



Father Michael Jacobs, SJ, at ceremony honoring Indian martyrs at shrine in Midland, Ont.

Indians honor their martyrs

By Annette Westley

Thirteen buses and many cars rolled in, some from Heron Bay and Mobert, 600 miles away, bringing over 500 native people to the Shrine in Midland to honor the Indian Martyrs of Canada.

Coming from 20 missions across northern Ontario, as well as Toronto, the pilgrims were celebrating a unique event on Aug. 29 — the unveiling and blessing of a great monument to their ancestors who suffered and died for the Faith along with their Jesuit missionaries from overseas.

Bishop Thomas V. Fulton, Auxiliary Bishop of Toronto Archdiocese, who presided the ceremonies, was assisted by Father James Farrell, Superior of Jesuit missions, Father Michael Jacobs, first Mohawk Indian Jesuit and other priests as well as the two newly ordained Indian deacons, Sam Debassige and Angus Neganigijig. The choir from Wikwemiking sang at the Mass in Indian dialect.

Forgave their enemies

At the blessing of the cairn and plaque, Bishop Fulton spoke of the native people whose lives were so like the Martyrs. Those Martyrs, he said, were proud to be tormented and to die like Christ, and like Him, they also forgave their enemies.

The decision to erect the cairn was made after a recent research emphasized that there were Huron Indians among the Martyrs as related in Father James McGivern's book, "Some Hidden Glories of the Canadian Mission Church".

The first step was taken last November during the Indian Holy Year celebration at Sault Ste Marie at which time a collection of \$321 was turned over to a Cairn Erection fund. The total cost is estimated to be \$2,000 which will be raised on Indian missions. The inscription on the cairn is: "In Memory of the Native People who accepted the Faith, lived it, and died for it".

"The celebration," says Father B. Mayhew, "meant a great deal to the native people. Some of them were moved to tears to think that their own people had been willing to suffer and die for their faith."

The Catholic Register - Sept. 25, 1976, P. 7.

Communion is an appendage of the English monarchy”.

Anglicans could live comfortably in a Church that accepted the Pope as its head, he said, but he questioned whether it would be prudent to define the Pope's authority in such a Church as infallible.



Archbishop Ramsey . . . praise for practical ecumenism.

He said he hoped doctrinal questions would be discussed with an awareness that there is a “hierarchy of values” with priority given to the Incarnation.

“Marian dogma is important but peripheral,” he said. “The glory of Our Lady reflects the glory of Our Lord. A recognition of this will lead to doctrinal unity.”

Renewal of the Church must be taken far more seriously, he said.

“The real issue of Christianity is the credibility of God in a world filled with chaos. But how are we going to convince the world that God cares? The answer lies in learning and letting others learn that God's sovereignty is apparent in His death and resurrection.”

He told seminarians and faculty members that today's seminarians differ sharply from those of the 1960s.

Training for the priesthood, he said, should include:

- * Scientific study of Christian theology;
- * Awareness of the contemporary world;
- * Knowledge of God that comes through prayer.

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Sterilization
of native women:

Missionary sends protest to Ottawa

IGLOOLIK, N.W.T. — An OMI missionary here has appealed to the federal ministers of health and northern affairs for a full investigation into alleged illegal sterilizations of Inuit women.

Father Robert Lechat of the Oblate's Hudson's Bay Mission told The Register he has sent reports to Ottawa stating that about one-third of Inuit women between the ages of 30 and 50 in six Arctic settlements have been sterilized within the last five years.

Because most native women do not speak English, he said, it is "highly doubtful" they understood the consequences of the

probably don't stand a chance."

The sterilizations allegedly took place in the settlements of Repulse Bay, Chesterfield Inlet, Pelly Bay, Gjoa Haven, Hall Beach and Rankin Inlet.

He said he could not believe the women had asked for the operations, since their ideal is to have as many children as possible.

"The Inuit people love children so much they adopt them when for some reason they cannot bear their own."

Some women told him they agreed to sterilization thinking the process could be reversed after several years.

"If Inuit women continue to blindly accept these

operations," Father Lechat warned, "they are gambling with their own future as a people."

Father Lechat based his allegations on informal accounts from the Inuit people themselves and from priests and nurses who work with them.

According to a Canadian Press report, similar charges have been made in the past, only to receive vigorous denials from federal officials.

The government claims sterilizations can be performed only with the consent of two doctors and with the presence of a witness and an interpreter at the time a woman announces her decision.

Catholics must question quality of education

Auxiliary Bishop John Sherlock of London warned that Catholics must either seriously begin to question the quality of education in their schools or see them become servants of a "materialistic and exploitive philosophy that is essentially un-Christian".

The bishop cited major social changes in education, theology, and among educators themselves as areas of concern for Catholics. He also pointed to the rapid growth of some school boards whose size militates against "the spirit of intimate charity", the ideal of the Catholic school.

Bishop Sherlock, in his address to the education conference, outlined the evolution and status of the Catholic school system in Ontario and commented on areas of question for Catholics today.

"A major source of questioning results from the new educational philosophy and the radical changes in the educational environment extending from programing to architecture," said Bishop Sherlock.

"The rapid change within the Church as a result of Vatican II is also unsettling," he added. "New catechetical instruments and methodologies, coupled with a vocabulary alien to those

raised in the preconciliar Church, have caused a great deal of frustration."

Bishop Sherlock said the most serious problem is the present status of Catholic schools, particularly in the large urban areas among groups of Catholic education.

"Distrust between trustees and parents has become a high level, with many salary negotiations and other confrontations which wound the community," he said.

He also cited the lack of lay participation and involvement in catechetical programs, particularly in the catechetical effort as a whole, and the education system.

"The temper of the times reflects a time-worn assumption that our system of education is an examination of the Faith which is not in keeping with Catholic education," remarked the bishop.

He noted the conscientious dedication of teachers, the commitment of parents, and the continuing renewal of the Church for the future.

Requests 'a healthy sign'

A "very healthy sign" in the development of the separate school system in Ontario is the increasing demand for Grades 9 and 10, said **Bishop Thomas J. McCarthy of St. Catharines**.

Speaking at the annual conference of Catholic educators he

"The teenage years," he said, "is a critical time in the life of a young person that the Church must recognize that God can help, if He is welcomed."

