

PILGRIM

from the **MARTYRS SHRINE**

Auriesville, N.Y. 12016

VOL. XCI NO. 1

WINTER 1980

KATERI TRICENTENNIAL

A TRIBUTE

APRIL 17, 1680 — 1980

That which appears to be an end is merely a new beginning. Thursday, April 17, marks the 300th Anniversary of Kateri Tekakwitha's glorious entry into heaven, a goal which she achieved just four years after her baptism, yet climaxing a lifetime of devotion and dedication.

Kateri's life on earth was characterized by heroic virtue, humility, and cheerful acceptance of suffering. The Jesuit missionary, Father Jacques de Lamber-ville, so impressed by Kateri's love of God, baptized her in Caughnawaga on Easter Sunday, 1676, after a much shorter instruction period than he required of other new Christians. The following year, fearing that her relatives would stifle her blossoming faith as their hostility toward Christianity grew, the missionary arranged for Kateri's escape to the mission of St. Francis Xavier on the St. Lawrence in Canada, where many of her people had already settled.

Soon afterwards Kateri's devotion and pious example were rewarded when she was permitted to receive Our Lord in Holy Communion for the first time on Christmas Day, 1677. She took another significant step forward in the spiritual life on the Feast of the Annunciation in 1679 when Father Pierre Cholenec, her confessor, approved of her taking a vow of chastity.

Much can be said about Kateri's courageous and exemplary time on earth, but the culmination of these virtues in her dying and death show the real reason for our joy and celebration.

Kateri's final days began in the winter of 1680 when, weakened by self-mortification and subsequent illness, she remained behind while most of the villagers went on their hunt for food. In the words of Father Cholenec, her "last days were truly precious days of grace and holiness, since she passed them in the exercise of all those excellent virtues which she had practiced so much during her lifetime and which never shone so brilliantly as at the time of her death: her faith, hope, charity, humility, gentleness, patience,

SECOND JUBILEE ISSUE



Original Painting of the death of Kateri by Sister Mary Felicitas of Plattsburgh is displayed at the New Kateri Center in Auriesville.

resignation and surprising gaiety in the midst of her sufferings."

As she grew weaker, she also grew more intense in her love for God and concern for her neighbors. She seemed to possess an uncanny knowledge of the hour of her own death, which finally came on the Wednesday of Holy Week, April 17, 1680, at the age of 24. Moments after she died, her face which had been disfigured by smallpox and still further by her illness, suddenly changed and became beautiful and shining; an indication of the glory her soul was now enjoying.

In death, as in life, she had a remarkable effect on the mission. Inspired by her heroic example, devotion, self-denial and constancy became widespread among the Indians. Even today her memory is carefully preserved by her Mohawk people, and her remains are venerated on the present day St. Francis Mission in Caughnawaga, Canada, less than six miles from where she died. The day of her death is traditionally spent with much reverence, but even more so this year, 300 years later.

Special ceremonies have already been planned to commemorate this special event, first at St. John Francis Regis Mission near Hogansburg, NY on Sunday, April 13, and then at St. Francis Xavier Mission in Caughnawaga on Sunday, April 20. Both the Martyrs Shrine at Auriesville, her birthplace, and the Kateri Shrine at Fonda, the place of her baptism, will have a series of observances in her honor throughout the pilgrimage season. Through her inspirational life and virtue may we all experience a new beginning.

Eloise Etzkorn

OLYMPIC RUNNERS CARRY FLAME ALONG JOGUES TRAIL

When the relay team carried the Olympic flame up the Hudson Valley on the way from Virginia to Lake Placid, prior to the opening of the XIII Winter Games, its members caught sight of majestic panoramas once gazed on by St. Isaac Jogues over three centuries before. He was moving in the other direction on board a ship rather than on foot, in the company of Dominie Jan Megapolensis, first Dutch Reformed pastor at Fort Orange, who escorted him to Manhattan Island after his escape from the Mohawks in 1643.

