

A new Roman Catholic separate school to be built this fall in Hamilton, Ont., will bear the name of Kateri Tekakwitha, who is on her way to becoming the first North American Indian saint. Most Rev. Paul Reding, bishop of Hamilton and responsible for suggesting the name for the elementary school, said Kateri was noted for a "life of perfect chastity and bloodless martyrdom." When asked whether he was aware that Katharine Tekakwitha was a character from a novel by Canadian author and poet Leonard Cohen, the bishop said he knew there had been articles about her but that he did not know the details of them. The Cohen novel tells of the Indian woman's sexual fantasies. Bishop Reding said that "I don't know what facts he had but everything I've heard of her has been on her life of purity."

27.4.77
The Story



1656



1680

KATERI TEKAKWITHA "LILY OF THE MOHAWKS"

300TH ANNIVERSARY OF HER BAPTISM APRIL 18, 1676.

IN GRATITUDE TO GOD FOR KATERI'S SHINING FAITH THIS
MEMORIAL PLAQUE IS DEDICATED BY HER INDIAN BROTHERS
AND SISTERS OF CANADA AND THE UNITED STATES.

JUNE 26, 1977.

"I WANT TO BE A CHRISTIAN, EVER THOUGH I DIE FOR IT."

KATERI.



NATIONAL SHRINE OF THE CANADIAN MARTYRS



MIDLAND, ONTARIO
L4R 4K3

27 June 1977

Dear Henri,

The Peace of Christ!

I just talked with Fr. McGivern and I am enclosing the photos we have of Kateri and the new plaque. We will have new prints done for ourselves.

I hope you had a good journey home. Please keep us in your prayers.

In Christ,

Winston

Sept 77

Reverend Fathers,
Dearly Beloved in Christ,

Last year, we gathered here together at the Shrine of the Martyrs of Canada, to honor specially the all too unknown Indian Martyrs of Canada, whom Mr. Peter Johnston so glowingly ~~praised to us~~.

Today we have come here to render homage to one of ~~to render homage to one of~~ the most glorious figures of your racial and Christian heritage, the Venerable Kateri Tekakwitha, who was called the "Apostle of the Indians."

The grace of God soon took possession of the soul of this young orphan. Before dying, Kateri's mother had been given the opportunity to open the child's heart to the love of God, and Kateri yielded to the ~~divine~~ inspiration in all simplicity and had no other love in her heart than the love of God and the love of neighbor in God, in harmony with the Divine Will.

In 1667, three Blackrobes visited the Iroquois village of Kahnawaké on the Mohawk, Fathers Bruyas, Choleneq and Pierron. They were providentially lodged in Tekakwitha's long house. She was struck with their affable manners, ~~and~~ their regularity in prayer. And they were impressed by her modesty and sweetness. Father Choleneq tells us: "God even then disposed her to the grace of Baptism for which she would have asked, if the missionaries had remained longer in her village."

The eleven-year-old girl grew into a small, delicate teenager. She lived somewhat apart from the others on account of her poor eyesight, busy nevertheless with the household chores, preparing the maize, soup or sagamité for the one formal meal of the day. She worked outside, when the weather permitted, at sowing Indian corn and at harvesting it.

In the autumn of 1675, Fr. de Lamberville made the rounds of ~~the homes of~~ the people, attending to the aged and ~~to the ill~~. He ~~entered~~ Tekakwitha's long house, and much to his surprise he found her within, detained because of a sore foot. She was 19 years old, she told the priest, and had been looking forward to Baptism since the age of 11. During the autumn and winter, she followed the missionaries' instructions with a few others in preparation for the saving waters of life.

Three Jesuits had first visited the Turtle cave.

entered

Jean ?

little one

Jacques

Pierre

was small, delicate

at Gandaogwian the mouth of the Mohawk river

Jacques

John !!

A

Sep 77

Before ^{christening} baptizing Tekakwitha, Fr. de Lamberville inquired about her conduct as he did whenever he was about to accept someone into the Church. No one said the slightest word against her; indeed even those who did not like her grudgingly praised her. Better still, her uncle and aunts did not object to her becoming a Christian, a grace obtained, no doubt, through ardent prayer. On Easter Sunday, April 18, 1676, the Jesuit ~~christened~~ ^{baptized} her in the humble bark chapel of St. Peter's with two other converts. She took the name of Kateri in honor of St. Catherine of Alexandria. ^{Sienna and} ~~Alexandria~~ ^{probably}

~~Fr. de Lamberville soon discovered that the Holy Spirit favored her with special graces. He opened up to her more than to the others the treasures of Christianity. The thought that God had so loved mankind that He had sent his Son to save us by becoming one of us, the thought that He came to us in the Eucharist, and the thought that He had given us His Son's Mother as our Mother, the thought that the Holy Spirit loved us to the point that He dwelled within us~~ ^{overwhelmed her.}

She also realized that by requesting Baptism, she had requested to die with Christ each day in order to rise with Him and live with Him forever. ~~Every day~~ when she entered the chapel to pray, she dipped her hand into the Holy Water fount, and remembered the baptismal water that had been poured upon her and her acceptance of the Cross of Christ in her life.

On Sundays and ~~holidays~~ and holydays of obligation, as she was a Christian, she abstained from work and attended Holy Mass, hoping that in the not too distant future, she would be allowed to receive her First Holy Communion. "If you don't work," her family told her, "you won't eat!" And they saw to it that she did not get a bite of food nor a sip of water on these days.

They harassed her even to the point of sending a young warrior, tomahawk in hand, to threaten her with death. ^{falsely}

^{one of her aunts} they even accused her of having an affair with her uncle.

^{Al} Fr. de Lamberville finally advised her to flee to the Mission of St. Francis Xavier on the St. Lawrence River south of Montreal, Father Jacob's native town. ^{at that time} there were sixty long houses inhabited by 150 families, with ^{at least two} ~~the very least~~ a cup of water.

^{A2} ~~was a lot of food - not much fresh fish - an hour~~
two persons to each long dwelling

Sept 77

Among the names Mohawks
I Jacques

3

October

During the autumn of 1677, three centuries ago this year, with a note from Fr. de Lamberville, she arrived at the Mission of St. Francis Xavier, today Caughnawaga, P.Q. She handed the note she was carrying to Fr. James Frémin, the superior. It read "I am sending you a treasure, guard it well!"

E*
A3

message of practicing

Many trials and much suffering still awaited her, but she had the comfort to be able to practise her religion in peace with the encouragement of her Indian people. Her motto was, "Who will teach me to do what is most agreeable to God?"

the

four

Her devotion to the Savior in the Blessed Sacrament soon impressed the Fathers. At 4 o'clock in the morning, she was to be found in prayer before the tabernacle. Then at the first Mass, before the break of dawn, then at a second ~~one~~ after sunrise. Several times during the day, she could be found before the Blessed Sacrament. She never missed evening prayer in the little church and remained in adoration long after everyone else had retired for the night. Truly the weight of her love carried her to the Eucharist. Kateri Tekakwitha would have been horrified at the Real Absence of ~~baptized~~ Catholics of our times before the Real Presence of Our Lord in the consecrated Host.

one

Q

to the
viii p. 187

at her request, receive

Generally after their Baptism, the new converts were not allowed to make their first Holy Communion for four to six years. Father Frémin, who now realized what a great treasure had been sent to the Mission, decided that she should receive communion for the first time at the age of twenty-one on Christmas Day, 1677. ~~the~~ ~~three hundred years ago next Christmas. one year and eight x~~

After receiving Our Lord in the Eucharist for the first time, good though Kateri had been until then, from that morning on, she advanced with giant steps on the road to holiness, thinking herself all the while a very ordinary Christian.

Her other great love was the Blessed Virgin Mary. About two months ago, on the 60th anniversary of Fatima, Pope Paul VI strongly urged the faithful to come back to the habit of saying the rosary if they had given it up. After discovering our Blessed Mother in her baptismal

sixtieth return

Sept 72

Litany

* Beyond for the honor and clarity of her life

4

instructions, , Kateri never needed to be urged to pray the rosary. She daily recited the Litanies of our Lady, which she knew by heart. She also recited the Angelus three times daily. Fr. Cholenec, her confessor, tells us that Kateri had chosen Mary for mother, that she had made up her mind to imitate her, and effectively she did so. The grace she received of pronouncing her private vow of virginity, Kateri attributed to the Mother of the Savior. ~~Her~~ Her last words as she lay dying were "Jesus, Mary," and they admirably sum up her life. On Wednesday of Holy Week, April 17, 1680 , Kateri went to meet them.

→ c2

Almost immediately one of the names given to her was "Apostle of the Indians."

Three hundred years later, she is still the "Apostle of the Indians."

On the other hand, you her people, must do your best to hasten her beatification.

That is why I am asking you to promise to say at least one Hail Mary or one Our Father or both each day from now on in order to obtain her beatification as soon as possible , for 1980 is such be the Will of God. She will make it up to you ~~one~~ hundredfold.

3353402-187



I_N_V_I_T_A_T_I_O_N

TO JOIN IN THE

Indian

PILGRIMAGE

TO MARTYRS' SHRINE

SUNDAY

J u n e

26

TO HONOUR

KATERI TEKAKWITHA

"THE LILY OF THE MOHAWKS"

300TH ANNIVERSARY OF HER BAPTISM - 1676 - 1976

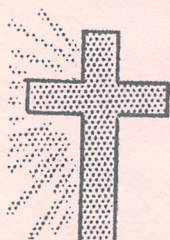
"I want to be a Christian even though I die for it".

Kateri.

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

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

HYMNS, PROCESSION, PRAYERS LED BY INDIAN DEACONS



WELCOME

KATERI TEKAKWITHA

May 4, 1977



You can help Kateri's Cause by reciting the Lord's Prayer daily for her prompt Beatification.

You can help Kateri's Cause by speaking about the Lily of the Mohawks to your friends.

You can help Kateri's Cause by finding a new subscriber to "Kateri": (\$1.00).