The Pilot

VOL. 146 NO. 36

Friday, September 5, 1975

FIFTEEN CENTS

Industrial Planning Threatens North Canada

Canadian Bishops Warn Against 'Exploitations'

OTTAWA (RNS) — Canada's Roman Catholic bishops have warned that "exploitation" usually associated with colonialism and injustice in the Third World is emerging in the Canadian North as governments and industry search for new energy sources to the detriment of "native peoples."

"We are especially concerned that the future of the North not be determined by colonial patterns of development, wherein a powerful few end up controlling both the people and the resources," the bishops said in their annual Labor Day Message.

In a 3,500-word statement issued here, the bishops specifically criticized some industrial planning as "a serious abuse of both the native peoples (Indians) and the energy resources of the North. . . . What has been described as 'the last frontier' in the building of this nation may become our own Third World."

"In several cases," the bishops declared, "governments and corporations have secretly planned and suddenly announced the construction of large industrial projects without prior consultation with the people who will be most directly affected. As a result, the future lives of these native peoples and their communities tend to be planned for them by southern interests."

The bishops charged that plans for such projects are usually finalized and implemented before land claim settlements have been reached with the native peoples. "Yet for people whose land is their life. . . , a just settlement of their land claims lies at the very heart of their struggle for justice," they said.

Noting that the Canadian North is fast becoming a center stage in the continental struggle to gain control of new energy sources, the bishops listed in their message several projects now under construction. These include hydro-electric projects in northern Quebec, northern Manitoba, Labrador and northwest British Columbia.

"Simultaneously," they added, "the Canadian North has been sighted as a major region for potential reserves of oil and gas. Assisted by the federal government, the giants of the oil industry — Exxon, Shell, Gulf, Mobil, Sunoco and others — have led the way through their Canadian subsidiaries in making discoveries and initiating plans to build several major industrial projects."

The bishops mentioned the Mackenzie Valley pipeline in the Northwest Territories to bring natural gas from Alaska and the Canadian Arctic to southern Canada and the U.S.; the Polar Gas pipeline designed to bring natural gas from the high Arctic to the Maritime Provinces and the U.S.; and the Syncrude project to develop the Athabaska tar sands in northern Alberta.

Declaring that the critical issue is "how" these Northern energy resources are to be developed, the bishops

said "we are especially concerned that the future of the North not be determined by colonial patterns of development. . . ."

The bishops contended that some industrial projects have proceeded without "an adequate assessment of their environmental and social consequences" and in some instances caused flooding, damage to vegetation and wildlife, and the relocation of whole communities whose lives depend on hunting, trapping and fishing.

(Continued on Page 13)

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Because most native women do not speak English, he said, it is "highly doubtful" they understood the consequences of the operation.

He claimed the sterilizations were performed in hospitals by doctors who were concerned with limiting the growth of the Inuit population.

"Many doctors here view sterilization as the most effective means of birth control. If they offer artificial contraceptives, they can't be sure the women will use them," he said.

"Only one doctor is involved in the consultation and because of the language problem, the Inuit women

probably don't stand a chance."

The sterilizations allegedly took place in the settlements of Repulse Bay, Chesterfield Inlet, Pelly Bay, Gjoa Haven, Hall Beach and Rankin Inlet.

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The government claims sterilizations can be performed only with the consent of two doctors and with the presence of a witness and an interpreter at the time a woman announces her decision.

Positio (fr.)

Doc. VIII, p. 60 + 61. K. occurre d'avoir piché au su endu,
p. 62. Dans ses penes, K. allent tout enfiler au P. J. de l'enduit.

Doc. IX, p. 155. ^{HS 1.} Provis dans le même.

Doc. X²⁵⁵. Dans exercices de patim et de p: ite, K. pona t'ite
et l'aristone:

p. 255 Sa tante accus K. d'avoir piché au su suoni:

L'occure devant le m: s'immense

Doc. XVII. ^{p. 322} Sa tante l'occure d'avoir piché au su suoni.
Son meche opproé au depart des Epures par St. F. et.

KATERI TEKAKWITHA

1656-1680

December 14, 1976



Dear Father Farrell, P.C.

Allow me to thank you once again for having invited me to the Indian pilgrimage at Midland and for your kindness to me during my stay at Midland and in Toronto.

In the Easter issue of Kateri, the pilgrimage will be the main feature. May I ask you for a black and white picture of yourself for this article ?

As I am also doing the same article in French, would it be possible to obtain the reference (Jesuit Relations, Thwaites) to the quotation from Ragueneau used on the plaque?

Enjoy your Christmas with your Mother. I shall be in Maine with my Aunt, who is also my godmother.

Gratefully in Kateri,

Henri Bécharé, S.J.

KATERI TEKAKWITHA

1656-1680



le 14 Janvier 1977

Chers Cécile et Jean. Louis,

Cette année, j'ai été restée plus longtemps que d'habitude à Biddeford pendant les fêtes, et à mon retour à Montréal, j'ai dû aller en ville à New York. Tous ces pleurs expliquent mon retard à accuser réception de votre belle carte, ~~avec~~ vos très nombreux et très gracieux vœux à Kateri.

J'espère que la santé se maintient. Une ^{très} belle lettre de Casuelle m'a fait grand plaisir.

La cause de Kateri semble faire de bons progrès. Un jésuite de Baton Rouge, diplômé d'Oxford, qui travaillait à Rome, a perdu l'œil ^{par} l'an dernier et il a retrouvé sa vue grâce à Kateri. Les catholiques ont d'avis que C. n'est qu'un simple témoin.

Un bon de prières.
Vieil ami,

Idem

Martyrs'  Shrine

MIDLAND, ONTARIO
LAR 4K3

23 September 1976

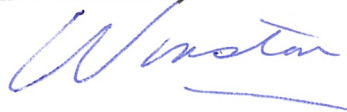
Dear Fr. Bechard,

Peace!

Thank you very much for your letter and the 1965 issue of Kateri with the Shrine in it. I am still waiting for the copy of the homily given at the Mass on the 29th of August and as soon as I get it I will forward all the material to you.

Enclosed is the cheque that you sent, we were very happy to have you as our guest here at the Shrine and you are certainly welcome any time. Please keep us in your prayers. By the way, if you have copies of the prayer card of Kateri and medals we could give them out here at the Shrine to help foster devotion.

