. Grace of prayer, charismatic gifts and extraordinary phenomena
14. The life of prayer of the Servant of God; contemplative experience; special graces of prayer (sense of God, enthusiasm for Sacred Scripture, wisdom in the penetration of the mysteries, sense of the presence of the action of the Lord, etc.);
15. Possible charismatic gifts, preternatural facts or extraordinary phenomena and their nature (ecstasies, visions, revelations, prophecies, ability to read hearts, stigmata, gifts of healing, etc.);

Connection between the life of prayer and these gifts;

How these gifts were known and what the attitude of the Servant of God was on the subject;

Circumstances of time, place and persons in which these phenomena were proven, their resonance and influence in the life of the Servant of God and of the people;

Opinions and attitudes of the people and especially of ecclesiastical authorities regarding these phenomena;

Possible scientific expert opinions about these phenomena.

1. Reputation of holiness or martyrdom
2. In life. Opinion enjoyed by the Servant of God in the various phases of his [her] life, period and place of the origin of the development of the reputation of holiness, its manifestations;

Foundation of the reputation of holiness (virtue);

Persons favorable and contrary regarding the reputation and its foundation, attitude of the ecclesiastical authority in this regard.

1. In death. Assembly of people and of authorities at the funeral of the Servant of God; public recollections of the reputation of holiness on the part of authorities, private persons, associations, etc.; concrete manifestations of veneration regarding the Servant of God.
2. After death. Continuity, development and robust character of the reputation of holiness or martyrdom; its characteristics (e.g. spontaneous or artificially procured, unanimous or controversial, widely diffused or limited, continuous and growing or diminishing with the passage of time, etc.); attitude of ecclesiastical authority.
3. Verify whether news of the Servant of God was spread through the mass media, and to what extent and with what frequency. Verify if this included news about his [her] virtues and reputation of possible graces or miracles attributed to his [her] intercession. Verify if there was a special bulletin published about the Cause, in how many languages, and how many copies.
4. Ask the witness about any possible manifestations of abuses of ecclesiastical cult inside or outside the sacred places (e.g. liturgies, triduums or public novenas in honor of the Servant of God, processions, public display of relics or images, etc.).
5. Graces attributed to the intercession of the Servant of God
6. Special graces and favors attributed to the intercession of the Servant of God: related circumstances of time, place and persons.

After concluding the reading of the entire deposition given by the witness, the witness is to be given the opportunity to add, correct or suppress that which the witness believes appropriate about what has been stated about the life, the virtues and the reputation of holiness and miracles of the Servant of God.

1. **Interrogatory for a miracle**

To help those who must draw up the Interrogatory for an alleged miraculous healing, following is a memorandum on the “Medical-legal requirements” of the Inquiry (See A below). Furthermore, some medical Interrogatories are presented that can serve as an example for investigations of cases related to three principles branches (medical, surgical, traumatological) (See B, C, D below).

1. Medical-Legal Requirements for the reconstruction of clinical cases proposed for the recognition of the scientifically inexplicable nature of a healing

For an adequate reconstruction of the clinical cases in this title, the investigation must be personalized, since every subject and every disease have their own medical-legal relevant peculiarities. The principal arguments that must be addressed by the Inquiry are highlighted. These must not be omitted, though they may be supported by additional particular details that characterize each clinical case.

1. *The family history* must be reconstructed by questioning the greatest possible number of witnesses, both non-technical and technical. The technical witnesses should testify whether there were psychophysical defects or hereditary diseases in the family of the healed person. (The investigation must be extended to the parents of the healed person, to other close family members, to ancestors and other blood relatives where possible.) The collection of the family history must be more detailed in medical cases than in surgical cases, since the differential diagnosis for surgical cases can be carried out based on the observations made on the operating table, on pathology samples, etc. Obviously numerous and appropriate questions must be asked of the healed person (if he or she survived) regarding the most important diseases that affected his or her family, ancestors, and blood relatives
2. *The remote personal anamnesis* of the healed person must include all the diseases that affected the subject prior to the disease or trauma considered as miraculous healed. Even in this case, the investigation may include non-technical witnesses, though only the healed person and the attending physicians (with rare exceptions) will be able to reconstruct a sufficiently satisfactory remote personal anamnesis. The information provided by the patient must be compared to the accounts drawn from the hospital medical records.
3. *The proximate anamnesis* must collect all the information that can be acquired regarding the disease or trauma under consideration as a possible supernatural healing.

*In the case of diseases*: inquire about the first symptoms, the course of the fever, the behavior of the cardiovascular system, the objective examination of the various organs and systems, the results of routine or specialized laboratory tests, radiological tests, electro cardiological tests, electroencephalographic tests, etc. (depending on the circumstances of each case). It is most important to inquire about the course of the disease during the period of greatest severity, whether a fatal prognosis was ever given, and, if so, what symptoms formed the basis for the fatal prognosis. All treatments administered must be reported in detail, specifying (if possible) the name of all medicines used, the individual dosage and total amount of medication administered, the manner of administration, the time in which it was administered, and any favorable or unfavorable reactions resulting from the medication. For blood transfusions, the number of transfusions administered is not sufficient. The dates and quantity of blood transfused must be reported as well as their effect on the patient.

*In the case of trauma*: specify the “dynamic traumatic force” (i.e. the reciprocal position of the subject’s body and the injurious object at the time of the trauma), all hospital reports (from the Emergency Room and the initial diagnosis upon admission), the information provided by eyewitnesses on the moments of greatest severity (indicating the reason) and at the time of healing.

*Both in the case of illness and in the case of trauma*, specify the methods of transport to any place of treatment, the time taken to get there, any subsequent transfers to different departments of the same hospital, clinic or other institution. In each of these cases, the personal details of the medical personnel who treated the subject must be reported, detailing their professional qualifications (specializations, certifications, hospital or university positions) and the reputation (positive or negative) enjoyed by the aforementioned medical personnel in their field (for the purpose of assessing the reliability that can be attributed to the diagnosis and prognosis expressed by the medical personnel in question). Specify whether the subject of the healing experienced or demonstrated any signs of particular emotionality and/or suggestibility, and whether or not there is a personal or family history of psychiatric illness.