Miss Margaret Bruckner
3436 Harrison Avenue, Apt. 10
Rockford, Il., 61108
U.S.A.

Dear Miss Bruckner,

Thank you for your courteous letter requesting an explanation of my position regarding praying for the dead. I regret that it has taken ~~me~~ ⁵⁷⁵⁷ so much time ~~for me~~ to answer your request, mostly because of an overflow of work and a very busy staff at the Kateri Center. Kindly pardon my typing, which is not of the best.

In the following pages, I trust that I have made myself clear enough as to why I offer the Holy Sacrifice and pray for the Departed and what my authority is for so doing.

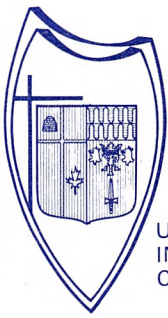
You write that you are a "saved sinner." We are all sinners as the Lord's prayer tells us ("Forgive us our trespasses!"). "Saved sinners," yes, if we believe in Jesus and act accordingly. His grace is never lacking.

Sincerely yours in Our Lord,

(Rev.) Henri Béchard, S.J.

"Every genuine testimony of love which we show to those in heaven tends toward and terminates in Christ, Who is the 'crown of all saints'."
(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA
KATERI
Box 70
Caughnawaga, P. Q., Canada
J0L 1B0



UT INHABITET
IN ME VIRTUS
CHRISTI

DIOCESE OF HAMILTON CHANCERY OFFICE 700 KING ST. WEST HAMILTON, ONT. L8P 1C7 PHONE (416) 528-7988

May 30, 1977.

The Reverend Henri Bechard, S.J.,
Vice-Postulator,
P.O. Box 70,
Caughnawaga, P.Q.,
Canada.
J0L 1B0

Dear ther Bechard:

Thank you for your note of May 24th and for incorporating the
"Summer 1977 Kateri."

I expect that at the opening of the new school in six months' time
I will be expected to give a little talk on Kateri Tekakwitha. I
am wondering if somewhere you have a short summarized version of
her life that I could use for this talk.

Thank you for whatever assistance you are able to offer and with
kind regards, I am

Fraternally yours in Christ,

Bishop of Hamilton.

/hb

Causa Venerabilis • Cause de la Vénérable • Cause of Venerable



KATERI TEKAKWITHA

May 24, 1977

You can help Kateri's Cause by reciting the Lord's Prayer daily for her prompt Beatification.

Bishop Paul Reding
722 King Street West
Hamilton, Ont. L8P 1C7

Dear Bishop Reding,

My sincere congratulations on your choice of the name of Kateri Tekakwitha for the separate school to be built in Hamilton this fall. For 26 years, as Vice-Postulator for Kateri's Cause in Canada, I have been striving to promote her beatification.

May She shower down blessings on you and your diocese.

Sincerely in Christ,

(Rev.) Henri Bécharde, S.J.
Vice-Postulator

You can help Kateri's Cause by speaking about the Lily of the Mohawks to your friends.

You can help Kateri's Cause by finding a new subscriber to "Kateri": (\$1.00).

"Every genuine testimony of love which we show to those in heaven tends toward and terminates in Christ, Who is the 'crown of all saints'."
(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA

KATERI

Box 70

Caughnawaga, P. Q., Canada
J0L 1B0

KATERI TEKAKWITHA

~~February 9, 1977~~

~~Mrs M F Price
3613 Resmere Road~~

June 14, 1977



You can help Kateri's Cause by reciting the Lord's Prayer daily for her prompt Beatification.

You can help Kateri's Cause by speaking about the Lily of the Mohawks to your friends.

You can help Kateri's Cause by finding a new subscriber to "Kateri": (\$1.00).

The Most Reverend Paul Reding
Bishop of Hamilton
Chancery Office
700 King Street West
Hamilton, Ont. L8P 1C7

Dear Bishop Reding,

Many thanks for your gracious letter of last month! You will soon receive a copy of the June 1976 issue of Kateri, which contains a fourteen-page summary of the life of the Lily of the Mohawks, and Father Weiser's biography of Tekakwitha.

This is the perfect year for honouring Kateri. In October 1677--three centuries ago--she fled from her Mohawk village in what is today New York State and came to live at the Mission of St. Francis Xavier, south of Montreal. On Christmas Day, 1677, she was allowed to make her first Holy Communion, and from that time until her death achieved union with God.

When the new school is blessed; I would be happy to publish your talk, the story of the event with photos illustrating the ceremony of the blessing.

Henceforward, as a friend of Kateri's, your intentions shall be remembered in my Masses and in my prayers to the Lily of the Mohawks.

Ever so gratefully in the Sacred Heart,

Vice-Postulator for Canada

"Every genuine testimony of love which we show to those in heaven tends toward and terminates in Christ, Who is the 'crown of all saints'."
(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA
KATERI
Box 70
Caughnawaga, P. Q., Canada
J0L 1B0



tekakwitha

Venerable Kateri Tekakwitha League

OFFICE OF THE VICE-POSTULATOR

AURIESVILLE, NEW YORK, 12016

518 853 - 3153

June 9, 1977

Reverend Henri Bechard, SJ
Box 70
Caughnawaga, Quebec, Canada
JOL 1B0

Dear Henri,

P. C.

I have delayed unintentionally to let you know the contents of the most recent letter from Father Molinari. One thing we should keep in mind is that the use of the word "rejected" is unfortunate.

I say this because of what Father Molinari writes in his letter: " I would suggest that you collect much more evidence on this case and then submit it to a number of well-known eye specialists in the States with the request to declare in writing what they think of this case and of the causes of the cure. On my part, I am perfectly willing to submit new medical evidence and a series of judgments of leading specialists to one or more other members of the medical board of the Congregation. However, please see to it that the declarations of the American specialists are of such a nature that they can be presented to an international board of first class ophthalmic surgeons and other specialists."

I have written to Father Abbott asking when he plans to come to this country again. Meanwhile, I am searching for several eye specialists who would study the case and render an opinion. If you know of any specialists, please let me know.



Venerable Kateri Tekakwitha League

OFFICE OF THE VICE-POSTULATOR

AURIESVILLE, NEW YORK, 12016

518 853 - 3153

-2-

tekakwitha

Since the case is not closed, prayer at this time is extremely important and necessary.

I hope you are feeling better and that Auriesville figures in your future travel plans.

Cordially in Kateri's Name,


(Rev.) Joseph S. McBride, SJ
U. S. Vice-Postulator - Kateri Cause

JSM/pak

MONTHLY PATRON

July 26—Saints Joachim and Anne, the parents of Mary, can be the patrons of parents. Their daughter became the Mother of God. Parents never know what their children will

turn out to be. Joachim and Anne were no exception. During the many years of uncertainty, parents can call on Mary's parents for help. They'll understand.

TODAY'S EUCHARIST

- 1 F. FIRST FRIDAY
- 2 S. FIRST SATURDAY
- 3 S. XIV SUNDAY OF YEAR
- 6 W. St. Maria Goretti
- 9 S. Saturday of Our Lady
- 10 S. XV SUNDAY OF YEAR
- 13 W. St. Henry
- 14 T. St. Camillus
- 15 F. St. Bonaventure
- 16 S. Our Lady of Mt. Carmel
- 17 S. XVI SUNDAY OF YEAR
- 21 T. St. Lawrence of Brindisi
- 22 F. St. Mary Magdalen
- 23 S. Saturday of our Lady
- 24 S. XVII SUNDAY OF YEAR
- 25 M. St. James
- 26 T. Ss. Joachim & Anne
- 29 F. St. Martha
- 30 S. Saturday of Our Lady
- 31 S. XVIII SUNDAY OF YEAR

(On days not listed Weekday Mass is said.)



TODAY'S GOSPEL

- | | |
|-------------------|-------------------------|
| 1 Mt. 9:9-13 | 17 Lk. 10:38-42 |
| 2 Mt. 9:14-17 | 18 Mt. 12:38-42 |
| 3 Lk. 10:1-9 | 19 Mt. 12:46-50 |
| 4 Mt. 9:18-26 | 20 Mt. 13:1-9 |
| 5 Mt. 9:32-37 | 21 Mt. 13:10-17 |
| 6 Mt. 10:1-7 | 22 Jn. 20:1-2,
11-18 |
| 7 Mt. 10:7-15 | 23 Mt. 13:24-30 |
| 8 Mt. 10:16-23 | 24 Lk. 11:1-13 |
| 9 Mt. 10:24-33 | 25 Mt. 20:20-28 |
| 10 Lk. 10:25-37 | 26 Mt. 13:16-17 |
| 11 Mt. 10:34-11:1 | 27 Mt. 13:44-46 |
| 12 Mt. 11:20-24 | 28 Mt. 13:47-53 |
| 13 Mt. 11:25-27 | 29 Mt. 13:54-58 |
| 14 Mt. 11:28-30 | 30 Mt. 14:1-12 |
| 15 Mt. 12:1-8 | 31 Lk. 9:18-26 |
| 16 Mt. 12:14-21 | |

HEART OF JESUS NOVENA OF MASSES (July 1-9)

NOVENA PRAYER: Lord Jesus Christ, you have called us to share your saving mission. Sinners though we are, we accept this mission and we renew today our baptismal commitment to you and our consecration to your Sacred Heart. Lord Jesus, we offer you ourselves and all that we do to be united with your Eucharistic offering to our Father in heaven. That we may serve you with greater fidelity, we ask you, our divine mediator, to obtain for us the favors we seek in this Novena. (Pause) Deepen our faith and touch fire to our hearts that we may respond with love to the great love for us and for all men that fills your Sacred Heart. Amen.



JUST AS I AM

Just as I am, without one plea
But that Your blood was shed for me,
And that You bid me come to thee,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come.

Just as I am, You will receive,
Will welcome, pardon, cleanse, relieve,
Because of Your promise, I believe
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, depth and height to prove,
Here for a season, then above,
O Lamb of God, I come.