In Christ,





MIDLAND, ONTARIO
LAR 4K3

11 October 1976

Dear Father Bechard,

Peace!

I am enclosing the homily of Peter Johnston which was given at the Shrine on the 29th of August 1976. Also enclosed are some photos which were taken on my small camera -- the press photographer never got the photos ready for us and now he cannot find them. So I am afraid this is the best that I can do. Under separate cover I am sending a copy (complimentary) of Some Hidden Glories and with it the photo of myself. Sorry I am so late, but I just received the copy of the homily and we were being put off on the photos.

Please keep us in your prayers.

In Christ,

NATIONAL SHRINE OF THE CANADIAN MARTYRS

Martyrs' Shrine



MIDLAND, ONTARIO
L4R 4K3

16 October 1976

Dear Father Bechard,

Peace!

I would like to thank you very much for the holy cards of Kateri and the medals, we will have them here for distribution here at the Shrine for next year also I am taking some with me to the winter office so that I have some on hand to give out as well.

I hope that you have received the material that I sent and it arrived safe and sound. I have not yet moved to Toronto to Brebeuf High School, where I will be living for the winter, but I hope to move this coming week. Please keep the Shrine in your prayers. Thanks again.

In Christ,

Winston

NATIONAL SHRINE OF THE CANADIAN MARTYRS

R. Nov 8.

Homily of Sunday, August 29, 1976

Martyrs Shrine, Midland

"In honour of the Native people who accepted the faith, lived it, and died for it". In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

I am sure you must agonize, as I do, when you hear, see on T.V., or read the comments of Indian spokesmen who condemn Christianity and the efforts of those who would seek to live their faith by trying to make available to everyone, the message of the Good News.

People who harbour such feelings, while often attempting to appear courageous defenders of their views, must surely be afraid. Afraid of the truth. Afraid of Jesus really. For wasn't this the man who said "I am the Way, the Truth, and the Life"?

To believe in Jesus Christ and all the truths which he has revealed, is to acknowledge the gift of faith. And to live this faith is to abandon all that we might consider to be easy, soft, and secure.

We are all aware that the gift of faith comes from God. What we do with it once we have it, we are someday going to answer for. For although faith is a personal relationship with God, and each one of us is on a different level in that relationship, we would do well to remember the words of St. John. "No one has ever seen God, but as long as we love one another, God will live in us".

We look around us today and we are apt to say "Boy this world is really in a mess". It is so easy for us to see the evil which pervades so many situations. And out of this climate has come an expression of hopelessness: "God is dead". It is really a sobering indictment of us who call ourselves Christians. It is a challenge for us to dare to live our faith in such a way that our actions confirm the reality of Christ in our love for one another. There is no need for me to tell you how difficult this sometimes can be. As a matter of fact it is absolutely impossible to do any good without the strength of Him who is the source of all goodness.

Today we honour the Indian people who died for their faith. "Rejoice and be glad, for this is the day that the Lord has made". There can be no doubt that this is the time, and this is the place for us to be made aware of the heroic faith of those whose memory we honour. It was only very recently that I had the opportunity of reading some of the details of the lives of some of these saints. I say saints, although there has never been an Indian person declared a saint by the church. Hopefully, that will be accomplished in the case of blessed Kateri Tekakwitha

very soon. I thank God for providing this opportunity for me to urge each one of you to read about the lives of the Indian people we honour today. Our heavenly Father blessed them during life with the power of his spirit and they accepted and responded by giving their lives to him.

As I read about these Indian Martyrs, I was amazed at the strength of their faith. The Indian Christians of their time were a small minority among their own people. The heroism they displayed in living, and more particularly, their commitment to Christ in the face of cruel deaths, must have been great factors in strengthening and increasing the numbers of the Christian community.

There is great concern and sadness today about the decline of faith generally and more particularly, among our own Indian people. And when we read about the lives and deaths of Martyrs and Saints, we often see in our own lives a stark contrast between their obvious virtues and our lack of them. I believe that our Creator would have us give thanks and praise to Him for the people we are, with faith in the power of his Spirit to change our weaknesses into his own strength. Do not permit yourself to become so concerned with your unfaithfulness that it obscures the light of goodness in you.

Contrary to what those who are without hope would have us believe, Jesus Christ is not dead. He lives in each one of you. As I look out at you who have filled this church this afternoon and realize the effort you have made, many of you coming hundreds of miles: I say thank you heavenly Father for the faith of these, your people. And I say thank you to each one of you for the hope that is in my heart because of your presence. As the Indian Martyrs were a source of inspiration to the people of their day, I know that you are fulfilling the same role now.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Peter Johnston
Deacon candidate
Rutter, Ontario



I N V I T A T I O N

TO JOIN IN THE

Indian

PILGRIMAGE

TO MARTYRS' SHRINE

S U N D A Y

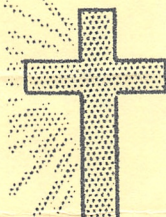
AUGUST 29

"TO HONOUR THE NATIVE PEOPLE

WHO ACCEPTED THE FAITH,
LIVED IT AND DIED FOR IT"

1:30 P.M. - MASS IN THE CHURCH

2:30 P.M. - UNVEILING OF PLAQUE ON HILL



WIKWEMIKONG CHOIR - PROCESSION, PRAYERS LED BY INDIAN DEACONS.

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October 12, 1976

MCC FACULTY MEMBER SELECTED FOR "WHO'S WHO OF AMERICAN WOMEN"

Anne M. Scheuerman, Associate Professor of Health, Physical Education and Recreation Leadership at Monroe Community College, ^{who} will be included in the tenth edition of "Who's Who of American Women", a companion volume to "Who's Who in America" published by Marquis Who's Who, Inc., and America's leading biographical reference.

^{Monroe Community College} Ms. Scheuerman has been on the MCC faculty since 1962. She received her B.S. degree at the State University College at Cortland, and a Masters in Education at the University of Rochester. Before coming to MCC, ^{Monroe Community College} Ms. Scheuerman instructed physical education the Board of Co-op services in Syracuse, and the Deposit Central High School in Deposit, New York. She was awarded the National Kateri Indian Award in 1974 for her activities in behalf of the Kateri Tekakwitha Indian League.