1. All medical records drawn up during the treatment of the patient have considerable medical-legal importance. Therefore:
   1. It is not sufficient to supply the date and diagnosis at the time of admission and discharge. Rather, the full medical record must be complete, that is, accompanied by all the notations highlighting the daily course of the fever and symptoms, the changes in the treatments carried out with their results, and the various investigations performed;
   2. Furthermore, the medical systems in most nations require medical records to be preserved for a limited period of time (e.g. ten years) because of limitations of storage.[[10]](#footnote-10)

In the case of surgical interventions, the complete medical record will allow a detailed study of the operation performed and the observations from the patient’s body during the procedure. The same applies to any pathology exams. Detailed information about the surgery must be sought from the principal surgeon. Even if he or she is available, details must still also be sought from his or her surgical assistants, the entire surgical team, the supervising nurse and the nurse who provided direct care for the patient. In particular, examine the appearance of the surgical site when it was opened, whether the intraoperative observations confirmed or contradicted the diagnosis expressed before the operation, and whether any changes in the prognosis resulted. Inquire about the duration of the operation and the subject’s behavior in the hours and days immediately following.

1. *Chronology*: Inquire precisely about the chronology of the illness and treatments in order to develop an accurate and valid chronological reference of the individual phases of the disease and recovery. Examine the precise date of the onset of the illness or traumatic injuries, the date (or even the date and time) of any particularly worsening symptoms or any improvements, the time at which prayers to the Servant of God began and ended, timing of the healing process, the partial or total recovery of previous activities, possible persistence of any deficits (even if partial) or painful symptoms, the specification of the duration of the persistence of such symptoms post-healing.
2. *Opinion of the attending physicians*: The attending physicians must be questioned on the elements supporting a possible negative prognosis, the possibility of relapses, the incompleteness of healing, the chronology of the healing process. (The details mentioned above about the reputation of the physician in his or her medical field must also be confidentially reported.)
3. *Progress checks after recovery*: The results of any checks performed to confirm the patient’s healing must be reported. A doctor, particularly qualified area of the disease (or trauma) in question, must be asked to the patient’s current state.
4. *Death certificate*: In the event of the subsequent death of the healed person due to another disease (or trauma), it is necessary to acquire the death certificate filed with the local municipal authority and explicitly containing the cause of death.[[11]](#footnote-11)
5. *Statistics and bibliography*: In cases that are rare and not part of ordinary medical practice, research involving similar cases is instructive. This research will help derive the percentages of natural recovery, or recovery after specific interventions or pharmacological treatments. In addition to the statistical data, it is more helpful if a most recent and up-to-date bibliography of authoritative medical journals is collected.
6. Interrogatory for a Medical Case

[This Interrogation was used in the Inquiry regarding the healing of Mrs. N. from “chronic polyarthritis, with irreversible loss of functionality of all the affected joints,” with a poor prognosis with respect to health.]

The first questions “about the person of the witness” were similar to what was requested above, number 1-4.

1. Ask the witness:
   1. Name, surname, age, domicile of the person healed, N.
   2. The disease that is claimed to have been miraculously healed.
   3. The time in which the alleged miraculous healing occurred.
2. If the witness has any document or certificate relating to the healing in question, he or she is to show it.

Ask the witness:

1. What is the family history of Mrs. N.? In other words: is the witness able to report on the most important illnesses that affected the parents of the healed person or other close relatives?

In particular: is the witness aware of whether mental illnesses or epilepsy have manifested themselves in the healed person’s family? If so, the witness should provide all the details he knows about the affected person, the diagnosis, and the evolution of the illness.

And in each of the statements, the witness should indicate all the circumstances and sources of his or her knowledge. (This applies to all the questions that follow.)

1. What is the remote personal anamnesis of the healed person? In other words: up to what date did Mrs. N. enjoy good health? What illnesses did she suffer from before the one from which she was allegedly cured in August 1981? Up to what year was the healed person able to carry out her normal work activity? After that date what abnormal symptoms were evident? To which doctor did the patient turn? What diagnosis was made? What treatments were prescribed? What was the result of the treatments?
2. What is the immediate personal history of Mrs. N.? In other words: what was the main illness from which the healed woman suffered in the last ten years? In particular: how did the various joints function?

More precisely: what disorders did the joints of the hip, knee, elbow, wrist, finger, shoulder, and spine present? Was walking possible, even with support? Was a sitting position possible? Could the patient benefit from using a wheelchair? If not: why could the wheelchair not be used?

Did the patient have to be confined to bed all the time? If so: did this happen for a certain period of time or daily? If the latter: from what date? Did the patient go independently to take care of her own bodily needs or did she have to be helped? Was the patient ever able to leave her home? In particular: when a child of the patient got married, was Mrs. N. able to attend the ceremony? If so: what position did the patient assume during the journey and during the ceremony? In what way did she have to be helped? When (at least what year) did this happen?

1. Since it appears that the healed woman obtained a pension from the “National Institute of Social Security,” INPS (Istituto nazionale della previdenza sociale”), does the witness know where the medical exams took place? Did the medical examination take place at the INPS offices or at the disabled person’s home?

In any case: what were the diagnoses that qualified her for disability? When did this happen?

1. Were there any hospitalizations? If so: where did they take place? When? How did the patient travel to and from the hospitals? What tests were performed during the hospital stays? With what results? What diagnoses were made at the end of the hospital stays? In particular: were other diseases found in addition to the joint disease? If so: what other diseases were they? What treatments were performed during the hospital stay? With what results? Upon returning to her family, was the patient able to resume some activity, even if only household chores? Was she able to sit up?
2. Which doctors treated Mrs. M. in the city of X [or at the hospital of X]?

(The witness should indicate their names and surnames and, if possible, the years in which they treated the patient).

Does the witness know the treatments that were prescribed and what results they achieved? Shortly before the alleged miraculous recovery, were the medicines changed? If so: what were the new medicines that the patient received? From what date did she begin to use them? How were they administered (intravenously, intramuscularly, by suppository or by mouth)?