In Albany, where Fort Orange once stood, the runners, chosen so as to represent each of the fifty states, were welcomed by New York Governor Hugh Carey in ceremonies at the Empire State Plaza and then were divided into two contingents. The first of these continued northward through Saratoga and Glens Falls and along Lake George (named Lake of the Blessed Sacrament by Father Jogues) and on up the Champlain corridor, used by Jogues and all the Jesuit missionaries who came from Canada.

The second detachment trotted westward into the Mohawk Valley and came within six miles of the Martyrs' Shrine before heading northward at Amsterdam along a state highway (Route 30) known as the Adirondack Trail. This too was a trail followed by Father Jogues when during his year of captivity he was taken by the Mohawks on their winter hunt in the northern mountains. Father Francis X. Talbot, S.J., author of the best-known life of the saint, *Saint Among Savages*, estimated on the basis of the missionary's own description of the terrain, that the hunting party ranged as far northward as Saranac and Lake Placid.

Two other scenic trails once traveled by St. Isaac, the route westward up the Mohawk River from the Shrine and the path to the southwest into the country of the Susquehanna, were not used by the Olympic runners, but could well be explored by our pilgrims during the coming season. After the initial torture at Ossernenon on the site of the present Shrine the Jesuit priest, his two companions, St. Rene Goupil and William Couture, and many of the Huron prisoners, were led by their captors to the other Mohawk settlements, Andagaron (near Randall) and Tionontoguen (at Sprakers), for further "sport and exhibition." The following spring Father Jogues accompanied a party of Mohawks when they visited the conquered

Susquehanna nation to exact tribute. The journey was probably made from Canajoharie on the Mohawk to Cherry Valley along the same trail used by the General Sullivan expedition during the American Revolution, then along the course of Cherry Creek and down the east branch of the Susquehanna River even into Pennsylvania. The new Interstate highway (I-88), already half-completed, follows for large distances this ancient Iroquois trail and will soon bring Auriesville within much nearer reach of the people of the Scranton and Binghamton areas.

In another two months our pilgrims will start coming from the south, the east, the northeast, the north, the west and the southwest to help in the celebration of the golden jubilee of the martyrs' canonization. As they revel in the glory of God's creation even as the martyrs did in the midst of their sufferings, they might well offer prayers, hymns and psalms to the Lord after the example of the ancient Israelites on their annual pilgrimage to Jerusalem and reflect on the sacrifices the martyrs and other missionaries were willing to make in order to bring the blessings of the Faith to a land so full of beauty.

When the Olympic runners were welcomed in ceremonies in downtown Amsterdam the following prayer was offered as a blessing on their journey:

"God of all nations, we dispatch these sturdy men and women in Your name on their mission of peace. We send them up the trail into Your spacious Adirondacks which were once the winter hunting grounds of the Mohawks who lived in this valley. Hardy and swift runners themselves, our Mohawk brothers blazed pathways through the forest which are still in use today. The first man from other shores to gaze on the beauties of these mountains was the Jesuit missionary, St. Isaac Jogues, who lived among the Mohawks over three centuries ago and spoke to them Your message of love and brotherhood. May our runners of today be likewise Your heralds, as they bear this symbolic flame northwards, bringing good will and understanding into the lives of many of Your people. May they carry a word of deep gratitude to our Canadian neighbors who have but recently given stirring evidence of their friendship. And may the fire from Olympus which soon will burn at Placid bring light and warmth and unity not only to the contestants in the winter games, but also to all who by their presence and interest encourage them in their efforts to achieve excellence and good sportsmanship. We beg you to bless our runners, O God, as they go forth on the morrow in Your name and may our prayers go with them on the sacred task."

EMORY A. NEWKIRK AURIESVILLE PATRIARCH

1901 — 1979

"The Lord knows best. When He calls a person out of this world, it is somehow the right time." We all repeat such things to ourselves when a loved one has been taken from us. We know by faith that it is true. But from the human viewpoint the Jesuit and lay staff here at Auriesville cannot help wishing that the Lord had given a little more time for Emory A. Newkirk to be with us, time to share with us the coming jubilee year. For Emory was our link with the Shrine's past. For 50 of its 95 pilgrimage seasons he had served on the Shrine staff and for the eight years since his retirement he was frequently consulted. Just short of 78 when he died, he had lived through 82% of the Shrine's history.