Ms. Scheuerman, her husband and four children reside in Pittsford.

- 0 -

MM:sb-64

| Settlements | Population | Women between 30-50 | Steriliz. in that category, in that group | percentage | Ster. under 30 of age | Masc uline agSter. | Total of steriliz. | % on the whole population. |
|--------------------|--------------------|---------------------------|---|------------|-----------------------|--------------------|--------------------|----------------------------|
| IGLOOLIK | 474 645 | 49 | 13 | 26% | 1 | 0 | 14 | 2.17 |
| HALL BEACH | 312 | 24 | 8 | 33% | 3 | 0 | 11 | 3.52 |
| PELLY BAY | 255 | 18 | 5 | 27% | 1 | 0 | 6 | 2.11 |
| GJOA HAVEN | 402 | 41 | 13 | 31% | 0 | 0 | 13 | 3.23 |
| REPULSE BAY | 274 | 22 | 10 | 45% | 1 | 0 | 11 | 4.01 |
| CHESTERFIELD INLET | 280 | 23 | 11 | 47% | 0 | 0 | 11 | 3.93 |
| SPENCE Bay | 433 | 35 (+ Or -) | 8 | 22% | 0 | 1 | 9 | 2.07 |
| TOTAL | 2601 | 212 | 68 | 32% | 6 | 1 | 75 | 2.88 |
| RANKIN INLET | 840 | at least 23 steriliz fem. | | | | 2 | 25 | 2.97 |
| TOTAL | 3441 | | | | | | 100 | 2.90 |

- N.B. 1/ In the column "Population" the statistics come from Canada North Almanach Jan 1976 published by Research Institute of Northern Canada.
- 2/ Differences in figures with was published before comes from supplement of information.

Igloolik le 1er Dec. 76

P. Henri Richard S.J.
Caughnawaga

MISSION CATHOLIQUE
IGLOOLIK
XOA OLO, N.W.T.
TEL. 819-934-8846 CANADA

Cher Père,

Bien reçu votre lettre. merci.
pour répondre a votre demande, je vous envoie copie du
premier et principal article que j'ai publié, grâce a un
de mes amis, dans un journal anglais; article qui a pas-
sablement dérangé les officiels d'Ottawa. Naturellement
cet article est bcp trop long pour votre revue, mais libre
a vous de le ramener a la longueur désirée.
Que sortira -t-il de tout cela. ? La question a été evo-
quée a la chambre des Communes et a tout le moins je pense
qu'il y aura plus de précautions prises a l'avenir
Je sais aussi que le gouvernement fait une enquête pour
vérifier mes chiffres. Rien a craindre ils sont exacts.
Alors ils ont essayé de s'en tirer en donnant quelques
statistiques par le millier de population, pour toute une
région, ce qui bien sûr ne donne pas, une idée de l'ampli-
tude de cette "politique" de stérilisation, car les pour-
centages, alors apparaissent minimes.
Je vous inclus, mes données a moi pour quelques villages
pris de coté et d autre, comme échantillons.

Bien cordialement vôtre in Christo. Bonnes fêtes
de Noel

R. Lechat o.m.i.

P.S. J'inclus une de mes photos d'identité pour passeport
car meme si je suis au pays depuis 30 ans, mes attaches
familiales sont encore en France.

*P.S. Existe-t-il en anglais une vie de Kateri
cela aurait intéressé nos jeunes lesquels qui
lisent l'anglais. Si oui dans ma référence S.V.P.*

Fr. Abbott Prayed to Kateri Tekakwitha Jesuit Attributes Restoration Of Eyesight to Indian Maiden

10 pte
Goramon
Epics

MEMPHIS, Tenn. (RNS) — An American Jesuit Bible scholar attributes restoration of sight in one eye which has a destroyed optic nerve to the miraculous intercession of a Mohawk Indian girl who is a candidate for sainthood.

Father Walter M. Abbott said he suddenly regained sight in his left eye after he and friends had prayed for the miracle for more than a year to Kateri Tekakwitha, who died in 1680 and whose cause as the first native American saint is being promoted.

The 53-year-old priest, who works in Rome as Pope Paul's representative in all common Bible work, said that he had letters from two leading eye specialists who claim that the return of his sight was "medically impossible and beyond explanation."

The letters are being turned over to the Sacred Congregation for the Causes of Saints as soon as he returns to Rome, Father Abbott told Robert R. Holton, editor-in-chief of Common Sense, newspaper of the Diocese of Memphis.

Mr. Holton reported that Father Abbott, a native of Boston, lost sight in his eye when he fell down a marble staircase in his Rome residence on June 24, 1975. The priest fractured his skull and wrist and dislocated his jaw. Physicians said head damage caused a hemorrhage which eventually destroyed the optic nerve in the left eye.

The priest related that he returned to the United States for further medical attention in September 1975, and at that time three eye specialists determined that the optic nerve had been destroyed.

"They said there was nothing left of the optic nerve but dead matter," the priest said. "They also told me, individually, that once the optic nerve is gone, there is no way for sight to ever return."

Father Abbott said it was while he was recuperating at Campion Renewal Center, a Jesuit health complex in Weston, Mass., last year that he met Father Henri Bechard, S.J., who is vice-postulator in the cause of sainthood for the "Lily of the Mohawks."

"He said they had one confirmed first class miracle in connection with Kateri and that there is a possible miracle on record in Arizona but they still

needed a second confirmed miracle to go ahead with the cause of beatification and eventual canonization," Father Abbott recalled. "He was interested in my case and asked if I would go to the grave of the girl and begin praying to her for a miracle."

Father Abbott continued that in October 1975, accompanied by his mother, sister and several others, he visited the Indian girl's tomb in Caughnawaga, south of Montreal on an Indian reservation.

"Father Bechard explained to me that in 1682 a formula of prayer to the 'Lily of the Mohawks' had been established for the intention of her beatification," Father Abbott related. "It consists of one Our Father, one Hail Mary, and three Glory be to the Father each day and I began saying the prayers for the miracle intention."

The priest added that many others, including a cardinal and a Jesuit expert on the life of Kateri, joined in the prayer crusade.

The expert on Kateri's life, Father Francis X. Weiser, professor-emeritus of theology at Boston College, was quoted by Common Sense as saying that the Church is cautious in accepting miracles.