1. Were prayers addressed to obtain the healing of the sick person? If so: to whom were they addressed? By whom? From what date? Was the request for the complete healing of the patient or for the healing of only a specific disease? If the latter, for the healing of which disease was the prayer made?

Did the patient report having received assurances that, on a certain date, she would be healed? If so: from whom did she receive such assurances?

To whom did the patient report this?

1. In what ways did the healing occur? In other words: how, precisely, did the various facts, when considered together, lead to the conclusion that the healing had taken place? When did this happen? Who was present? Was the function of the diseased joints partially or completely restored?

Was the recovery gradual or instantaneous? When (year, month, day and hour) was the healed person able to leave the house and walk without support?

1. Who was the first doctor to confirm that the healing had taken place? When did this happen (year, month and day)? What did he observe? Had all the diseased joints fully regained their function? What was the state of the muscles? Was standing possible? Could the person bend at the waist? Were there any balance problems? Could the person walk independently, only with support, or was walking impossible?

In addition to the doctor who first confirmed the healing, did other health workers examine the person after the healing? If so, who were they? When did they examine the healed person? What did they observe?

1. *For technical witnesses*: The witness should state whether the fact in question, according to his knowledge and experience, can be explained naturally.
2. *For non-technical witnesses*: The witness should state whether the fact in question can, in his or her opinion, be explained naturally.
3. *Currently* what is the general condition of the healed person? How do her joints work? Are household activities possible? Are work activities possible? Has she had relapses of the disease from which she was allegedly miraculously cured? Or has she had other diseases? If the latter: did these diseases pre-exist the recovery from the polyarthritis or did they arise after her recovery? Does she continue to receive any medication treatment? If so: what medicines are they? Who prescribed them? In what doses? How were they administered?
4. Were radiological, electro-cardiological, electroencephalographic tests performed? If so: when? Where? With what result? Are further tests planned or not? If so: what tests will need to be repeated?
5. Do you know of any doctor, well-acquainted with the clinical case, who believed or believes that the healing in question can be explained by natural causes? If so: what is the name of the doctor(s) who had or have this opinion?

Or do you know of anyone who doubted or doubts the accuracy of the diagnosis of the disease that was allegedly miraculously cured? If so: what other diagnosis is proposed instead?

1. If a person (either the one allegedly healed or a witnesses) is already deceased or cannot be examined by the Tribunal for a just cause, the authentic documents must be produced by the Postulator of the Cause and inserted into the acts that duly establish the death or the legitimate impediment that makes it impossible to question the abovementioned person.
2. The witness should be asked whether he or she has anything to add, correct, or state, even regarding a detail about which the witness was not asked, or about a detail that came to the witness’ mind.

If the witness has given an affirmative answer, he or she should report everything in detail and clearly, indicating the circumstances and the source of his or her knowledge.

1. Examination for a Surgical Case

[This Interrogatory was written for the Inquiry into the recovery of Mrs. A. from a malignant tumor of the right humerus that underwent surgery with biopsy - “plasmocytic myeloma” - and subsequent radiotherapy, with the reappearance of locally painful symptoms after a year.]

Questions 1-6 are the same as those in the previous Interrogation.

1. What is Mrs. A.’s family history? In other words: did the witness personally know the parents or other close relatives of the healed person or, in any case, is he or she able to report any details about their health? In the event that the witness is aware of serious illnesses (long or short-term) that have affected the relatives of the healed person, indicate the personal details of the person who was ill or died as a result of the reported illnesses, specifying their name and describing their symptoms and course. In any case, the witness must specify whether the illnesses were definitely confirmed (by whom, when, with what tests) or simply suspected (also indicating by whom and when).

In particular: is the witness aware of anyone in the healed person’s family of origin who has experienced any tumor-related illnesses? If so: which organ was affected? In what year? How long did the illness last? What was the outcome? Who was the doctor who treated the person?

And in each of the assertions, the witness must indicate all the circumstances and the source of his or her knowledge.

1. What is the remote personal pathological history of the healed person? In other words: in early childhood were there any serious illnesses? If so: how long did these illnesses take to be overcome? With what treatments? With what possible outcomes?
2. What is the immediate personal pathological history of the healed person? In particular: up to what date did Mrs. A. enjoy good health? Does the witness know when the first symptoms began to appear of the illness allegedly cured through the intercession of the Servant of God C.? What were the symptoms? In which part of the body did the illness develop? Was the illness visible externally? Was there pain? Was there swelling? Were there impediments affecting the function of any of the limbs? Who was the doctor who first took care of the patient? What tests and treatments were prescribed? What were the results of the tests? What were the results of the treatments? In particular: were radiological tests performed? If so, when? Who performed them? With what result?

Was the patient admitted to hospital? If so, when? For how long? Who were the doctors who treated her in the hospital? What was the diagnosis at admission and at discharge? Was a pathology exam performed during this or another hospital stay? If so, when? With what result? Were the results of the radiological tests and pathology tests sufficient to reach a certain diagnosis? If so, what diagnosis was it? If not, what elements of doubt prevented a certain diagnosis from being reached?

Did the patient undergo surgery? If so, in which hospital? When? Who performed it? Were the findings made during the operation sufficient to reach a certain diagnosis? Was material collected for the purpose of performing a pathology exam? If so, what were the results? Did this examination provide enough evidence to reach a certain and precise diagnosis or were there doubts that remained regarding the diagnosis?

1. Was the diagnosis resulting from the radiological tests, the pathology exams and the findings made by the surgeons during the operation communicated to the patient’s doctor, to the patient herself or to her relatives? In any case, did the witness specify which diagnosis it was, to whom it was communicated, by whom and when?

Was there agreement on the diagnosis among the surgeons who performed the operation or were there different opinions? In the latter case: which other diagnosis was favored by the health workers who disagreed with the one officially communicated?

1. What was the prognosis resulting from this diagnosis and from the local and general condition of the patient? In particular: how long was the patient expected to survive after the operation? Was there agreement or disagreement regarding the prognosis among the doctors who were knowledgeable about the clinical case?