Charlotte Elliott

YOUR PRAYERFUL GIFT

It is from Him that we learn that we are loved and how to love. Love is a matter of mind and will, of dedication and service. It is not merely emotion. Our Daily Offering is a gift made out of love for Him. We try to live it all day.

FOR THESE WORLD-NEEDS

General: Adaptation of the Church's teaching to today's needs.

Mission: Spread of the Gospel to non-Christians through love and service.

(Pope Paul's prayer intentions for September and entrusted to our association.)

EXPRESSED BY A PRAYER

(Daily Offering)

O Jesus, through the Immaculate Heart of Mary, I offer You all my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world, for all the causes You have at heart, in reparation for my sins, for our associates and for the Holy Father's intentions for this month.

CONCERN FOR OTHERS

The summer months bring more freedom to the young and a chance to learn more responsibility. Mistakes will be made and victories won. Whatever the outcome, they need understanding and love to fall back upon.

A pilgrimage is a special time of prayer and grace. It is not just another sight-seeing tour...even though there will be some important things to see and experience. We are going on pilgrimage mainly because we wish to honour God and His Mother and His Saints, in a special way.

We are going to Ste. Marie the first Christian Mission among the Native peoples of Ontario. Established over 300 years ago, to serve the Huron people and others who lived in the Great Lakes area, this settlement saw some important "firsts" in Ontario. At Ste. Marie among the Hurons was built the first log buildings, also stone and masonry ones, for both the Native peoples use and for the European Missionaries who came to bring Christ's teachings and love. Here was built the first hospital in Ontario, to serve the health needs of the thousands of natives then living in Ontario. Here was built the first building used as school for the native children. Here were the first churches put up to house Christ in the Blessed Sacrament and provide a sacred place for all, native and European, Catholics to worship God in the way He has revealed through His Son and the Church He founded and guides with His Holy Spirit. This is the area in which the first cattle and chickens and other live-stock from other countries were first raised by the early Europeans in order to help provide a better way of farming for the native peoples. Here, too, were store houses, built under the direction of the first Jesuits and their helpers. ..store-houses that were at times emptied during the hardest winters in order to save starving local people who were hurt by a poor harvest of corn and a poor hunting and fishing year.

It was in this same Huronia that both the Jesuit Fathers and Brothers and the first Christian Indians lived and DIED for their faith in Christ. As you walk around the grounds of Ste. Marie today, try to realize that this is the region in which Saints lived and died. This is the land they worked hard to convert to Christ; this is the land that they still watch over from Heaven, the land they still wish to bless through us and others who come to ask for help from God through their intercession. In God's plan for the salvation of mankind, there is work for all to share. Just as Jesus, God and Man, needed a human mother, Mary, to come into the world and begin His work as the Saviour of all mankind; so today He calls all of us to come and share in His coming into the modern world. As we think about how John de Brebeuf, Gabriel Lalemant, Isaac Jogues, Charles Garnier, Anthony Daniel, Noel Chabanel, Rene Goupil, John de la Lande and all the others who lived saintly lives but are not yet canonized (or regarded as official Saints of the Church).... as we think about how all of these holy and great people willingly served Christ, even to their death, we are challenged to try to improve our lives. We are reminded that we are also called to serve others today, not only in Huronia, but where ever we may be. We, like the early Christians in Canada, are called to a life of deeper prayer, of self-sacrificing love of others, of feeding the hungry (of body and soul) clothing and housing the poor in our regions, putting up with the meanness and hurt of others, and for some rare souls, it may mean even dying at the hands of others for our belief and love of Christ.

This year there is another reason for visiting the Shrine. That is, we have another reason along with the ones mentioned above. This Sunday we are going to the Shrine at Midland to celebrate with other Native People, as well as with people of other ethnic background, the 300 anniversary of the holy Indian maiden, Kateri Tekakwitha. The anniversary is that of her BAPTISM her entry into the LIFE of CHRIST. So, on our way to the Shrine this year we should give some thought and prayer to the meaning of our own Baptism, the meaning of our new life in Christ. As we sing our hymns of joy and love for God and say our prayers on the trip, as well as at the Shrine. Let us ask God to help us get a deep appreciation of our Faith, as Kateri had. Perhaps He may give us the same spirit that made Her say when she was preparing to become a Catholic; "I want to be a Christian even though I die for it."

Let us all pray for the grace of being a Christian who is willing to LIVE now for Christ and others, so that we will be ready also to die for and with Christ.

Who are the apostles? As we carefully read the Gospels we notice the distinguishing marks:

1. They are men called personally by Christ for a special task: He then went up the mountain and summoned the men he himself had decided on, who came and joined him. He named twelve as his companions whom he would send to preach the good news (Mk 3:13).

2. They were given authority to preach the Gospel in the name of Christ:

The eleven disciples made their way to Galilee . . . Jesus came forward and addressed them in these words: 'Full authority has been given to me both in heaven and on earth; go, therefore, and make disciples of all the nations' (Mt 28:16-19).



3. They were promised the spirit of truth that would abide with them forever:

I will ask the Father and he will give you another Paraclete — to be with you always: the Spirit of truth . . . the Paraclete, the Holy Spirit whom the Father will send in my name, will instruct you in everything, and remind you of all that I told you (Jn 14:16-26).



UNTO THE END OF THE WORLD

It is through the apostles that we know what Jesus did and taught. They are the guarantee of the Church's unity of faith. They are the shepherds, priests, and teachers of the flock of Christ. Through them the saving activity of Christ is visibly continued in the world for all time. Jesus declared: " . . . I am with you always, until the end of the world!" (Mt 28:20)

These words of Jesus make it evident that the apostolic office and authority would continue in his Church until the end of time.

The power and authority of the apostles, as teachers of the Gospel, is continued in the college of bishops with the pope at their head. Pope Saint Clement I summed it up very neatly:

The Father sent his Son, the Son lives on in his apostles, and the apostles bestowed the teaching office upon their successors the bishops.

Witnesses to the Resurrection

Father Hugh J. O'Connell, C.S.S.R.

The Death and Resurrection of Jesus Christ is the central point of Christian faith. St. Paul stated clearly:

If Christ has not risen, vain then is our preaching, vain too is your faith (1 Cor 15:14).

How do we know that the Resurrection of Jesus is a fact? We know this precisely from the testimony of the apostles, who were appointed by Christ to be the official witnesses of his Resurrection. St. Peter declared on the first Pentecost:

Men of Israel, listen to me! Jesus the Nazorean was a man whom God sent to you with miracles, wonders, and signs as his credentials . . . You even made use of pagans to crucify and kill him. God freed him from death's bitter pangs, however, and raised him up again . . . This is the Jesus God has raised up, and we are his witnesses (Acts 2:22-32).

After curing the crippled man at the gate of the temple, Peter repeated:

The God of Abraham of Isaac, and of Jacob, the God of our

fathers, has glorified his Servant Jesus . . . You put to death the Author of life. But God raised him from the dead, and we are his witnesses (Acts 3:13-15).

St. Paul likewise made the Resurrection of Jesus the center of his preaching. He wrote to the Corinthians:

Brothers, I want to remind you of the gospel I preached to you . . . that Christ died for our sins in accordance with the Scriptures; that he was buried and rose on the third day; that he was seen by Cephas, then by the Twelve. After that he was seen by five hundred brothers at once, most of whom are still alive, although some have fallen asleep. Next he was seen by James; then by all the apostles. Last of all he was seen by me, as one born out of the normal course . . . this is what we preach and this is what you believed (1 Cor 15:1-11).

SPECIAL ROLE OF THE APOSTLES

The apostles, then, have a special role in the Church, which Jesus established, and in the faith which we profess.

(Continued on back page.)

Mission to the Nip@ssings; Garden Village- (Holy Spirit Parish) Dokis
Bay(Corpus Christi) Beaucage (St. Gabriel)

MASS TIMES

July 1-3 Week-end Saturday Night Mass at 7.00 p.m. Garden Village
Sunday Mass at 9.00 a.m. Garden Village
Sunday Noon Mass at 12.00 Dokis Bay

These are the Summer Mass times until Labour Day.

Announced Masses;

June 26, for Frank Clemens requested by Mrs. Catherine Franklin.
" 27 for Frank Clemens requested by Mr. & Mrs. David Assawabine.
" 28 for Frank Clemens requested by Doreen Commanda
" 29 for Frank Clemens requested by Bill Franklin.
" 30 for Frank Clemens requested by Funeral ~~Offered~~ Mass Offerred.
July 1 for John McQuabbie requested by Jane Ashawagai.
" 2 for John McQuabbie requested by Mrs. Harry Goulais.

PRAYER INTENTIONS FOR THIS WEEK:

Please remember the souls of the recent departed Frank Clemens, who died two weeks ago and John McQuabbie who died this past week in St Jean De Brebeuf Hospital in Sturgeon.

Include the latest young couple, Ralph Beaucage and Glenna McLeod who bestowed the Sacrament of Christ an Marriage on each other on Saturday. Also remember Wayne McLeod and Kathy Goulard who are currently preparing for their wedding in July.

Prayers and congratulations go out to the Sisters of St. Joseph. Sister Euphrasia and Sister Mary Ann who completed 7 active years at Our Lady of Sorrows Separate school in Sturgeon. May God continue to bless them for the interest and help given all the children of this area over the past years. and may they continue to serve the people of God as fruitfully in their future "retirement" years.

(A special note of thanks to those of the village who made a special effort to turn out for the enjoyable evening honouring the Sisters and expressing thanks to them and the Congregation of the Sisters of St. Joseph.

Congratulations and THANKS to all parish volunteers who showed up for the Parish Picnic Planning Evening last Saturday. Under the able direction of Parish Council President Fred McLeod Jr., great things are in the workings.. but these things only come to completion when everyone pulls together. Next meeting for volunteer workers Monday June 27, at 7.30 p.m. Come prepared with account of what is done so far as possible future development

The Shrine Pilgrimage Bus is filled, but all payments of seats are not in as yet. PLEASE get the price of the seat to Mrs. Charlotte McLeod so she can pay the bus owner as soon as possible .

What else is needed.?