The son of Elmer and Minnie (Groat) Newkirk, Emory was born on September 11, 1901 in Auriesville when it was still a bustling port of call on the Erie Canal. A little to the east of the settlement, on the hill behind the Putman House, but recently renamed the Shrine Inn, stood the rustic chapel of the martyrs with its belfry which made it a landmark for miles around. Little did he realize as a boy that he would be so closely associated with this place of pilgrimage the Catholic people had begun only 16 years before his birth.

Emory came to work for the Jesuits in 1922, the year that Father Francis Breen, S.J. became director of the Shrine. In the ensuing years he would come to know and work with eleven more directors from Father Francis X. Byrnes to the present incumbent and he would have stories to tell of all the great events over the years which brought thousands of pilgrims to Martyrs' Hill. He could recall many a forgotten incident about those who worked with him in bygone days — Walter Byrnes, Eddie Sheehan and his parents George and Catherine, Ed Harper, Maud McCarthy, Tony Jankowski, Elmer Welch, Mary Jacobs, Sarah Scully, Louise Cramer and the Feeneys — and he had a good word for all these former associates who helped in the development of the Shrine.

In the spring of 1926 Emory married Lena Bobolin, daughter of Arft and Carrie Bobolin, whose farm was located just south of the Shrine. In time the Newkirks were blessed with four children: Kenneth, Caroline (now Mrs. Rudolph Harms), Marilyn (now Mrs. George Sinitzin), and David.



Many a weekday pilgrim can remember finding Emory Newkirk astride his tractor in their visits to the Martyrs Shrine over the past six decades. He went to his reward on August 2, 1979.

Both Emory and Lena's families had worshipped for several generations at the Auriesville Reformed Church. Always serious about his religious obligations, Emory became a church elder and held that position until the mid-sixties when a dwindling population forced the disbanding of the Auriesville congregation and the affiliation of its members with the Reformed church in Fultonville. At the time Emory was most insistent that if the wooden church building was to be converted to secular use, the steeple should be removed lest there be an affront to the honor of God.

Auriesville's patriarch had no inclination to travel because all his interests — his church, his family and his work on the Shrine grounds — were centered here in the Mohawk Valley. Like the lady in Boston who when questioned about her travels replied: "Why should I travel when I am already here?" Emory saw no need to fly to California when he could take the family swimming in the nearby Schoharie or drive to the Adirondacks when he could ride his snowmobile over the beloved hills near the Shrine.

Under Father Peter Cusack in the thirties Emory became the Shrine superintendent of grounds and maintenance. For the 1938 season he took on the additional responsibility of managing the outdoor cafeteria and the present Shrine director was one of

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his employees on busy Sundays. Then on the death of Father Byrnes' brother Walter, Emory succeeded him as the Auriesville postmaster in the little log cabin at the juncture of 5S and 288.

The men who worked under his direction would readily admit that Emory was at times an exacting taskmaster, but they would also add that there was never a doubt about his conscientious performance of duty and his loyalty to the Jesuits. A tireless worker, he never asked of those he supervised what he would not undertake himself.

There were setbacks over the years such as the serious bout with spinal meningitis, the time he was injured when the brakes on the tractor failed in the days of Father Thomas Coffey, and the critical surgery he underwent in 1969. Without much fanfare he would recuperate and then go back to his routine as though nothing had happened.

Perhaps the greatest sorrow of his life came just two years after his retirement, when "Kenny" his first born, succumbed after a massive stroke at the age of 47. Ken had worked with his father on the grounds during his growing years and had remained in the area after his marriage. Thus Emory had grown particularly close to him and to his wife Charlotte and their five children.

In later years he would tell of the amazement manifested by relatives and friends that a man from a staunch Dutch Reformed family would enter upon permanent employment at a Catholic Shrine. However, the more he learned of the Father Jogues story, the more appropriate he thought his work to be. His association with the Jesuits on Martyrs Hill was but perpetuating a friendship which had sprung up three centuries before between the Jesuit missionary and Dominie Megapolensis, the Reformed pastor who had rescued him from slavery.