"Father Abbott is personally convinced that his sight restoration was a miracle," Father Weiser commented. "Of course there is subjective assurance there. What the Church must have is pure objective assurances. I have not yet seen the letters he got from the two doctors. Perhaps they will provide the objective assurances to move things along. I hope so."

Father Abbott, saying that the loss of one eye did not interfere with his work as head of the common Bible section of the Vatican Secretariat for Christian Unity, gave this account of how he regained his sight:

"I began to hope for sight to return in my eye when I realized that I might be the instrument of a miracle that could help make this wonderful Indian girl the first native North American saint.

"With that hope, I had gotten into the habit of opening my left eye when I awoke each morning to see if there had been any change. One morning in mid-November I opened my left

eye and I saw the ceiling clearly. I looked around the room and I could see things. I stood up and found that I could see the bottom half of the room perfectly. It was a strange feeling."

This past Christmas Father Abbott returned to the United States to be with his family in Boston, and took the occasion for re-examination by two of the doctors who had said he had had no chance of ever regaining sight in the left eye.

"There was a Catholic specialist in New York and a Jewish expert in Boston and they both came to the same conclusion — the optic nerve was still nothing but dead tissue and yet I had better than 50 percent vision in the eye," Father Abbott said.

He added that the two physicians wrote letters attesting to their findings that the sight return was "medically impossible and beyond explanation." He said that the physicians have asked that their names not yet be disclosed.

In a letter to a ranking cardinal whose name he also declined to disclose at this time, Father Abbott stated:

"I wish to put something on the record — the striking testimony of faith which you made when you were last in Rome, not long ago. You phoned me as you always do to find out when we might meet, but first you asked how my left eye was.

"When I replied I had no change in its condition to report, you said immediately and simply 'I'm sure it will come,' meaning my sight would one day return even though three eye specialists had said the damage was permanent."

Father Abbott said he is "convinced beyond any doubt in my mind that the return of my sight in the left eye is a first class miracle."

The one who Father Abbott is convinced interceded for him, Kateri Tekakwitha, was born in 1656 of a Christian Algonquin mother and a pagan Iroquois father in a village on the Mohawk River now known as Auriesville, N.Y. She was baptized on Easter Sunday, April 18, 1676, by Jesuit missionary Father James de Lamberville, and a year later ran away to the mission of St. Francis Xavier of Sault Ste. Marie in Quebec. She took a vow of perpetual virginity and in 1680 died after being ill for many months.

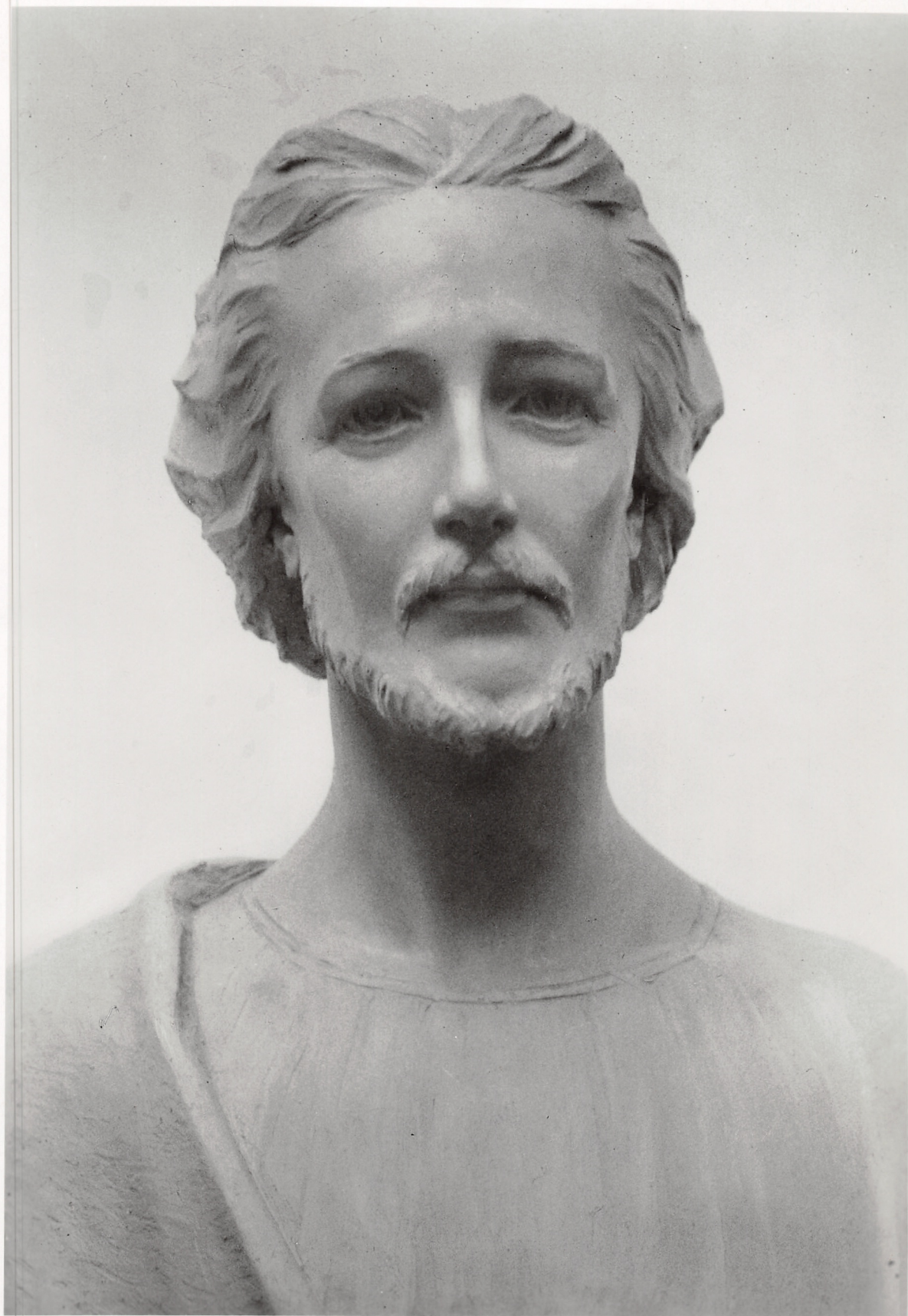
ty and in 1680 died after being ill for many months.