(If possible, the witness should report the various opinions of the doctors, remembering their names.)

1. How did the post-operative condition of the patient unfold? How long, after the surgery, did the patient remain hospitalized? After discharge, how many times did the patient return to the hospital to be examined? Or did she return mainly to receive treatments? If the latter: what kind of treatments? In total, how many treatments were performed? Does the witness recall the individual doses administered and the total dosage? Who administered them? Where? With what result? Were there any negative reactions to radiation? Once the treatment was completed, which health worker was responsible for monitoring the patient?
2. Was there anyone who advised Mrs. A. not to have children? If so: who was it? Were both the patient and her husband aware of the precise diagnosis? In particular: were they aware that it was a malignant tumor with a poor prognosis?

Nevertheless, did Mrs. A. become pregnant? Once the pregnancy began, was there pain or other problems that existed before the surgery or did new problems reappear in the affected limb? Was the pregnancy carried to term? If not: did the pregnancy end spontaneously? If yes: when did this happen? In what month of pregnancy? Were contraceptives prescribed afterwards? If yes: who prescribed them? Were these contraceptives taken systematically or irregularly? Did Mrs. A. become pregnant again? Separate from the pregnancy, what medical treatments, precisely, were administered to the patient after the surgery? For how long were they carried out? At a certain point were they completely suspended? If yes: when did this happen? On whose initiative?

1. Were invocations addressed to obtain the patient’s healing? If yes: to whom? Who addressed them? In what way? Starting from what date? For how long?

Were the prayers addressed exclusively to the Servant of God C. or also to other Servants of God? At the time the prayers began, what was the patient’s condition? The witness should report every detail known both about the general condition of the patient and the condition of the affected limb as well as any results of laboratory tests or radiological tests possibly performed shortly before the beginning of the prayers. The witness should also report any prognoses given around that time and who made them.

1. Before the beginning of the prayers, did the patient already have any signs of improvement? If so, what signs? In that case, had the improvement been detected by a doctor? If so, which doctor? When? (Report the precise or approximate date if known).

Was there any improvement during the prayers? If so, what improvements? Who detected it? When?

At the end of the prayers, what was the general and local condition of the patient?

Summarizing the chronological sequence of events: up to what date did the disease continue to progress? On what date was the first improvement observed? Were there any new treatments? If so, what treatments were they? Whether or not there were any new treatments: was it a slow and gradual improvement, a rapid improvement or a very rapid improvement?

When was the patient considered cured? Is the recovery considered by the doctors to be complete and permanent or only temporary? If the latter, what are the doctors’ predictions about the future of the healed patient? In other words, are relapses expected? If so, is the period of time since the apparent recovery still too short to be able to consider it permanent? If so, who expressed this prediction and when? Before whom? What program of treatments and check-ups was prescribed in this prediction?

After the healing, were any other treatments or medications administered? If so, what treatments or medications were they? If so: when did they begin and when did they end (or when will they end)? Also after the healing: was any exam performed? If so, what kind? When? With what result?

1. Was there or is there any health worker, well-acquainted with the clinical case, who believed or believes that the healing can be explained naturally or by means of the medical treatments given? If so, give the name of the health worker: Did this opinion concern of the healing itself or the manner in which it occurred?

In particular (in the case of a technical witness): is the witness aware of other similar cases, analogous in terms of the nature of the disease, the treatments given, and the course of its development, that turned out favorably, whether for a few years or definitively?

Has the accuracy of the diagnosis been questioned, especially regarding the malignant nature of the disease and its poor prognosis?

Or are there doubts about the supernatural manner of the healing because of the way it occurred, the effectiveness of the surgical and medical treatments, or the lack of a complete and permanent healing? (The witness should report, if possible, every detail known to him or her regarding such technical objections on the supernatural character of the healing).

1. *For technical witnesses*: Let the witness say whether the case in question, according to his science and experience, can be explained naturally.
2. *For non-technical witnesses*: The witness should state whether the case in question can, in his or her opinion, be explained naturally.
3. *Presently* is the healed person currently receiving any treatment? If so: what medicines are being given to the patient? Who prescribed them? When did the use of these medicines begin? For how long, in what ways (continuously or in cycles) and in what doses are these medicines prescribed?

Is the witness aware of any pathological, anatomical or functional consequences that affect the healed person from the illness that was allegedly cured? What is the general condition of the healed person?

1. When was the healed person last examined? What exams were performed? Who performed them? When? With what result? Has the date of further exams already been set?
2. Did the healed suffer from other illnesses after the reported healing? If so, what illnesses were they? When did they begin and when did they end? How did they develop? What were the results? Were there any illnesses that could be related in some way to proposed illness that was allegedly cured?
3. The witness should be asked whether he or she has anything to add, correct, or state, even regarding a detail about which the witness was not asked, or about a detail that came to the witness’ mind.

If the witness has given an affirmative answer, he or she should report everything in detail and clearly, indicating the circumstances and the source of his or her knowledge.

1. Examination for a Case of Trama

[This questionnaire was drawn up for the Inquiry into the healing of Dr. R. from myelic fracture of L1 with complete paralysis of the right lower limb, partial paralysis of the left lower limb, and sphincter disorders, with a reserved prognosis of survival and very reserved prognosis of a return to health.]

Questions 1-6 as above, under B and C.

1. What is the *family history* of the healed person?

(The witness should report on the most important diseases that affected the parents of the healed person or other close relatives).

And in each of his statements the witness should indicate all the circumstances and the source of his or her knowledge.