According to the testimony of one Jesuit after another whom he had known him, no Catholic could have shown more respect for the religious exercises and objects of peity revered by the pilgrims than this deeply religious adherent of the Reformed faith.

Often on a summer evening, even more frequently after his retirement in 1971, Emory could be found walking the Shrine grounds. When one of the Jesuits stopped to chat, he would eagerly inquire about any new plans for the Shrine or the prospects of coming pilgrimages. Occasionally he would mention some needed repair which his trained eye had detected. He was particularly fond of inviting David's daughter, Diane, to come along with him on these twilight

strolls. But many a night when he walked alone and met no one, he just prayed. Memories of days past must have stolen over him along with the recollection of the many associations he had enjoyed because of his work at the Shrine. Like the prisoner, Father Jogues, who would speak to the Lord in the silence of the forest, Emory would ponder the mysterious workings of Divine Providence and thank his God for the many blessings he had received. One evening early last August he returned from his walk, bid goodnight to Lena and retired. Next morning, August 2, he was undoubtedly in the company of the Lord, meeting the martyrs of whose exploits he had often heard.

CATHOLIC BOOKS ON TAPE

Father John Fessio, S.J., one of our brother Jesuits on the West Coast who has long been associated with the University of San Francisco, has recently started an unusual type of Catholic publishing house. With an unmistakable Jesuit name, the *Ignatius Press*, the house has begun offering entire Catholic books on tape. The coupon below is intended to bring this project to the attention of PILGRIM readers especially since one of the first titles is Father O'Brien's book on the North American Martyrs.

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These prices are for one 30-day rental period. Add \$1.00 for postage and handling. (California residents: Add 6% tax to rental price).

TAPE

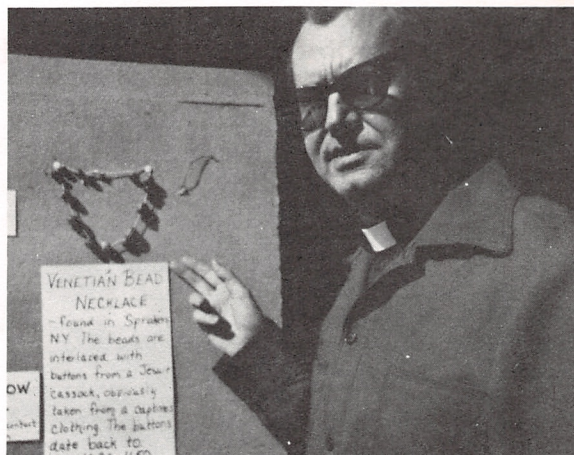
SHRINE EXHIBITS ARTIFACTS DURING WINTER FESTIVAL

In response to an invitation from the Winter Olympic Fine Arts Committee at Lake Placid, the Martyrs' Shrine conducted a special Winter Festival that featured Iroquois Indian Culture. For a two-week period the Shrine Dining Hall displayed an array of Indian artifacts, many of them on loan from the collection of John Jackowski, of Fonda, NY, as well as objects from the Kateri Center at Auriesville and from the collection of the Noteworthy Co. in Amsterdam.

From pre-Iroquoian Indian culture were several flint arrowheads and stone tools, as well as pottery and soapstone pipes. The Mohawk cultural exhibit included items made prior to contact with Europeans, such as shell decorations and awls made from antlers and bones. Also on display were many post-contact artifacts, especially brass kettles, metal arrowheads and knives, Venetian glass beads and Dutch clay pipes.

While most of the artifacts were uncovered in the vicinity of the Mohawk Valley, many were discovered in Iroquois sites in the western and central parts of New York State. Some decorative necklaces and pipes were probably obtained from Indians who inhabited midwestern areas.

During the two week period from February 9



This necklace from the John Jackowski collection, here being exhibited by Father Fleig, was found at the Tionontoguen site near Sprakers. Venetian beads used by the Dutch & French for trade were strung together along with buttons from a Jesuit cassock, by the Mohawk Indians

through February 24, over 200 people viewed the exhibit, apart from the school groups who continued to come even into March.