Reflecting on the Indian girl's life, Father Abbott said that as a child she had smallpox which left her face pocked and eyes weak.

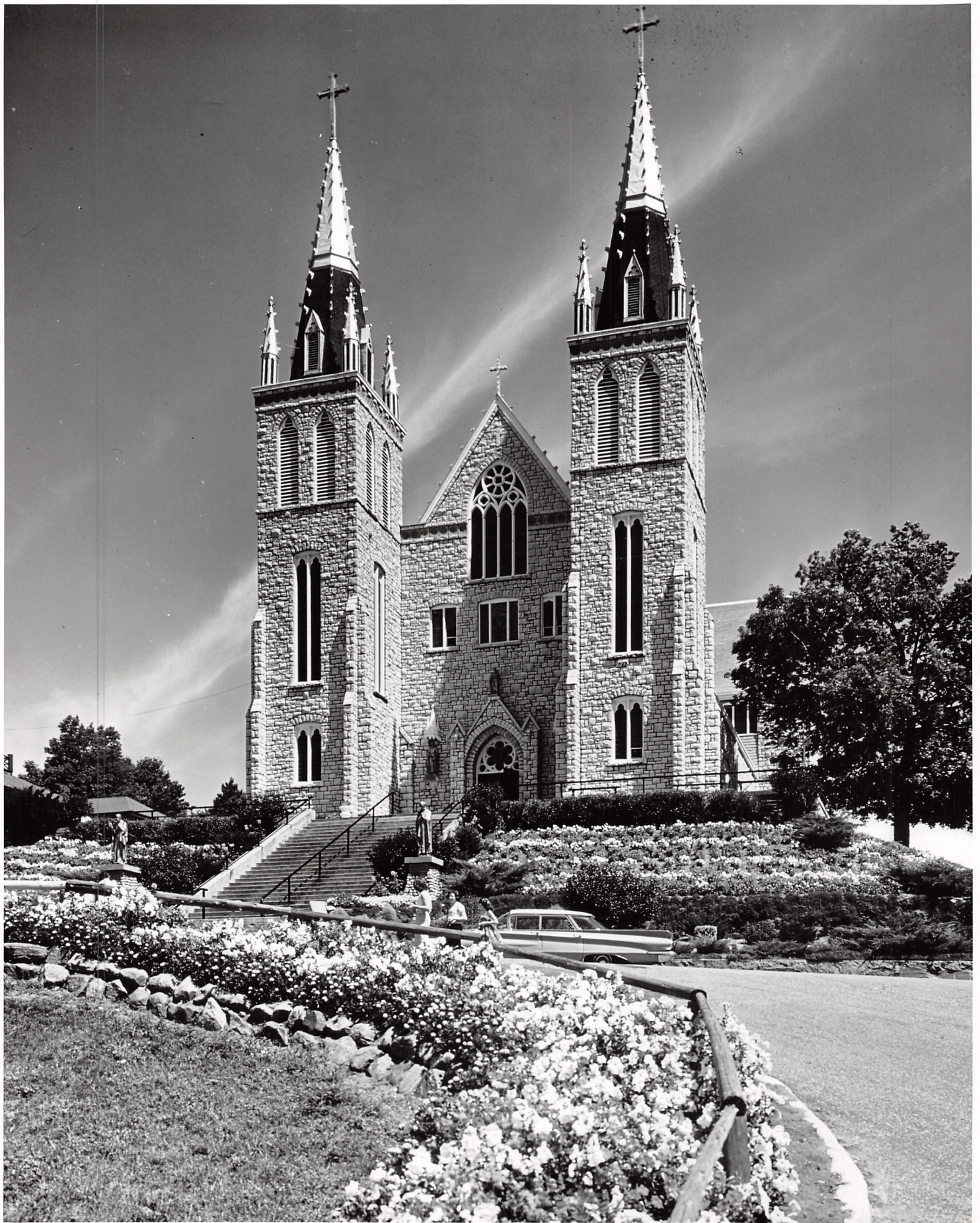
"This might be the connection with the eye," he said. "Also, Kateri had wanted very desperately to become a nun but because she was an Indian she never made it.

"Perhaps now, in this day of a vocations shortage, God caused this miracle through Kateri as a sign that religious vocations are needed and will begin to flower in abundance again."

18 504-20



"Jésus occueillant"
Emile Brunet sc.