1. What is the *remote personal history* of the healed person? The witness should report the diseases suffered by the healed person before the accident that occurred on September 17, 1977, aboard the Jet Caribe ship.
2. What is the *immediate medical history* of the healed person? In other words: how did the accident occur that caused the healed patient to report the documented injuries? What position was Dr. R. in at the time of the impact? What hit him and in what part of his body?
3. What hospital was he taken to for *first aid*? When was he transferred to another hospital? How long did he remain hospitalized there? Was he then transferred to another treatment facility?
4. In which clinic did the injured person undergo *surgery*? On what date did this occur? What was the patient’s condition when he entered the clinic? Based on what symptoms was it decided to perform the operation immediately? What tests were performed? With what result? In particular: was there a lesion to the spinal cord? If so, at what level?
5. *For technical witnesses*: Was it an open or closed spinal cord injury? Were there fractures of the vertebrae? If so, which vertebrae were fractured? Were there displacements of bone fragments? Was there an interruption of nerve impulses? If so, was the interruption complete or incomplete? Was there paralysis of the muscles downstream of the injury? Was there paraplegia? Was there anesthesia? If so, was this anesthesia total or partial? What area was affected by the anesthesia? Were there disorders of the bladder and anal sphincters? What was the hypothetical possibility of walking in the future, even after the operation?
6. On what date, exactly, was the *operation* performed? Who performed it? The witness should report not only the name of the surgeon, but also the members of the surgical team.)

What injuries were discovered on the operating table? What was the prognosis resulting from this finding? To whom was this prognosis communicated? When? What was the operation performed? Were the results of the operation such that they could change this prognosis?

1. Were prayers offered to obtain the healing of the sick person? If so: to whom were the prayers addressed? By whom? From what date?
2. How many days after the beginning of the prayers to the Servant of God did the *first signs of functional recovery* appear? What were the first symptoms of improvement? When did the *complete return to normality* occur?

Did the return to normality involve motor function and also sensory function or only one of these? How many days after the beginning of the prayers was control of the bladder and anal sphincters restored? How long did it take for the patient to regain the ability to walk? Was this recovery partial or total? If there were still deficits in the ability to walk: what did this deficit consist of and what was the cause of it? When were the last x-rays performed? Are the signs of previous vertebral lesions still evident? Precisely: which vertebrae are they and which lesions are still evident?

In summary: do the attending physicians believe that the healing was complete or incomplete? If not: why not?

1. (For technical texts) Let the witness state whether the facts in question, according to his or her knowledge and experience, can be explained naturally.
2. (For non-technical texts) Let the witness state whether the facts in question, in his or her opinion, can be explained naturally.
3. *Presently*, what is the general condition of the healed person at present? When was he able to return to work? Has he had any relapses of the painful or functional symptoms since his alleged miraculous healing? Or are there any post-traumatic deficits? If so, what deficits are they? Or, after healing, has he had other illnesses? If so, did these illnesses pre-exist the trauma suffered on September 17, 1977, or did they arise after the trauma suffered on that date? If so, is there a cause-effect relationship between the injuries sustained in the accident and the illnesses that subsequently arose? Are the latter still, even partially, ongoing or have they completely healed? Since when have they healed? For how long were medical treatments necessary?

Are any ongoing treatments still necessary? If so, what medications are required? Who prescribed them? When? In what doses? How are they administered?

1. In addition to the radiological tests (see question 15), were other *special* *tests* performed? If so, what tests were they? When were they performed? With what results? Are further tests planned? Why? If so, what tests will need to be repeated?
2. Do you know of any doctor, well-acquainted with the clinical case, who believed or believes that the healing in question can be *explained by natural causes*, considering the characteristics of the lesion and taking into account the positive outcome of the surgery performed? If so: what is the name of the doctor(s) who had or have this opinion?
3. If a person (either the one allegedly healed or a witnesses) is already deceased or cannot be examined by the Tribunal for a just cause, the authentic documents must be produced by the Postulator of the Cause and inserted into the acts that duly establish the death or the legitimate impediment that makes it impossible to question the abovementioned person.
4. The witness should be asked whether he or she has anything to add, correct, or state, even regarding a detail about which the witness was not asked, or about a detail that came to the witness’ mind.

If the witness has given an affirmative answer, he or she should report everything in detail and clearly, indicating the circumstances and the source of his or her knowledge.

1. **Session for the publication of the acts of the Inquiry**

In the name of the Lord. Amen.

In the year of our Lord [year], on the [day] day of [month] at [time] in the diocese of [name], before the Reverend [name], Episcopal Delegate; in the presence of the Reverend [name], Promotor of Justice, legitimately cited, the same Delegate declared that all the proofs in the Cause have been gathered and ordered the publication of the acts of the Inquiry with the following Decree:

“With the present decree, I, Father [name], Episcopal Delegate of the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name and title], order the acts of the same Inquiry to be published.

In accordance with number 27 of the *Normae servandae*, the Promoter of Justice is to examine the same acts, and within the useful time of fifteen days, is to inform me in writing if there are other documentary proofs to gather or witnesses to hear in the Cause.

To the Postulator of the Cause, furthermore, I grant the faculty of examining the same acts and order him, within the useful time of fifteen days, to inform me in writing if there are other documentary proofs to gather or witnesses to hear in the Cause.”

Given at [place], on [date].

The same Delegate, then fixed the following session at [place] on [date] at [time].

[signature]

[name]

[seal] Episcopal Delegate

[signature]

[name]

[seal] Promoter of Justice

I, the undersigned Notary, have recorded the present minutes, in testimony of which I have signed and sealed with my seal.

[place], [date]

[signature]

[name]

[seal] Notary

1. **Declaration on the observance of the Decrees of Urban VIII on non-cult**

[Before publishing the Declaration, the Episcopal Delegate, together with the Promoter of Justice and the Notary of the Inquiry, must inspect the tomb of the Servant of God, the rooms where he or she lived or died, and other possible places where there may be found signs of cult in his or her honor. The Notary, then, must record the minutes of the visit that took place. The Episcopal Delegate will order the insertion of the minutes into the acts of the Session in which the Declaration of the observance of the Decrees of Urban VIII on non-cult is published.]

Declaration on non-cult

In accordance with that which is established in the Apostolic Constitution *Divinus perfectionis Magister* and of the *Normae Servandae*, I, [name], Episcopal Delegate of the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name and title], together with the Promoter of Justice and the Notary have diligently inspected the tomb of the Servant of God and the other places where signs of cult in his [her] honor might be found.