The exhibit is being revised for display at the Northway Mall near Albany in mid-May for a special observance there. Those who were unable to see the artifacts in February, and even those who did, will have a chance to see them in a new format then.

SEND IN YOUR INTENTIONS TO BE REMEMBERED IN THE OCTAVE OF MASSES DURING EASTER WEEK AT AURIESVILLE

Dear Father,

Please place this list of my intentions beside the tabernacle in the Retreat House Chapel in order that they may be included in the Shrine's Easter Masses:

Your name and address can already be found on the underside of this intention slip. Please correct any misspelling or inaccurate address. Then cut out and mail to:

REV. FR. DIRECTOR, MARTYRS SHRINE, AURIESVILLE, N.Y. 12016



**THE JOYS OF EASTER
TO ALL OUR PILGRIMS**

SCHEDULE OF PILGRIMAGES & SPECIAL EVENTS AT MARTYRS' SHRINE 1980

May 4	SUN	ANCIENT ORDER OF HIBERNIANS
May 11	SUN	Mother's Day
May 15	THURS	ASCENSION DAY
May 25	SUN	INTERFAITH MEMORIAL SERVICE
		Armed Forces Past and Present
June 1	SUN	THIRD ORDER OF ST. FRANCIS
June 8	SUN	LEGION OF MARY
June 15	SUN	SLOVAK DAY
June 22	SUN	LEBANESE DAY: Maronite Liturgy
June 29	SUN	CHARISMATIC DAY of PRAYER
July 13	SUN	HISPANIC DAY
July 20	SUN	STATE-WIDE ROSARY RALLY
		Our Lady of Mt. Carmel Sunday
July 27	SUN	POLISH DAY
Aug. 2	SAT	HANDICAPPED PILGRIMS of UTICA

Aug. 6-15 Novena to Our Lady and the Martyrs
 Aug. 9-10 NIGHT OF PRAYER — Vigil in Coliseum
 from 8:30 p.m. Sat. to 6:30 a.m. Sun.

(The National Pilgrim Virgin will be brought to the Shrine for the All-Night Vigil and will be present for veneration until after the 4 p.m. mass on Sunday, August 10.)

Aug. 10	SUN	LITHUANIAN DAY
		MADONNA DELLA LIBERA
Aug. 15	FRI	ASSUMPTION DAY
		Annointing of the Sick
Aug. 17	SUN	ITALIAN DAY
		MADONNA DELLA CATENA
Aug. 24	SUN	BOSTON DAY
Aug 31	SUN	KATERI WEEKEND
		Indian Pilgrimage — Mohawk Choir
Sept. 7	SUN	KNIGHTS & LADIES OF ST. JOHN
Sept. 19-21		SCOUT RETREAT ENCAMPMENT
Sept. 21	SUN	KNIGHTS OF COLUMBUS DAY
Oct. 5	SUN	ROSARY PILGRIMAGE
Oct. 19	SUN	SOLEMN FEAST OF THE MARTYRS
Oct. 26	SUN	Closing Day of 1980 Season

NOTE — This is only a partial list of the major pilgrimages. Changes may be made due to circumstances beyond our control. The Shrine and all its facilities are open daily to pilgrims from May 4 to Oct. 26.

THE MARTYRS' SHRINE
Auriesville, New York 12016

SEND US YOUR INTENTIONS
FOR THE EASTER NOVENA

1980
GOLDEN JUBILEE
MARTYRS CANONIZATION

TERCENTENARY
DEATH OF KATERI



PILGRIM (USPS 571-800), WINTER, 1980 — Vol. XCI, No. 1 — Quarterly publication of the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Thomas F. Egan, S.J., President and Shrine Director; Robert L. Fleig, S.J., Secretary and Treasurer; Francis C. Pfeiffer, S.J., Timothy C. O'Dwyer, S.J., Lawrence M. Wilson, S.J., John M. Doolan, S.J., Vincent P. McCorry, S.J. and Raymond B. Fullam, S.J. Board Members.
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