F. X. WEISER S.J.



**Kateri
Tekakwitha**

Gérard Champagne

NOS GLOIRES



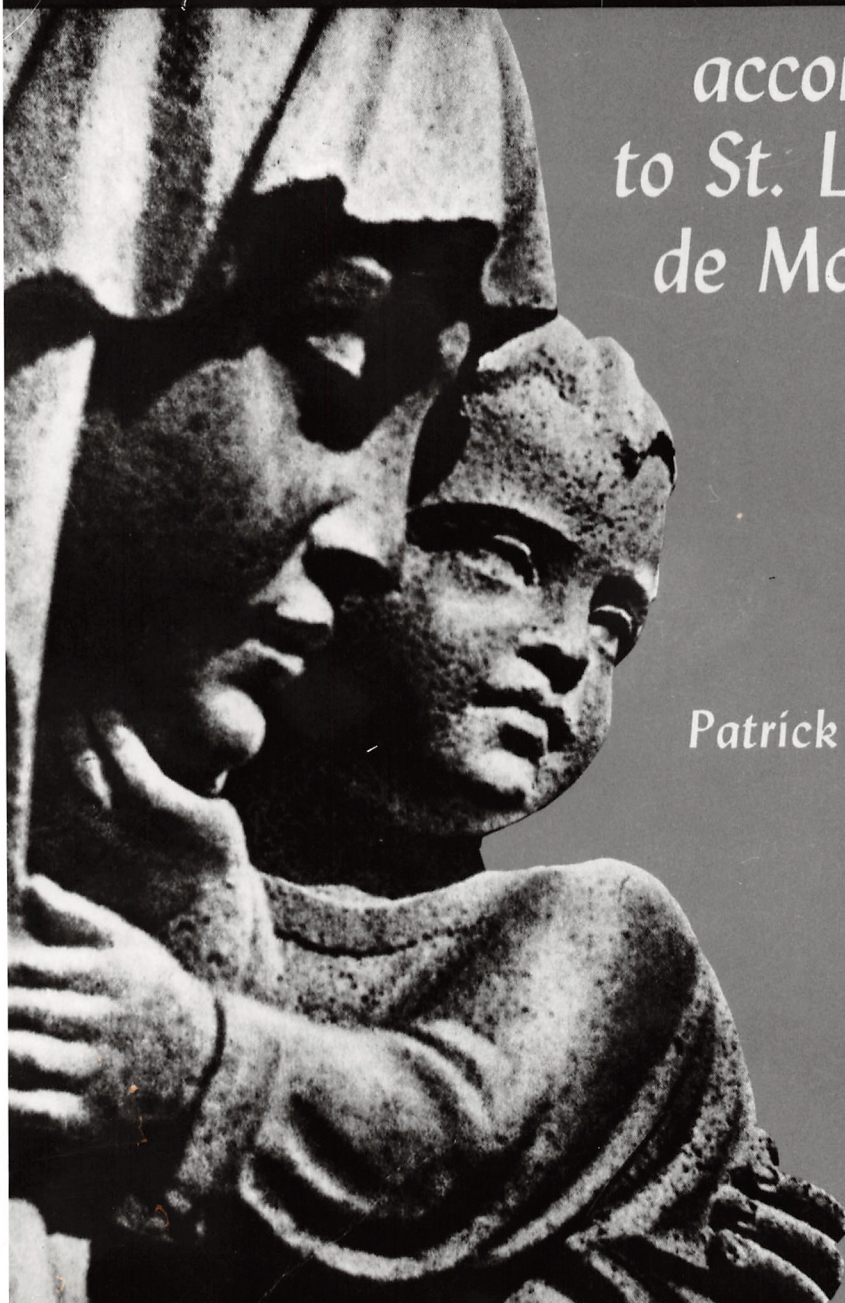
Les Editions Jésus Marie et Notre Temps
1595 rue St-Hubert, Montréal, P.Q.

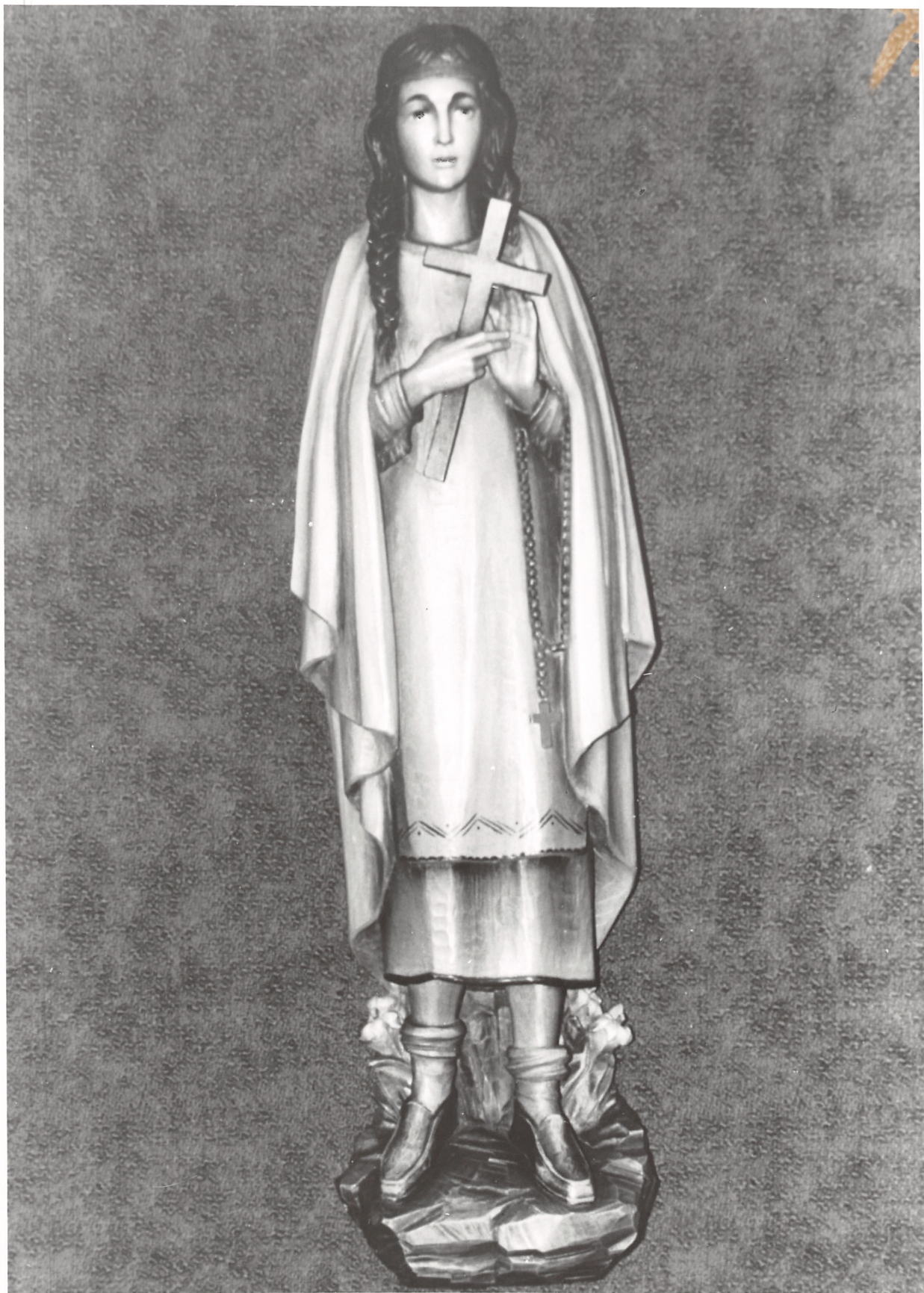
Mary's Spiritual Maternity

according
to St. Louis
de Montfort

Patrick Gaffney
S.M.M.

Montfort
Publications
Bay Shore, N.Y.





IN MEMORY OF THE
NATIVE PEOPLE WHO
ACCEPTED THE FAITH,
LIVED IT AND DIED FOR IT.