It would be good if a lunch were taken by those going on the pilgrimage.

COLLECTIONS FOR LAST WEEKS MASSES: Dokis \$ 15.00@
Beaucage\$7.00
Garden Village- \$70.00

Along with the Bulletin this week is the Apostleship of Prayer Leaflet and a copy of some Catholic publication or other. The last is not always the latest issue but there will be some article that is noted worth reading.

Principally, our Lord himself shows us the only way through this dark path, "Ask, and you shall receive."

* * * *

In the ninth chapter of St. Luke, read in many churches today, there is that other kind of perseverance. It might be compared with the new (not really new) words we have arrived at, such as involvement, commitment, response, and so forth.

Our Lord spells it out this way, "Come after me," he said to one man, and the latter replied, "I will be your follower, Lord, but first let me take leave of my people at home." Jesus answered him, "Whoever puts his hands to the plow but keeps looking back is unfit for the reign of God."

This is the kind of perseverance we need day by day. There is a sort of fatigue that gets to our emotions when they have to hang on to a course of action and we want to abandon the whole undertaking (or we have managed to keep our hand out of the petty cash drawer so far, but the temptation is getting stronger, and we really would like a new color TV). It is time then to reach way back for an old-fashioned virtue called fortitude, that certain power that

came to us with sanctifying grace at our baptism and is a real moral strength that helps us fight against the instinctive urge to avoid what is painful. It does not make the job easier, but gives us the courage and strength to go on with the job, easy or not. It hacks away at our inconstancy and cowardice even as it signals us when some crusade has become meaningless and we are beating a dead horse.

As we read on in the New Testament today, we see how completely our Lord was involved in the Good News of the kingdom, and how dearly he wanted his brothers and sisters to be part of it. It must, therefore, come to us as no surprise when he holds out that kingdom as the pearl of great price for which all else that we hold dear must be put aside.

We must ask ourselves, "Where do I stand this day? Is my hand at the plow, steadied by courageous perseverance? Or have I looked back too long, too often, and laid myself open to that deadly phrase, "unfit for the kingdom"? Call it what you will — perseverance, commitment, response — only let this be our day to put our hand to the plow once more, please God. Each knows what this means for him, for her.

JUNE 26, 1977

Roman Rite: Thirteenth Sunday in Ordinary Time

Eastern Rites: Fourth Sunday after Pentecost
(Third Sunday of Petrine Fast)

TIRED OF TRYING?

Father Frank Lee, C.S.S.R.

Perseverance means persistence or "standing firmly, permanently."

There are two kinds of perseverance. One has to do with the last moment of our lives, and it is our belief that God will call us at the hour when his Son's death will be most effective for us. This is called the final grace of perseverance. Dying in the state of grace is no accident. It is God's most special gift. We cannot merit it, but we can pray for it.

Writing in the *New Catholic Encyclopedia*, J. J. Connelly has this to say: "Final perseverance is

the watchful protection of God, who so arranges — in the inscrutable mystery of his providential designs — the events of the human life, so that the moment of death comes when he or she is persevering in the friendship of Christ."

St. Paul thought it very important to encourage us in this matter, as he does in his letter to the Romans, "If God is for us who can be against us? Is it possible that he who did not spare his own Son but handed him over for the sake of all will not grant us all these things besides?" Surely, the final grace of perseverance is meant here.

(Continued on back page.)



I N V I T A T I O N

TO JOIN IN THE

Indian

PILGRIMAGE

TO MARTYRS' SHRINE

SUNDAY

J u n e

26

TO HONOUR

KATERI TEKAKWITHA

"THE LILY OF THE MOHAWKS"

300TH ANNIVERSARY OF HER BAPTISM - 1676 - 1976

"I want to be a Christian even though I die for it".

Kateri.

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

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

HYMNS, PROCESSION, PRAYERS LED BY INDIAN DEACONS



WELCOME

1^o M. Trudeau.

La Ombre

Samar d'éraké

2^o Kateri — avec la police.

3^o Injustice !

4^o

L. Ombre : 60 leçons long

~~autre & autre - sans doute~~

Rivier —

Tirer q de Trojans

travaux de lecture dans le livre

XII, 157 - thichets + banques

XXIV, 49 Nom Indien de la baie

Amiatarocté (over when the
lake is shut in).

June
May 20/1

Oiogue : Hudson River =
"At the river"

XIX, 255 ✓

266. Richelieu : 130 q river a

hundred and fifty feet wide

throughout almost its entire course

little channels at the mouth.

L, 141 v 147 v 201 v 203 v 200 ✓

21, 83 Fort St. Anne at mouth of Amplewin

179 ✓

KATERI TEKAKWITHA

1656-1680



LI, 179 ✓, 181.

Flinto - + tobacco y perjes
to pay homage to a noo)
invis. the men were dwell
at the bottom of the lake.

275 ✓

LXIII, 302 ✓

LXVI, 345 ✓

I, 319 ✓

XXVI, 41 Bressani

crosses (complain in 8 days)

XXVIII, 91 ✓

XXXIX, 61 : Bressani 5 or 6 days.

XL, 147 ✓

155 ✓

XLVIII, 99 ✓

~~XLIX~~ LXX, 103 - Fidei stufem. (No).

~~XLIX~~

XLIX, 173 ✓ Beauty y Northern lake
complain. (1st 4 leaves).

XXV, 287 ✓

I, 125 ✓

LXII ✓ 161 LXXI, 308

et plongèrent leurs amis dans l'eau du lac.

et dirigés de l'embarcation vers le sud. ^{ils et vint} On était à
peu près vers que ~~l'arche~~ le indicatif n'existait plus à
leurs traces. ^{plus qu'un} Tout de même, ~~en~~ ils ne perdirent pas de temps.

à cause de la décharge du lac ~~Amos~~ Andiatos etc.

JP. 184.
L. 184.

Au bout du lac, ils ont dû ~~faire~~ se préparer au
portage d'une ^{petite} demi-lieue, environ ~~2000~~ mille pieds,
à travers les bois.

^{de l'Andiatos etc.}
Au bout ~~de~~ du lac, qui se décharge dans le lac (Champlain),
~~ils~~ ont dû se préparer au portage d'une petite demi-lieue,
environ mille pieds à travers les bois. Le rest du voyage
s'annonçait bien.

A trois quarts de lieue de l'entrée du ~~grand lac~~ ^{de Champlain}

A ^{environ} peu ~~environ~~ à trois quarts de lieue ~~du~~ ^{vers} grand lac
des Français, l'entré en le père de Kolin, il y avait ^{environ} vingt
ans, c'était arrêté avec ~~ses~~ ^{sa} femme et ses ~~hommes~~
frères par ^{un} ~~des~~ ^{un} ~~des~~ feuilles de tabac à une nation d'hommes
similaires qui habitent dans le fond de l'eau, mes frères
des Français, ~~qui~~ ^{qui} avaient ~~été~~ ^{été} rejetés en compétition
~~et~~ se sont contentés de voir Raveninés d'éclairer le
cœur de leur compatriotes païens.

JP. 182
L. 182

Depart et voyage

Doc. X. S.

p. 157

et puis ils ne parvinrent lui en dire autre chose.

Après son départ,

ils reprissent leur chemin pour arriver à la mission du Sault en 1677.

"méc un très de mérite par elle et de très exemples pour nous,

à la gloire de D. et au grand bien tant de cette mission que de toute la colonie française,

dont elle est présente sur au ciel une puissante protectrice contre tous ses ennemis visibles et invisibles."

p. 158. Depuis la lettre de P. J. de L. au P. Sémin.

Doc. XII, 258.

Le beau-frère, en arrivant avertit secrètement

Catherine de son projet de voyage

et du désir que sa femme avait de l'avoir auprès d'elle dans la mission du Sault, dont il lui fit l'éloge

en peu de mots.

Joie de P. Il s'arrêta de se tenir prêt à partir

aussitôt qu'il aurait de retour d'un voyage qu'il ne

faisait chez les Anglais qu'il ne pouvait donner un voyage à son aise.

K. alla sur le champ prendre congé du supérieur

qui approuva la résolution

l'exhorta à mettre sa confiance en Dieu

et lui donna les conseils qu'il jugea lui être

nécessaires de la conjoncture présente.

Comme le voyage du beau-frère n'était qu'un prétexte,

il fut bientôt de retour à la troupe

et dès le lendemain de son arrivée,

il parla avec K. et le Supérieur

On s'aperçut bientôt du départ de K.

On dépêcha aussitôt un exprès vers son oncle pour lui en donner avis.

L'oncle chargea son fils de 3 talens

et courut après le trio.

Bientôt il les rejoignit.

Depart et voyage

Doc XII, p. 259

Les 2 hommes avaient couché K. dans un bois épais
et s'étaient arrêtés c. s'ils eussent voulu prendre
un peu de repos.

Le vieillard fut étonné de ne pas trouver sa maison ex.
Après un moment d'attente, il revint au village.

K. regarda cette retraite subite de son uncle
comme un effet de la protection de D. sur elle
et continuant sa route, elle arriva à la

→ mimin du saut sur le feu de l'autre 1677.

Doc. XIV. Reins de spials. sur l'occident sur le Pouch.

Doc. XV. Reins de spials.

Doc. XVII. Chirensis.