Following this inspection, I declare that the Servant of God has not been given any sign of public cult and that the Decrees of Urban VIII on non-cult have been duly observed.

Faithfully,

[date], [place].

[signature]

[name]

[seal] Episcopal Delegate

[signature]

[name]

[seal] Promoter of Justice

I, the undersigned Notary, have recorded the present minutes, in testimony of which I have signed and sealed with my seal.

[place], [date]

[signature]

[name]

[seal] Notary

1. **Session(s) for the “*Collatio et Auscultatio*” of the Transcript with the Archetype**

[Once the Copyist has completed the preparation of the Transcript, that is, the first photocopy of the original acts (Archetype) of the Inquiry, the Episcopal Delegate, in a Session, accepts the Transcript and declares it authentic.

Since the acts may be voluminous, there will be need of several Sessions for the *Collatio et Auscultatio*.]

In the name of the Lord. Amen.

In the year of our Lord [year], on the [day] day of [month] at [time] in the diocese of [name], before the Reverend [name], Episcopal Delegate; in the presence of the Reverend [name], Promotor of Justice, legitimately cited, the same Delegate after having accepted the Transcript and having declared it authentic, ordered the beginning of the *Collatio et Auscultatio* of the acts of the above mentioned Transcript with the Archetype.

The Copyist began to read the Transcript from page number [number] to page number [number], and I, the Notary of the Inquiry, checked the Archetype.[[12]](#footnote-12)

[NB: at the bottom right of each page both of the Transcript and of the Archetype, the Notary of the Inquiry places his or her seal and initials, which guarantees the fidelity of the photocopy with the original.]

At the end of the reading, the Episcopal Delegate declares the *Collatio et Auscultatio* of the indicated pages to be complete and orders that it continue in the next Session which has been set at [place] at [time] on [date].

[signature]

[name]

[seal] Episcopal Delegate

[signature]

[name]

[seal] Promoter of Justice

I, the undersigned Notary, have recorded the present minutes, in testimony of which I have signed and sealed with my seal.

[place], [date]

[signature]

[name]

[seal] Notary

[After completing the Sessions for the *Collatio et Auscutatio* of the acts of the Transcript with the Archetype, the Episcopal Delegate orders the Copyist to prepare the Public Copy, that is a photocopy of the Transcript that bears the seal and initials of the Notary in the original on each page of the same Transcript.[[13]](#footnote-13)]

1. **Nomination of the Porter of the acts of the Inquiry [on letterhead of the Bishop or Episcopal Delegate]**

I, [name], Bishop of [Diocese] [or Episcopal Delegate] of the Inquiry on the heroic virtues [on the martyrdom] [on the offering of life] of the Servant of God [name and title], according to the norms of the current legislation in the Causes of Saints nominate you, [name], Porter of the acts of the same Inquiry.

I order you to appear before me [before Father [name], Episcopal Delegate of the Inquiry] on [date] at [time] in [place] to take the oath to faithfully carry out your duty and to maintain the secret of office.

[date and place]

[signature]

[name]

[seal] Bishop of [Diocese] [OR Episcopal Delegate]

[signature]

[name]

[seal] Chancellor [OR Notary of the Inquiry]

1. **Last Session Closing the Inquiry**

In the name of the Lord. Amen.

In the year of our Lord [year], on the [day] day of [month] at [time] in the diocese of [name], before His Excellency [name], Bishop of [diocese]; in the presence of the Reverend [name], Episcopal Delegate, the Reverend [name], Promotor of Justice;

I, the Notary, presented the original acts and the copies conforming to the original in duplicate of the Inquiry instructed in the Diocese of [name] by the above mentioned Episcopal Delegate on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name and title].

Having heard the declaration of the Promoter of Justice who had no objections, His Excellency and the Episcopal Delegate confirmed the integrity and the authenticity of the original acts and of the conforming copies in duplicate and ordered that these copies be consigned to the Poter so that they may be delivered to the Dicastery of the Causes of Saints in Rome.

Following this, His Excellency invited the Porter to take the following oath:

“In the name of God, I, [name], Porter of the acts of the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the life and offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name], swear to faithfully complete the task entrusted to me, to bring to Rome the two copies of the Inquiry and to present them to the Dicastery of the Causes of Saints, together with the envelope containing the letters of the Bishop, the Episcopal Delegate and the Promoter of Justice, with the Closing Instrument.

So help me God and these Holy Scriptures on which I place my hand.”

[signature]

[name]

Porter of the Acts

Afterwords, the Bishop ordered me to record the minutes of what happened in this Last Session closing the Inquiry, signed and sealed by the same Bishop, the Episcopal Delegate and the Promoter of Justice in triplicate, and to include it in the original acts of the Archetype and in the acts of the two copies, the Transcript and the Public Copy to be sent to the Dicastery of the Causes of Saints in Rome.

He ordered, furthermore, that the original acts, closed and sealed, be preserved in the Archives of the diocesan Curia and that they not be opened except by written permission of the Bishop. He ordered finally that the two copies of the acts of the Inquiry, closed, sealed and signed by me on the external inscription, be consigned to the Porter, together with the Envelop of Letters.

Having completed everything, the Bishop, the Episcopal Delegate, the Promoter of Justice, and the designated Porter signed as follows.

[signature]

[name]

[seal] Bishop of [Diocese]

[signature]

[name]

[seal] Episcopal Delegate

[signature]

[name]

[seal] Promoter of Justice

[signature]

[name]

Porter

Of all the acts placed in this Closing Session, I, the undersigned Notary, have recorded these minutes, in testimony of which I have signed and sealed with my seal.

[Place], [date]

[signature]

[name]

[seal] Notary of the Inquiry

And I, the Notary, certify and attest to the above signatures.

[Place], [date]

[signature]

[name]

[seal] Notary of the Inquiry

I attest and give witness that [name] is the Notary nominated by me for this Inquiry, and that his [her] certifications and public signature are worthy of full faith both in and outside of this Tribunal.

Given in [place] on [date].