AUGUST 1976

"MANY OTHER NATIVE PEOPLE
BECAME SO FERVENT THAT
WE SHALL NEVER BE ABLE TO
THANK GOD SUFFICIENTLY
FOR LEADING THESE CHOSEN
SOULS, IN LIFE AND IN DEATH,
WITH SUCH LOVING PROVIDENCE."

PAUL RAGUENEAU, S.J.

J. R. XXXIV, 129.



N A T I V E
P E O P L E
D A Y

A T

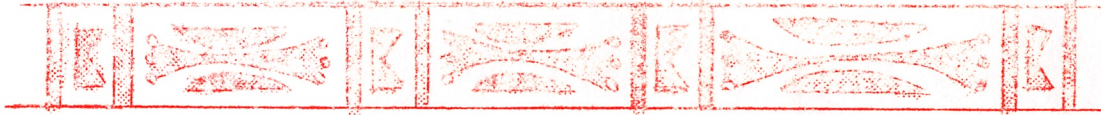
MARTYRS' SHRINE

MIDLAND,

ONT.



SUNDAY, 29TH. AUGUST, 1976



1:30 P. M.

HOLY SACRIFICE OF THE MASS

CELEBRANT:

THE MOST REV. THOMAS B. FULTON, D.D., J.C.D.

CO-CELEBRANTS:

REV. MICHAEL JACOBS, S.J.

with

JESUIT MISSIONARIES

HOMILIST

MR. PETER JOHNSON

WIKWEMIKONG CHOIR

2:30 P. M.

UNVEILING OF
MEMORIAL PLAQUE

BY STATUE OF
KATERI TEKAKWITHA


PROCESSION - PRAYERS

LEAD BY:

INDIAN DEACONS

Rev. Jas. J. Farrell, S.J.
For N. Ont. Missions

Rev. J. Winston Rye, S.J.
For Martyrs' Shrine









90%



P. 14
2" →

MELISA LIBREA of St. Bartholome
among thousands of New Yorkers w
March for Life in Washington, D.C. Se



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BY
KODAK
R
Kodak

From left to right:

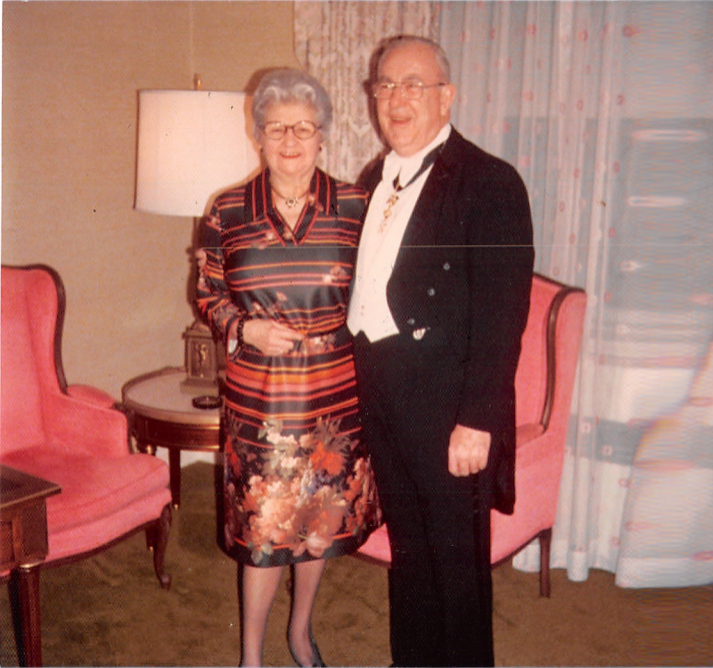
Mr. Joseph C. Briem, Mrs. Frances
Waldhellig, Mr. Gerald Waldhellig,
Mrs. Vroman & Mrs. Vroman
at the O'Brien suite, Waldorf
Astoria in New York, Jan. 16,
1973



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JUN 77

Mr. and Mrs. Gerry and
Francis Waldhellig. Mr.
Waldhellig is the Knight of
Malta who had Mr. Joseph
O'Brien inducted as a
Knight of Malta.

The picture was taken in Mr.
O'Brien's suite at the
Waldorf-Astoria, New York
on January 16, 1977, the
eve of the Mass at St. Patrick's.



Mr. and Mrs. Vroman,
Albany banker. Mr. Vroman
was also inducted on Jan. 17,
1977 as a Knight of Malta.
Picture taken in the O'Brien
suite at the Waldorf-Astoria.

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Mrs. Joseph O'Brien +

Fr. Henri Richard. S.J.,
at the Waldorf-Austria
on January 16, 1977.



Peter Johnston
Season candidate
Cutler, Ontario



Handwritten text on the wall, possibly a name or date, partially obscured by the pulpit and other elements.

100
105
158

Peter Johnston
Deacon candidate
Cutler, Ontario















1" X 1 1/2"

P. 11

Sr. Catherine Tebakwitha and
Mrs. Anne M. Scheerman "

August 1974

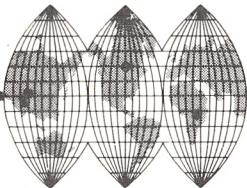
1" X 1 1/2"

The Master University
Hamilton, Canada

66.5%
March 7/10

INDIA, BHUTAN, ZAMBIA

NORTHERN ONTARIO



Canadian Jesuit Missions

833 BROADVIEW AVENUE, TORONTO, ONTARIO M4K 2P9

Oct 7, 1976

Dear Father Richard. -
P6.

You asked me for a copy of the homily
Peter Johnston delivered at the Shrine
and a picture of Peter. Both are
enclosed. Interestingly the picture
on the wall behind Peter is the

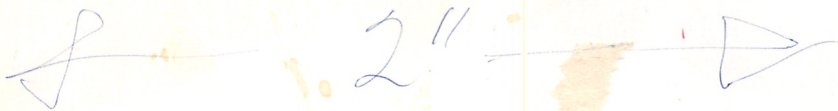
picture of Kateri

Best wishes in your work

Sincerely in Christ,
James J. Farrell



①



2

Return name
158

Please return
J. Farrell St
833 Broadview Ave
TORONTO M4K 3P9

DF 7093 A

50%

REV. J. J. FARRELL, S.J.