→ Ce fut au mois d'octobre de l'année 1677 ✓

Au début de 1678, Kateri accompagna tous les siens à la chasse d'hiver. ³⁴ Tandis que ~~ses compagnons se préoccupaient surtout de la chasse, elle ne pensait qu'à rendre à notre Seigneur dans la pauvreté~~ Un geste charitable de sa part la fit accuser d' ~~la pire~~ in-conduite. ³⁵ Encore plus lourd à porter que les accusations de femmes congénitalement soupçonneuses, lui parut son éloignement de l'église et des sacrements. ³⁶ Elle résolut alors de ne pas quitter la mission l'automne suivant. Autre manifestation de cette voix du Saint-Esprit qui lui parlait autant par les attirances que par les événements. Pour ne pas y faire la sourde oreille, Kateri accepta d'emblée un redoublement de pauvreté. Ici, de nouveau, elle n'accueillit pas l'indigence pour elle-même, mais comme un à-côté de son amour de Dieu. D'aucuns crurent qu'elle devait changer d'idée. Pierre

"Je l'y voulus porter moi-même, dit le Père Choleneq, pour remettre un peu sa santé à la chasse où elle ne manquerait pas de bonne nourriture dont elle avait besoin et qu'elle ne trouvait pas au village, qu'elle courait risque, au contraire, d'y souffrir faute d'assaisonnement et que l'hiver était long." ³⁷

Et comme il devait être long à cette époque qui ignorait le chauffage central et la climatisation! Même de nos jours, les malins ne disent-ils pas qu'il n'y a que deux saisons au Canada: un peu d'été et beaucoup d'hiver? Et ceux qui ne le disent pas, pourvu qu'ils en aient les moyens, dès la première bise frisquette, ^{les voilà,} nouveaux oiseaux qui migrateurs, ~~se volent~~ s'envolent en réacteur vers la Floride ou vers les Caraïbes!

Positio p. 10.

Le kan-frère encanoze K.

Le P. J. de L. la copie à la Poudre (bando)

qui à son tour la confirme dans sa résidence.

p. 73

Plus proche de son carot - il s'en va à Ormeau.

Avant son départ le P. J. de L. lui écrit une lettre :

Les 2 compagnons embarqués K. en coquette

et prennent le chemin qui s'en va aux Flamands.

On avertit l'oncle : 3 valeurs.

Les 3 se rendent de la ville de l'Allegre
où ils doivent d'arriver.

Le kan-frère va chercher du pain aux Flamands

laissant K. avec le Huron de Luette, un bon luron : sa contenance.

Le kan-frère voit l'oncle qui se le reconnaît par

K. l'apprend à son retour

et y voit une marque de la protection divine,

ce qui l'encourage à l'abandon complet à I).

p. 74.

Voici le Génère du Canada.

Join d'Orléans, elle se donne toute à D.

Ne tarde pas en chemin tant elle a hâte d'arriver.

p. 157.

Arriver à la fin d'octobre.

p. 156.

Description de l'endroit en 1682.

Remet sa lettre au P. P. Frémier et Chelme.

157.

"Elle arrivait un tiers de mi-juin.

D. 75.

Le chapelain en d'ence.

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

TEKAKWITHA LEAGUE
Martyrs' Shrine
Auriesville, N.Y. 12016

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 virgini-

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."

George:

XXIX = p. 49 = At the river
Oigues, = Hudson; lower down River van Maurice by Deser.

Ambiatarocté : là où le lac se ferme. Lake George.

~~XLIX~~, p.

XXVIII, 91

Lake of the Indians

XLIX, ~~255~~ 267, + 73

≠

XLVIII, 99

LIX, 83

Fort St. Anne, at the mouth
of Lake Champlain.

$\frac{3}{4}$ 9

Après le long passage de 60 lieues ~~de~~ le lac Champlain
arrivé à la rivière du François, le Richelieu par
les Français

The trio ~~are~~ certainly took those

The best way to reach Lake Andiatarocli' (^{There - where - one - lake -} ~~where - the lake is -~~

~~contained~~ is - shut - in)². ~~crossed~~ It traverses Galway County, ~~the~~
~~the~~ ~~part~~ ~~travels~~ what has become the township of Galway in Saratoga

County, followed the valley of the Kaya des osseces Creek, then,
~~went around the eastern side of the long~~ ~~mountain - ridge carrying~~
~~Lake Desolation~~ ~~to its~~ ~~lake~~

on the eastern side, ^{opened} the long mountain - ridge carrying Lake Desolation on its back ~~on~~, and
made ^{straight} for Jessup's Landing on the Oiguo River (At - the - river)².
~~flow~~ ~~into~~ ~~the~~ ~~river~~ just above Palmer's Falls, the current is fordable.

On the other side, a good path skirted the eastern bank as
far as Tezgerne, then turned to the northeast and, finally,
after having ^{traveled} ~~crossed~~ a valley of through an ^{delightful} ~~unobstructed~~
valley, came to the ^{overhanging} mountainous shores of the Andiatarocli'.

Here they found a canoe, probably the one Hot Anso had
concealed in the bushes on the way to the Mohawk Center.

After a brief halt, the three travelers embarked
and turned westward. They ~~were~~ ^{felt that the} ~~canoe~~ ^{was empty}
under had given up the pursuit. ~~Now~~ ~~the~~ ~~can~~ ~~they~~ ~~did~~
not slow down. Kateri paddled ...

At the ^{end} ~~head~~ of the Andiatarocli', which empties
itself into Lake Champlain, Kateri and her companions
~~prepared~~ prepared to portage their canoe ^{through the forest} ~~for~~ ~~a~~ ~~half~~ ~~a~~
~~not~~ ~~much~~ ~~more~~ ~~than~~ a mile and a half ~~if~~, ~~if~~ ~~that~~,
through the forest. The rest of the journey looked
promising. Their ^{little} canoe soon sped along ~~the~~ ~~lake~~ through
the water of the great sea ~~of the~~ ~~drooping~~ ~~sea~~: "great
sea of the Progeris." ^{At about two miles} ~~At three quarters of a league~~
from the shore, ^{near to} ~~head~~ Ticanderoga, ~~the~~ ~~spot~~ ~~where~~
Kateri's father, twenty years ^{ago} before, had stopped with his young
wife and his warriors to offer a sacrifice of tobacco leaves
to the spirits living at the ~~water~~ bottom of the water. Our

74
44
92

*

2.

vous donnons, comme vous le connaîtrez bientôt. Gardez-le donc bien, et le faites profiter à la gloire de Dieu et pour le salut d'une âme, qui lui est assurément bien chère."

Tous trois, le beau-frère, le Huron et Kateri, prirent ensuite la poudre d'escampette, tandis que la Poudre Chaude s'éloigna dans la direction d'Onneiout, son canton natal. Les fugitifs pagayaient rapidement, silencieusement, prenant les courbes de la rivière sans diminuer de vitesse, soucieux d'éviter toute poursuite. Logiquement, ils auraient dû garer leur canoë tout près d'Amsterdam, où un petit cours d'eau, le Chuctanunda, se jette dans la Mohawk, et s'engage dans les bois. C'est que la rivière Mohawk s'oriente vers le sud-ouest, ce qui devait éloigner nos voyageurs de leur destination; la quitter plus tôt devait les forcer à parcourir ensuite un terrain accidenté et difficile. Ils choisirent, néanmoins, de descendre jusqu'aux environs des demeures hollandaises, là même où se trouvait le redoutable oncle

Pour le long trajet qui les attendait, ils avaient besoin de nourriture. Le beau-frère avait décidé d'aller acheter du pain à l'habitation ^{de Schenectady} néerlandaise, devenue territoire britannique après la prise et la reprise d'Orange en 1664 ^{et en} 1674. Les Anglais l'appelaient Albany, mais le nom d'Orange persista longtemps.

Cependant, à Gandaouagué, on avait vite découvert la fuite de la nièce du chef et envoyé un messager ^à en avertir le vieil homme. Parvenu à Orange sans avoir rencontré ^{les} le trio de fuyards, il repéra vite le chef au milieu des marchands. Fureur de celui-ci en apprenant le départ de Kateri. Dans un geste de dépit, il chargea son fusil de trois balles, "pour tuer quelqu'un", dit-il. Avec toute ^{l'habileté qui avait facilité l'invasion de Schenectady} l'habileté d'un guerrier rusé, il enfila un sentier après l'autre à sa recherche. Sans résultat.

Comme le beau-frère approchait ^{de Schenectady} du Fort Orange, l'oncle de Kateri Tekakwitha ^{lui} vint vers, son arme à la main. Les deux hommes se croisèrent sans que le vieillard

Charlery. I, 71.

~~Lac du St Sacrement rec~~

~~Lac~~ ~~Receives~~ ~~waters~~

~~Lac St. Sacrement~~ ~~receives~~ ~~waters~~

for

ChAMPLAIN receives

waters } lac St. Sacramt.

It fit ^{also} ~~to~~ ~~join~~

(3) ~~point~~.

KATERI TEKAKWITHA

KATERIGRAM

Dear Friends of Kateri,

It is my bounden duty, as her cause progresses in Rome, to find more friends interested in the beatification of the Venerable Kateri Tekakwitha.

I am happy to offer you, and to you alone, free of charge, an autographed copy of my book, THE VISIONS OF BERNARD FRANCIS DE HOYOS, S.J., Apostle of the Sacred Heart (178 pages, profusely illustrated). * This book is highly recommended by the Apostolatus Orationis in Rome. To obtain this biography, the only one on the subject in English, all you have to do is to procure 5 new subscriptions to the KATERI quarterly at \$1. a year, in all \$5.

Thanks to you, 5 new subscribers will learn to know and love Kateri better, and thereby hasten her beatification and canonization. The subscriptions will help me meet part of the rapidly growing Kateri debt.

Thanking you in advance for your collaboration, my earnest prayer is that —

Kateri's smile may rest upon you always!

Henri Richard, S.J.
Henri Béchard, S.J.

V.-Postulator

* Extra copies, \$4. each postpaid.

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA

Coughnawaga, P. O., Canada

KATERI
1656-1680



Joseph Benoit

Saint ~~Joseph~~ Cottolengo, qui faisait vivre des centaines de malheureux, jetait parfois à la fenêtre ce qui lui restait d'aumônes, quitte à recommencer, table rase, le lendemain matin. Abandon total à Dieu. Tout le monde, cependant, même en sauvegardant sa confiance en la Providence, n'a pas reçu une invite divine, une vocation spéciale pour ainsi agir. Par là, ce saint voulait honorer le comportement du Sauveur durant sa vie, mais surtout durant la Passion. A vrai dire, le non-usage des biens de la terre n'est pas meilleur que l'usage. Et l'usage sera excellent s'il est voulu par le Seigneur, et le non-usage de même, à condition que l'ordre en vienne de Lui.