[signature]

[name]

[seal] Bishop of [Diocese]

1. **Materials on the outside of the packets containing the acts of the Inquiry**
2. **External inscription on each of the sealed packets containing the acts of the Inquiry [written in upper case letters]**

DICASTERIO DE CAUSIS SANCTORUM

DUO EXEMPLA ACTORUM AUTHENTICA INQUISTIONIS SUPER VIRTA ET VIRTUTUIBUS [SUPER OBLATIONE VITAE] NECNON FAMA SANCTITATIS ET SIGNORUM [SUPER VITA ET MARTYRIO NECNON FAMA MARTYRII] SERVI DEI [NAME in the genitive], APUD CURIAM ECCLESIASTICAM [DIOCESE in the genitive] PERACTAE, A REV.DO DOMINO D. [NAME in the ablative], DELEGATO EPISCOPALI, AB EXC.MO AC REV.MO DOMINO D. [NAME in the ablative] EPISCOPO [EPARCHA] [DIOCESE in the genitive] NOMINATO IN CAUSA EIUSDEM SERVI DEI, PRAESENTANDA ET EXHIBENDA DICASTERIO DE CAUSIS SANCTORUM, ET NONNISI DE MANDATO EIUSDEM DICASTERII APERIENDA.

[signature]

[name]

[seal] Notary

[If the inscription is to be written in English]

TO THE DICASTERY OF THE CAUSES OF SAINTS

TWO AUTHENTIC COPIES OF THE ACTS OF THE INQUIRY ON THE LIFE AND VIRTUES [OFFERING OF LIFE] AS WELL AS THE REPUTATION OF HOLINESS AND OF SIGNS [ON THE LIFE AND MARTYRDOM AS WELL AS THE REPUTATION OF MARTYRDOM] OF THE SERVANT OF GOD [NAME], CARRIED OUT BY THE ECCLESIASTICAL CURIA OF [DIOCESE], BY THE REVEREND FATHER [NAME], EPISCOPAL DLEEGATE, NOMINATED BY THE MOST REVEREND [NAME], BISHOP OF [DIOCESE] IN THE CAUSE OF THE SAME SERVANT OF GOD, TO BE PRESENTED AND EXHIBITED TO THE DICASTERY OF THE CAUSES OF SAINTS AND NOT TO BE OPENED EXCEPT BY MANDATE OF THE SAME.

[signature]

[name]

[seal] Notary

1. **External inscription on the Envelope with the Letters [written in upper case letters]**

DICASTERIO DE CAUSIS SANCTORUM

PLICUM LITTERARUM EXC.MI AC REV.MI DOMINI D. [NAME in the genitive], EPISCOPI DIOCESIS [EPARCHIAE] [DIOCESE in the genitive], ET REV.ORUM DOMINORUM D. [NAME in the genitive], AC D. [NAME in the genitive], PROMOTORIS IUSTITIAE, NECNON INSTRUMENTUM CLAUSURAE DUORUM EXEMPLORUM ACTORUM INQUISITIONIS SUPER VITA ET VIRTUTIBUS [SUPER OBLATIONE VITAE] NECNON FAMA SANCTITATIS ET SIGNORUM [SUPER VITA ET MARTYRIO NECNON FAMA MARTYRII] SERVI DEI [NAME in the genitive].

[If the inscription is to be written in English]

TO THE DICASTERY OF THE CAUSES OF SAINTS

ENVELOPE OF THE LETTERS OF HIS EXCELLENCY, THE MOST REVEREND [NAME], BISHOP OF THE DIOCESE [EPARCHY] OF [NAME], AND THE REVEREND FATHERS [NAME], EPISCOPAL DELEGATE, AND [NAME], PROMOTER OF JUSTICE, AS WELL AS THE CLOSING INSTRUMENT IN DUPLICATE OF THE ACTS OF THE INQUIRY ON THE LIFE AND VIRTUES [ON THE OFFERING OF LIFE] AS WELL AS THE REPUTATION OF HOLINESS AND SIGNS [ON THE LIFE AND MARTYRDOM AS WELL AS REPUTATION OF MARTYRDOM] OF THE SERVANT OF GOD [NAME].

1. **Materials in the Envelope of Letters**
2. **Letter of the Bishop to the Prefect of the Dicastery [on letterhead of the Diocese]**

Your Eminence,

I have decided to instruct the Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of signs] [on the offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name and title in the Church].

Not being able to personally take up this instruction because of my pastoral responsibilities, I nominated the Reverend [name] as my Delegate, a duty that he has freely assumed, having sworn in my presence his oath to faithfully carry out this duty and to maintain the secret of office.

He, as will be evident from his letter sent to Your Eminence, took care that every juridic act was performed in observance of the pontifical law in the Causes of Saints and according to the practice of this Dicastery.

Finally, the above-mentioned Delegate has assured me that all the witnesses, both those introduced by the Postulator of the Cause and those called to testify ex officio, are credible and honest.

I confirm what I have written above and I remain devotedly in the Lord,

[signature]

[name]

[seal] Bishop of [Diocese]

Given on [date].

1. **Letter of the Episcopal Delegate and the Promoter of Justice to the Prefect of the Dicastery [on the letterhead of the Delegate]**

Your Eminence,

We send to this Dicastery of the Causes of Saints, by means of the duly nominated Porter, two copies of the acts of the diocesan Inquiry on the life and heroic virtues as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom and of sings] [on the offering of life as well as the reputation of the offering of life and of signs] of the Servant of God [name], instructed by me as Delegate of His Excellency, [name], Bishop of [Diocese].

In completing this duty, we have taken care that every juridic act was performed in accordance with the pontifical legislation in Causes of Saints and the practices of this Dicastery of the Causes of the Saints.

I, the Episcopal Delegate of the Inquiry, declare that every act has been performed in the presence of the Promoter of Justice and of the Notary and that the secret of office has been respected. Furthermore, all the witnesses, both those presented by the Postulator and those called ex officio, have sworn the prescribed oath. All have been heard according to the interrogatory prepared by the same Promoter of Justice.

Finally, we declare that all the witnesses were honest and worthy of trust and that they have been deposed in a complete and accurate manner.

