



BEATIFICAZIONE DI
GIUSEPPE DE ANCHIETA
PIETRO DE BETANCUR
MARIA DELL'INCARNAZIONE
(GUYART)

FRANCESCO DE
MONTMORENCY-LAVAL
CATERINA TEKAUWITHA

22 GIUGNO 1980

CAPPELLA PAPALE
PRESIEDUTA DA GIOVANNI PAOLO II
PER LA BEATIFICAZIONE
DEI VENERABILI SERVI DI DIO
GIUSEPPE DE ANCHIETA (1534-1597)
PIETRO DE BETANCUR (1619-1667)
MARIA DELL'INCARNAZIONE (GUYART) (1599-1672)
FRANCESCO DE MONTMORENCY-LAVAL (1623-1708)
CATERINA TEKAKWITHA (1656-1680)

BASILICA VATICANA, 22 GIUGNO 1980

BEATO
JOSE DE ANCHIETA, S. J.
1534-1597

José de Anchieta nasceu a 19 de Março de 1534 em S. Cristóvão da Laguna (Tenerife, Ilhas Canárias) e ingressou na Companhia de Jesus na Província de Portugal, no dia 1º de Maio de 1551. Dois anos mais tarde foi enviado às missões do Brasil onde, por amor de Cristo, se consagrou a promover com critérios evangélicos o bem humano e cristão da população indígena: trabalho em que se ocupou até sua morte através de uma variada e incansável atividade apostólica.

Ordenado sacerdote em 1566, foi nomeado superior das comunidades de S. Vicente e de S. Paulo em 1567 e, dez anos mais tarde, Superior Provincial de toda a Missão do Brasil: cargo que desempenhou com sabedoria e afável zelo por dez longos anos.

José de Anchieta foi o primeiro a compor uma gramática da língua indígena local; foi o primeiro a redigir um catecismo na mesma língua autóctone; foi ele que, como ardente missionário, fez trabalho pioneiro para solevar a condição humana, cultural, social e moral dos indígenas. Esta sua atividade pelo bem destas populações foi o que lhe mereceu o título de « Apóstolo do Brasil ».

BLESSED
CATHERINE TEKAKWITHA
1656-1680

Catherine was born in 1656 in that part of the North American Continent which is today the State of New York, near the city of Auriesville. Her parents were Indian. Her father, an Iroquois, was pagan; her mother, an Algonquin, was a devout Christian.

When she was four years old, Catherine lost her parents and her only brother to an epidemic of smallpox. She too contracted the disease and, although she survived, her face was left severely pockmarked.

Finding a home in the family of her uncle, a chief of the tribe of Agniers, more commonly known as the Mohawks, she was brought up in that tribe. While living among the Mohawks, she received instruction in the Faith and was baptized in 1676 by Father Jacques de Lamberville, one of the devoted Jesuit missionaries committed to the evangelization of the Indians. After becoming a Christian, Catherine soon became a model of youthful piety.

Unfortunately, she was a target of harassment and persecution at home because of her faith and her

determination to live in virginity. On the advice of the missionaries, who thought she should move to friendlier surroundings, she came to live among the fervent Christian Indians of the settlement known as the Mission of St. Francis Xavier, in the Prairie de la Madeleine, near present-day Montreal. Here she made great progress in a short time along the road of holiness. And here she died on April 17, 1680, widely known and esteemed by all as a saint.

The beatification of Catherine Tekakwitha by Pope John Paul II carries a very special meaning that is bound to have wide-ranging pastoral consequences for the whole people of God, and, in a particular way, for the thirty million Amerindians of whom Catherine is the first to be raised to the honors of the altar. This young Iroquois woman, whose life was sustained by her Christian faith and by an ardent love of Jesus present in the Eucharist, found in Jesus Christ the strength to withstand the hostile pressure of the non-Christian culture in which she lived and to keep with heroic fidelity the vow of virginity which she pronounced on March 25, 1679.

In this way, poor and unlettered, but rich in the strength and beauty that God gives to the pure of heart, she becomes an accessible model for the young

people of today who are so often subjected to intense and varied pressures that urge unchastity as the norm.

There is still another message conveyed by this beatification which has special bearing on contemporary pastoral commitment. In many dioceses of North America, both in Canada and in the United States, there are significant groups of American Indians, Eskimos and people of mixed Indian descent. There has been a growing pastoral concern in recent years to take seriously the cultural heritage of these communities, not only their languages, but also, and more importantly, their outlook, their customs, their special way of life, and the way in which all these influences shape their lives. Today the Church proclaims Catherine Tekakwitha Blessed. That fact alone is one of the most effective steps toward the development and promotion of a "local Church" that is authentically Indian.