Sous le poids de la persécution et sur l'avis de son premier directeur, le Père Jacques de Lamberville, Kateri Tekakwitha s'est enfuie de son canton agnier. Parce que le Seigneur le désirait, elle a quitté le pays de son enfance avec sa rivière aux rapides écumants, les collines d'Ossermenon et de Gandaouagué, piquées d'ormes et de conifères, les plateaux sablonneux, aujourd'hui nommés Sand Flats, et tout près, son petit village cerné de pieux, et les cabanes où, sous le même toit, vivaient cinq ou six familles.

Dans ce cadre, s'est jouée l'histoire de ses jeunes années. ~~Joseph~~ C'est dans un esprit de dénuement évangélique qu'elle a dit adieu à sa terre natale, à ses vastes champs de maïs, à ses lacs céruléens au fond de leur écrin de verdure. Non par emballement pour la pauvreté, mais par adhésion à la volonté divine. D'une main ferme, elle a arraché les racines qui la tenaient en sa

— Mr. Randy Johnson

ne se doutât que cet homme était un de ceux qu'il cherchait.

Cachés dans ~~une feuillée épaisse~~ ^{la rôt ramie}, Kateri et le Huron de Lorette, un brave chrétien, qui vivait en continence avec sa femme depuis plusieurs années, attendaient le retour du beau-frère. Bien approvisionné de pain, celui-ci les rejoignit enfin et leur raconta l'aventure. La jeune femme y vit une manifestation de la providence divine et se sentit portée à s'abandonner complètement à Dieu. ^{Ravenio - le vrai Dieu} Elle résolut alors de profiter le mieux possible de toutes les occasions qui se présentaient de faire son salut.

Après un peu de repos, les fugitifs prirent la route du nord. Au lac du Saint-Sacrement, aujourd'hui lac George, ils trouvèrent un canot, probablement celui qu'ils avaient dissimulé dans les hautes herbes en descendant chez les Agniers. Dès le lendemain, ils ^{sur l'un des troncs} ont dû passer au lac Champlain. Kateri pagayait aussi vigouresusement que les deux hommes, jetant de temps en temps un regard sur les hautes berges parées de la splendeur automnale. Comme un chant de joie, l'érable, le pin, le bouleau et le vinaigrier jetaient le vif incarnat, le vert sombre, l'or pâle et le blanc laiteux des feuilles, des aiguilles et des écorces dans l'air vif du lac.

"Voici donc notre jeune indigène de vingt-et-unans, écrit un de ses contemporains, qui se sauve sainte et pure, et qui triomphe de l'impureté, de l'infidélité et du vice qui a corrompu tous les Iroquois; voici la Geneviève du Canada; voici le trésor du Sault qui est proche et qui a sanctifié les chemins de Montréal à Aniés, par lequel plusieurs âmes prédestinées ont passé après elle."

A Chambly, abandonnant leurs embarcations, ils prirent le sentier qui menait au Sault Saint-Louis, que nous connaissons sous le nom de Rapides de Lachine. Le petit village indien était établi à un endroit fort élevé d'où le regard pouvait embrasser la grande nappe du Saint-Laurent jusqu'à la rive opposée. Dans le lointain la fumée des petites maisons des Montréalais s'élevait et se dissipait dans le ciel nordique. Un peu plus en amont, le fleuve s'étendait en un lac large de deux lieues. Au pied de la rive escarpée, les rapides faisaient un fracas

terre, mais surtout pour ses parents iroquois.³⁵

Nous savons comment elle a promis à Marie-Thérèse Tegaiaguenta de prier pour elle au Paradis.³⁶ A d'autres aussi. Sa dernière nuit ici-bas, le Père Choleneq nomma deux personnes des plus ferventes, membres de la Sainte-Famille, pour la veiller. La plus jeune des deux était aussi de cette association: elle n'avait que vingt et un ou vingt-deux ans. Après les prières du soir à la chapelle, cette femme alla trouver le missionnaire et lui demanda la permission de faire une pénitence pour obtenir la bonne mort de celle qu'elle devait veiller, qu'elle aimait et dont elle se sentait aimée. Deux siècles plus tard, sainte Thérèse de Lisieux recommanda de beaucoup prier pour les mourants.³⁷ Les chrétiens attentifs à la voix intérieure du Saint-Esprit l'ont toujours fait.

Cette Indienne passa un bon quart d'heure à se flageller. Kateri en eut connaissance. Est-ce par intuition, par télépathie ou par une lumière spéciale? Aussitôt elle pria quelqu'un d'aller la quérir. Ce qu'on fit. La moribonde encourage la jeune femme qui avait usé d'une si grande charité à son égard; elle l'exhorte à persévérer dans la foi et lui promet ses prières quand elle serait au ciel.

Handwritten mark — Son amie protesta de sa misère. Kateri la prend par le bras et ajoute en le serrant: "Je sais bien, ma soeur, ce que je dis; je sais aussi le lieu d'où vous venez et ce que vous y avez fait. Allez, prenez courage. Soyez sûre que vous êtes agréable à Dieu et que je vous aiderai auprès de lui."³⁸

Autre délicatesse charitable de Kateri mourante. Le mardi saint 1680, on lui donna le saint Viatique. Le lendemain, des membres de la confrérie

3)

9) Entre temps, le jeune ^{aguirre} ~~seigneur~~ ^{notable} ~~notable~~ ^{Mutens} du d'pair de la ~~dis~~ ^{dis} ~~partie~~ de Kateri parvint à ~~trouver~~ Orange. Il respira vite ~~à son~~ ^{le} ~~mele~~. le chef au milieu des marchands. ~~Grand~~ Fureur de celui-ci, qui dans un jet de dépit, chargea son fusil ~~et~~ y mit trois balles: "Pour tous ^{riches} quequ'un, avait-il dit", et courut en trait à la ~~part~~ ^{part} de ~~course~~ des fugitifs, sentant sa malheureuse mise! Avec ~~tout~~ ^{l'} ~~habileté~~ ^{habileté} d'un ~~autre~~ ^{autre} ~~jeu~~ ^{jeu} guerrier nous ~~appréhendés~~, il enfila la ~~mit~~ ^{sentier} ~~mit~~ après l'autre. Sans résultat.

Der. VII p. 74

Comme le beau-père approchait du Fort Orange, l'oeil de Kateri ~~se~~ ^{se} ~~tenait~~ en tenant. Pas ~~temps~~ ^{om} ~~de~~ ^{arr} ~~l'inter~~ ^à ~~se~~ ^{le} ~~faire~~ ^{yeux} ~~tourner~~. Il ~~aperçut~~ ^{aperçut} le millard, ~~pas~~ ^{pas} ~~temps~~ ^{temps} ~~de~~ ^{de} ~~l'inter~~ ^{l'inter} sans ~~se~~ ^{se} ~~faire~~ ^{faire} reconnaître. Il crut le chef qui ne le reconnut pas et continua son chemin.

Pendant son absence, Kateri resta avec le Huron de ^{un} ~~bon~~ ^{bon} ~~christian~~ ^{christian} ~~de~~ ^{de} ~~ce~~ ^{ce} ~~nom~~ ^{nom}, qui depuis un nombre d'années vivait en ~~bonne~~ ^{bonne} ~~harmonie~~ ^{harmonie} avec sa femme. Des ~~que~~ ^{que} ~~son~~ ^{son} ~~beau-père~~ ^{beau-père} ~~revint~~ ^{revint}, ~~parce~~ ^{parce} ~~qu'il~~ ^{qu'il} ~~raconta~~ ^{raconta} l'aventure à Kateri. Elle y vit une manifestation de la providence divine à son égard et se sentit portée à s'abandonner complètement à Dieu, et à profiter, le mieux possible, de toutes les occasions qu'Il lui donnait de faire son salut.

~~Les trois papets~~

Après un jour de repos, les trois papets prirent le nord du nord. Au lac du Saint-Sacrement, aujourd'hui lac George, ils retrouvèrent sans doute le canot qu'ils avaient dissimulé dans les hautes herbes. ~~C'était l'automne dans sa~~ ^{on} ~~apogée~~ ^{apogée}. Le jour ~~était~~ ^{était} ~~clair~~ ^{clair} ~~et~~ ^{et} ~~par~~ ^{par} ~~les~~ ^{les} ~~arbres~~ ^{arbres} de la forêt ~~étaient~~ ^{étaient} ~~de~~ ^{de} ~~toutes~~ ^{toutes} ~~les~~ ^{les} ~~couleurs~~ ^{couleurs} des bijoux les plus précieux. Les érables, les pins, les bouleaux et les ~~autres~~ ^{autres} ~~arbres~~ ^{arbres} ~~étaient~~ ^{étaient} ~~comme~~ ^{comme} ~~des~~ ^{des} ~~rubis~~ ^{rubis}, des ~~émeraudes~~ ^{émeraudes}, des ~~diamants~~ ^{diamants} ~~comme~~ ^{comme} ~~une~~ ^{une} ~~clay~~ ^{clay} ~~ou~~ ^{ou} ~~de~~ ^{de} ~~plac~~ ^{plac} ~~avec~~ ^{avec} ~~leurs~~ ^{leurs} ~~couleurs~~ ^{couleurs} ~~incarnés~~ ^{incarnés}, leur ~~vert~~ ^{vert} ~~rouge~~ ^{rouge}, ~~bleu~~ ^{bleu} ~~et~~ ^{et} ~~leur~~ ^{leur} ~~couleur~~ ^{couleur} ~~jaune~~ ^{jaune} ~~et~~ ^{et} ~~leur~~ ^{leur} ~~couleur~~ ^{couleur} ~~rouge~~ ^{rouge} ~~et~~ ^{et} ~~leur~~ ^{leur} ~~couleur~~ ^{couleur} ~~jaune~~ ^{jaune} ~~et~~ ^{et} ~~leur~~ ^{leur} ~~couleur~~ ^{couleur} ~~rouge~~ ^{rouge} ~~et~~ ^{et} ~~leur~~ ^{leur} ~~couleur~~ ^{couleur} ~~jaune~~ ^{jaune} ~~et~~ ^{et} ~~leur~~ ^{leur} ~~couleur~~ ^{couleur} ~~rouge~~ ^{rouge} ~~et~~ ^{et} ~~leur~~ ^{leur} ~~couleur~~ ^{couleur} ~~jaune~~ ^{jaune} ~~et~~ ^{et} ~~leur~~ ^{leur} 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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."