We confirm what is said above, and we remain devotedly in the Lord,

[signature]

[name]

[seal] Episcopal Delegate

[signature]

[name]

[seal] Promoter of Justice

And I, the Notary of the Inquiry, certify and attest to the above signatures

[signature]

[name]

[seal] Notary

[Place], [date]

1. **Instrument of Closure [on letterhead of the Bishop]**

In the name of the Lord. Amen.

To one and all, let it be clear and known that in the year of the Lord [year], on [day] day of the month of [month], at [time] before His Excellency, [name], Bishop of [Diocese], and the Reverend [name], Episcopal Delegate, and before the Reverend [name], Promoter of Justice, the Notary, having received the duty from the Bishop and from the above mentioned Episcopal Delegate, has concluded and closed the Inquiry on the life and on the virtues [on the offering of life] as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom] of the Servant of God [name and title] and have placed the following inscription on the outside of this envelope:

“To the Dicastery of the Causes of Saints,

The public and authentic copies of the Inquiry on the life and virtues [on the offering of life] as well as the reputation of holiness and of signs [on the life and martyrdom as well as the reputation of martyrdom] of the Servant of God [name and title], instructed by the Curia of [Diocese] by the Reverend [name], Episcopal Delegate, nominated by His Excellency [name], Bishop of [Diocese],”

so that they may be presented and exhibited to the Dicastery of the Causes of Saints and opened only on the orders of the same Dicastery.

[signature]

[name]

[seal] Notary

I, the Most Reverend [name], Bishop of [Diocese], attest and certify that the above-mentioned [name] was duly nominated Notary of the Inquiry of this Cause and that his [her] affirmations, documents, and acts are worthy of full faith both in and outside of this Tribunal. So we affirm and so we declare.

[Place], [date]

[signature]

[name]

[seal] Bishop of [Diocese]

[signature]

[name]

[seal] Notary of the Inquiry

1. Special considerations for the Eastern Rite: In the original Italian text, the terminology for the Eastern Rite is inserted periodically into the text of the various formularies. In order to make the text more readable, the English translations of the templates are presented for the Latin Rite. If the Inquiry is undertaken by an Eastern Church *sui iuris*, the following terms are to be substituted:

   Replace “Bishop” with “Eparch.”

   Replace “Diocese” with “Eparchy.”

   Replace “Diocesan Bishop” with “Eparchial Bishop.”

   Replace “Diocesan Inquiry” with “Eparchial Inquiry.”

   Replace “Chancellor” with “Protosyncellus” or “Syncellus.” [↑](#footnote-ref-1)
2. The Italian text reproduces the Libellus used for the Servant of God Giuseppe Antonio Battistella. In place of a translation of the original text, the English text gives a description of the kind of information to be included in the Libellus. [↑](#footnote-ref-2)
3. In some places, it may be the custom that witnesses are cited to appear by the Head of the Tribunal Office, or by the Tribunal Cursor or Courier. Where this is not the custom, this function can be performed by the Notary. [↑](#footnote-ref-3)
4. Ex Officio Witnesses are those called by the Promoter of Justice. It is customary for the Promoter of Justice to call at least two witnesses beyond those presented by the Postulator. [↑](#footnote-ref-4)
5. Some may prefer to use the Latin, “Ad 1:” which means, “To question 1, the witness said:” [↑](#footnote-ref-5)
6. The text of the questions of the interrogatory does not need to be repeated in the minutes of the Session. However, any ex officio questions do need to be inserted. If the witness is not able to answer a series of questions (i.e. about the childhood of the Servant of God), simply state, “To [or Ad] 8-16: The witness had no knowledge of this information.” [↑](#footnote-ref-6)
7. Some of the sample questions presented will need to be broken apart into multiple questions, following the direction of canon 1564, “The questions are to be brief, accommodated to the mental capacity of the person being questioned, not comprised of several points at the same time, not deceitful or deceptive or suggestive of a response, free from any kind of offense, and pertinent to the case being tried.” Based on the details of the life of the Servant of God, the questions should be divided in a way to allow the witness to testify about all the important aspects of the life of the Servant of God. [↑](#footnote-ref-7)
8. It is common to number the interrogatory in one of two ways: Either the questions can be numbered consecutively (Question 1, 2, 3, etc.) or they can be grouped (Questions subdivided into parts 1a, 1b, 1c, 2a, 2b, 2c, etc.). If numbered consecutively, an interrogatory on heroic virtue could contain between 100 and 200 questions. If grouped, the same interrogatory may have 30-40 questions, each of which would have several subdivisions. [↑](#footnote-ref-8)
9. For a Servant of God who practiced heroic virtue, a detailed examination about each virtue is absolutely required. For those proposed according to the offering of life, since the practice of the virtues must also be demonstrated at least to an ordinary degree, the practice of each virtue should still be explored thoroughly. For those proposed as martyrs, the practice of the virtues is secondary to the details of the martyrdom of the Servant of God. Yet, even in this case, it can be beneficial to demonstrate the virtues of the Servant of God. If the martyrdom is not found to be proven when the Cause is studied during the Roman phase, the Cause may still be revived by following the path of the offering of life or of heroic virtue, but only if the evidence of the practice of the virtues has been gathered during the diocesan inquiry. Therefore, some care should always be taken to examine the virtues of the Servant of God. [↑](#footnote-ref-9)
10. The text suggests that the medical records must be obtained while they are available and before they are destroyed according to a record retention schedule. [↑](#footnote-ref-10)
11. In order to prove the lasting duration of the healing, it is important that the documented cause of death not be a reoccurrence of the same disease or illness from which the person was previously healed. [↑](#footnote-ref-11)
12. The Copyist may use a Bates stamp to conveniently and sequentially number the pages of the acts before photocopying them. This step will facilitate the comparison of each specific page of the Archetype and the Transcript during the *Collatio et Auscultatio*. [↑](#footnote-ref-12)
13. There is no need to perform a separate *Collatio et Auscultatio* to compare the Public Copy. [↑](#footnote-ref-13)