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VII. 88

Elle a sans doute ~~pas~~ ^{de} ~~peu~~ ^à ~~peu~~ ^à l'imiter avec
l'aide de la soe Anastasia. Elle s'initia d'abord ~~à~~
~~à l'écrite~~ Elle mit comme naissance tout d'abord à l'écrite
de la mission tout par les dimanches que par les jours de la
semaine.

re description

C'était un endroit ^{fort} élevé, ^{d'où} le regard pouvait
suivre le ^{grand ruisseau} Saint-Louis ^{vers} le riv opposé, ~~et~~
~~de là~~ dans le lointain le fumée des ^{petites} maisons montées s'élevait
~~de~~ dans le ciel ^{noir} ~~noir~~
Un peu plus haut les ~~eaux~~ ^{des} fleuves s'étendaient en un
large de deux lieues. Des villos ~~indiens~~ de la berge, ~~ou~~
Kateri pouvait ~~voir~~ ^{l'écume} de ~~ces~~ ~~rapides~~ que ne peut ~~être~~
~~entendu~~ ^{proche} ~~de~~ entendre le ~~bruit~~ ^{bruit} ~~des~~ ^{des} ~~eaux~~
qui ~~se~~ ~~font~~ ~~par~~ ~~former~~ ~~des~~ ~~lacs~~ ~~sur~~ ~~les~~ ~~eaux~~
à l'écume ~~de~~ ~~ces~~ ~~rapides~~ comme sous le roue d'un moulin.

La cloche de l'église sonnait à quatre heures du matin, et plusieurs
des fidèles ~~un~~ nombre d'Indiens se rendaient aussitôt sur le
champs saluer le Saint-Sacrement. Kateri s'est unie à ~~ceux~~
les y demeuraient en prière jusqu'à la première messe, que le
missionnaire dit en hiver à six heures et trois quarts, ~~en~~
été à cinq heures. ~~On~~ ~~ne~~ ~~sonnait~~ ~~pas~~, mais ~~le~~ ~~kaemp~~
assistait. La deuxième messe, celle des Indiens, est faite à
cinq heures et demie. Tous ~~sont~~ ^{étaient} présents et l'on y fait ~~les~~
prière à haute voix. Après quoi, c'était la messe des enfants,
qu'on faisait près des enfants ~~et~~ ~~à~~ ~~faire~~ ~~un~~ ~~exercice~~
à un peu de catéchisme.

Après Païds, Kateri voyait ^{l'eau} ~~des~~ rapides écumant comme sous
le roue d'un moulin, entendait le ~~bruit~~ ^{bruit} ~~des~~ ^{des} ~~terribles~~
de ses cascades.

~~Kateri~~ ~~sur~~ ~~le~~ ~~bord~~ ~~du~~ ~~fluv~~, ~~de~~ ~~la~~ ~~riv~~,
~~sur~~ ~~le~~ ~~haut~~ ~~de~~ ~~sur~~ ~~de~~ ~~la~~ ~~riv~~ ~~escarpé~~

En approchant de la riv escarpé, ~~Kateri~~ ~~en~~ ~~voyait~~
l'écume ~~des~~ ~~rapides~~, et bientôt, ~~à~~ ~~peu~~ ~~près~~ ~~de~~
~~elle~~ ~~voyait~~ écumant comme de l'eau sous le roue d'un moulin.

Au pied de la riv escarpé, les rapides faisant un ~~bruit~~ ^{bruit} ~~des~~ ^{des} ~~terribles~~
et l'eau écumant comme sous le roue d'un moulin.

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6/

tous, jeunes et moins jeunes ~~se précipitent~~ s'efforçant nullement
à ~~paraître~~ aramer sur les traces du Christ. ~~Le P. Ouellet~~ Elle se fit
~~non~~ constate dans les semaines qui suivirent que presque toutes
les colonies étaient entourées d'écus de vertus.

X, 157

Elle

Elle constata avec une ^{admiration} satisfaction que les parents et com-
patriotes, ~~même convertis~~, ^{ne venaient} ~~avaient complètement changé de vie~~ ^{leur vie complètement opérée}
à celle qu'ils avaient reçue en 1703. Enfin, elle se trouvait
là ce qu'elle cherchait depuis long temps sans le savoir. C'était une
sorte de paradis et elle remerciait chaque jour le Seigneur de l'y avoir
transportée.

Ce qui a dû la surprendre et ravir, c'est qu'il n'y avait pas
jusqu'en 1703 de village au village. Dès l'automne de 1672,
des Indiens d'environ vingt-cinq nations différentes,
parlant des langues et des idiomes différents, savoir jusqu'à
d'implacables ennemis, ^{choisi de s'établir} ~~avaient élu domicile~~ à Saint-
François-Xavier. Le saché algonquien, en remarquant les
Mascoutins, dits de la Nation du feu, les Montagnais,
les Nipissariens ou Nipissins et les Iroquois ou
Socogues; d'origine iroquoienne, les Iroquois de la
Confédération des Cinq Nations, les Hurons, les Neutres
et les Ériés.

Captivité pour les Dominicains
26 8/11
et donna l'un d'eux

Elle ^{avait dit} ~~dit~~ Kateri a dit les connaissances avec le
fondateur de la ^{du village} ~~mission~~ ^{devenue Dominicain} ~~de la~~ ^{de} ~~France~~ le Huron ~~appelé~~ ^{appelé}
François-Xavier Tanscharten, un chrétien ^{noté et mérité} ~~avertit~~ ~~et protégé~~.
Elle entendait ~~parler~~ beaucoup parler de sa femme, Catherine
Gaudin ~~appelée~~ Gaudin ^{Gaudin} d'origine érié, de l'idée le 6 novembre
1673. On l'appelait "la mère des pauvres", la bonne chrétienne
et la plus belle de la fin". Le P. Frémont affirmait qu'elle
avait toujours conservé son innocence baptismale et était
parvenue à de tels sommets de sainteté qu'il ne parvenait
pas à s'imaginer en quel elle avait à quelle satisfaction dans
l'an-dela. Kateri a certainement été remarquée ^{parmi eux, par les premiers} ~~par~~ ~~les~~ ~~Montagnais~~
Louis Atariata, ~~le fils de Louis et Baptiste en France~~, qui il
portait au cou une médaille d'argent portant l'effigie royale, sur
lequel avait donné son illustre persan Louis XIV.

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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.

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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.

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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 virgini-

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."

THE CATHOLIC NEWS Thursday, January 27, 1977 • 5

52 Summary Henry
1984 - 5069
Lamberville

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

TEKAKWITHA LEAGUE
Martyrs' Shrine
Auriesville, N.Y. 12016

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.

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of the high banks, the rapids made a terrifying din and
 the water foamed as ^{it does} under a ~~mill~~ mill wheel.

So it was that Kateri arrived at St. Francis Xavier ^{the Mission}
 in October 1677, exactly three centuries ago. ~~This mission~~
~~was~~ founded in 1667 at Laprairie de la Madeleine, ~~the~~ ^{its} converted
 Indians had suffered from dire poverty during 1675 and they
 had parted company with the French at the beginning of 1676
 to take up their abode a few miles or so higher up on
 the great Canadian river.

Her brother-in-law led her to the poor bark dwell,
 where Father Jacques Frémont, S.J., superior of the mission,
 "the most beautiful in Canada," lodged ~~close by the town~~
 a few feet from the town. He was then forty - six
 years old and had been ~~summing the destinies of these~~
~~years~~ the young taking care of the spiritual welfare of the people
 for the previous six years. Kateri put Fr. de Jamberville's
 letters in ^{his} hands of the religious. She ~~gazed at him~~ ^{glanced at him} as
 he read his confessor's message. Finally, he lifted up
 his eyes, smiled at her, welcomed her and ^{thickly} invited her
 brother-in-law to take her ~~home~~ to his long house. ~~There~~
~~she~~ she was received with open arms and felt that
 at the ~~Sault~~ ~~St. Louis~~ ~~was~~ she was as much at home
 at the Sault as if it had been her native land.

The long house to which she now belonged was ^{similar} ~~like~~
 to one she had lived in ~~at~~ at Gandaonapi on the Cayadutta.
~~It had~~ ~~at~~ ~~the~~ ~~end~~ ~~of~~ ~~it~~ ~~was~~ It had the slope of
 a semi-circular arch of twenty-five to thirty feet high
 by thirty to forty feet long and ^{was} proportionately thick.
 At least two families ^{inhabited} ~~dwelt~~ there, that of Kateri's
 adoptive sister and that of the mistress of the entire
 dwelling, Anastasia Tegomahsiongo, who had been
 acquainted with Kateri ^{when she was a child} ~~with~~ her mother. This woman was
 one of the pillars of the mission. ~~She~~ ^{she} was ~~connected~~ ^{connected} with the

D.

$$\begin{array}{r} 1.4 \\ 2.94 \\ \hline 56 \\ 126 \\ 281 \\ \hline 1.491 \\ 2.9 \\ \hline 126 \\ 281 \\ \hline 13.06 \end{array}$$

Then ~~the~~ ^{men} - who made

Les Pères Jésuites

(Résidence Antoine Daniel)

1287, Parc Lafontaine, Montréal (177)

Charisma of instructing her people ~~in~~ in the truths of the Christian Faith, and ~~Kateri~~ the newcomers quickly took to her as if she were her mother.

In those years, the mission was very fervent ~~and~~ as Kateri quickly found out. ~~The Indians who made the Siksik-As-As~~ ^{The Ontario name tehatiasuntha, two-min-who, makes the sign of the cross,} spoke only about God, thought only about serving Him well, and was not content with observing the Ten Commandments but even practiced the ~~evangelical~~ ^{evangelic} counsels. Not only the aged, but all, the young and the not so young, valiantly tried to walk in the footsteps of Christ. Practically all the long hours were schools of winter.

Now Kateri ~~to~~ found what she had been looking for over the years, perhaps without knowing it. The place ~~was~~ ^{seemed to her} a kind of paradise, and she daily thanked the Lord for having brought her ~~to~~ there.

What must have surprised and pleased her was that there were not only ~~Indians~~ ^{Indians} in the Christian village. From the autumn of 1672, Indians of some twenty-two different nations, speaking ~~in~~ various tongues, ^{was and often for} ~~often~~ implacable enemies ~~until then~~ hitherto, had chosen to settle down at St. Francis Xavier's. Of ^{Algonquian} origin were the Mascoutens, also known as the Fir People, the Montopians, the Minisnick, and the Sokochis; of Iroquoian ~~origin~~ stock were ~~the~~ ^{the} ~~Erie~~, ~~among them~~ ^{the} ~~Catawba~~ the Fir-Nation-Confederacy, Iroquois, the Neutral, and the Hurons and the Erie.

Among them, Kateri certainly remembered ^{James} Louis Ateriate, ~~who~~ baptized in France, he was ^{with} ^{a chain} found his neck ^{with} a silver medal carrying the royal effigy, a gift of his illustrious grandfather, Louis XIV. Quite soon, she must have become acquainted with the founder of the

p. 25V. Sur Kero père l'encourager.

p. 10. P. de dames elle la met entre les mains de la Poudre Chaud.
(L'aveb alors chez les Flamants) Lettre.

73

La P.C. confirme K. dans sa résolution

~~Elle~~ La P.C. l'assure qu'il y aurait plus m^l elle dans son canot; il allait à Uvriers.

Les 2 compagnons embarqués K. en cachette et prirent le chemin qui conduisait aux Flamants.

On avait l'aveb: 2 balles

Elles se rendent de la circonvence des Flamants. ni elle devant de l'aveb.

Le kan-père cochonner du pain aux Flamants.

laisnant K. avec le Ham de laette

leque depuis plusieurs années n'avait pas de femme en continuance.

Le kan. m. et l'aveb se croient en chemin. Sans être vus.

K. considérait cela c. marque d'une permission particulière de D. quelle, ce fut l'encouragement l'obéissance complète à D.

p. 74 Vici le Benévolo du Canada.

loin d'Opier, elle se donna toute à D.

Ne tarde pas en chemin, pleurant de la tête d'arrière.

Arrivée à la fin de l'automne (c'est le fin d'octobre)

Remet sa lettre au P.P. Frémont J (Colonel)

Ils sont nés.

La chapelle en d'aveb.

p. 157. -

avec un tiers de m^l (r)
p. elle est de haut
exemples m^l m^l,
à la fin de rien
tout de suite m^l m^l
de toute la colonie
française; dans
elle est présente
un ciel et ...

bien habillée, proprement comme les autres, qui consiste à avoir les cheveux bien graissés, bien liés et bien partagés; à charger leur cou de porcelaines ³⁰ ~~de coraux~~. Elles aiment à avoir de belles couvertes (sic) et de belles chemises, à avoir les bas ou mitasses bien tirés et surtout une chaussure fort propre... Kateri crut pouvoir quitter tout cela sans singularité; on voyait seulement par là sa pensée qui est qu'elle ne cherchait pas de mari...

"Elle renonça à toutes les couvertes (sic) rouges et à tous les ornements que les Indiennes mettent sur les autres. Elle avait seulement une couverture (sic) bleue, neuve et simple, pour les jours qu'elle communiait...³¹"

Aussi grave que le problème du vêtement (rappelez-vous les lis des champs), celui de la nourriture se posait pour elle comme aujourd'hui pour les trois-quarts de l'humanité. Sans doute, une fois sa décision prise de ne pas se marier, elle pouvait compter sur son beau-frère, plus précisément sur le mari de sa soeur adoptive. Mais elle ne voulait pas trop le faire. On sait que son champ de maïs, celui qu'elle emblavait et dont elle était responsable, était fort étendu.³² Elle, si consciencieuse, pour compenser ce qu'un mari aurait apporté, devait besogner, malgré sa piètre santé, avec une ardeur accrue. Et pas seulement à entretenir son champ, mais à fagoter dans la forêt, à cueillir dans les clairières les fraises et les framboises, les mûres et les myrtilles ³³ ~~et~~, à cuire et à coudre et à s'occuper de la tenue compliquée de la cabane. Depuis toujours les pauvres ont eu la tâche pénible.

p. 2 Doc. ~~II~~ ^I La lettre si elle opine de grande ouprie.

p. 3. Description de l'endroit (en 1682). p. 156. Uncluse c.

p. 10 Doc. III. P. de Lambertill :

✓ Je la mis entre les mains d'Ogenharitari bien
qui la confirma par sa validation.

✓ C furent chrétien et un autre saouu d'Oprie - Namochk -
la condensation si adroitement,

qui quoiqu'on fut allié avec un de ses oncles,
le plus considérable du pays, ...

qui était chez les Flamants,

→ l'avis des Oguis, si elle devait d'aller,
il ne put toutefois la décider, quelques d'oprie
qu'il fit.

p. 63

Doc. VIII

Ogenharitari en sa Jouris Gas onhioprie
en fran. la Parou ou la Cendre chaude

p. 73

La grande Coene dit qu'il y avait plus de elle dans le
comté puisqu'il avait dessein d'aller à Onneint

Les 2 compoens embarquèrent K. en cachette et prient
le chemin qui conduit aux Flamants.

On avait l'ouch chez les Flamants.

74. Chang sur Juit - 3 valles.

Nos 3 voyageurs avaient pris le dessein

de débarquer et de se cacher dans le bois.

Le beau-père de K. va chercher du pain aux Flamants,
laisse K. et le bon saouu de toute, lequel
depuis plusieurs années vivait avec sa femme en
continence.

→

L'ouch de K. venait en même temps que l'autre
affaire.

Le beau-père et l'ouch se croisent. L'ouch ne le
reconnut pas. Il raconte cela à K.

K. considéra cela comme marque d'une providence
particulière de D. Sur elle, ce qui l'encourage
à s'abandonner entièrement à D et à profiter

que lui dire une fois une chose et elle la pratiquait".¹

Une des principales marques que nous avons, notait le Père Chau-

chetière, que ce qui se trouvait en Kateri, était de Dieu, était l'o-

béissance.² Un jour, la jeune femme et ses amies Marie-Thérèse Te-

galaguenta et Marie Skarichon, résolurent de vivre à la façon des

religieuses hospitalières. Elles projetèrent d'organiser leur petit

couvent à l'Île-aux-Hérons en plein Fleuve Saint-Laurent. Comme elles

ne savaient pas tout à fait en quoi consistait la vie religieuse, elles

consultèrent le Père Frémoin. Une des trois, on ne sait pas laquelle,

fut déléguée auprès de lui pour demander son approbation. Ce jésuite

aux allures d'un colonel de dragons, très aimé des Indiens, se moqua de

leurs beaux projets. Il leur dit sans détour "qu'elles étaient trop

jeunes dans la foi, qu'il y avait trop de singularité et que l'Île-aux-

Hérons était trop éloignée du village, que les jeunes gens qui traitent

au Montréal ou qui en retourneraient, seraient toujours dans leur cabane".³

Il aurait pu ajouter que cette île n'appartenait pas à la seigneurie des

Jésuites, qu'il levait la mission. Kateri et ses compagnes "jugèrent

elles-mêmes que ce que le Père disait était raisonnable et ne pensèrent

plus à leur monastère de l'Île-aux-Hérons".⁴

Nous en avons dit assez pour démontrer que l'obéissance de Kateri,

selon chaque âge de son existence, s'avéra pour elle un moyen efficace

de saisir Dieu. Plus loin, un examen attentif de son esprit de pénitence

nous en révélera d'autres manifestations.

Depart et voyage

Doc. VIII p. p. 74.

des occasions qu'il lui donna de faire son salut.
"Voici la fennière de Canada,
voici le triser du sault qui est proche
et qui a parété; à la chemin de M^{lle} à Anis,
par le quel plusieurs âmes pieuses ont passé
après elle.

Quand elle se vit éloignée de son pays, et de son arch
elle se donna toute à D. et fit à l'avenir
tout ce qui lui serait agréable.

p. 75 Elle arriva à l'automne de l'année 1677.
(Son desir d'arriver le plus tôt possible fut
qu'on ne s'arrêtât pas par les chemins.)

- Elle reçut la lettre de J. de Laun. au Père
Frémont et Clodence.

Les deux rois d'avoir un tel trésor.

Son visox en disoit plus que les lettres: so j'ai
parfois: 1-2-3-4.

la chapelle = en trace.

Elle y contendo se dirontome;

elle en avoit des uns plus que les plus
anciens chrétiens.

[p. 75 - 86.
[Généralité]]

Doc. ~~X~~ IX (Clodence). 1696.

p. 157 S'oucle étoit alors à Orange en traité by les Anglois.

A peine furent-ils partis du village,

que son oncle y arriva et demanda où étoit sa nièce.

On lui répondit qu'elle étoit partie pour aller au Sault.

3 ~~fois~~ lalls dans son journal. Pausante.

Elle le vint servir de loin

et pare qu'ils se distaient de son dessein,

d'en fit cocher L. bien avant dans les bois;

les autres s'assoient à terre comme pour manger.

El vint à cet et leur demanda fort brusquement

où étoit sa nièce;

ils lui répondirent qu'ils l'avoient vue au village

n. 1.

3 car.
111
vcard.

1. Six (Jean-François), Itinéraire spirituel de Charles de Foucauld,
Ed. du Seuil, Paris, 1958. Photo d'une page autographe tirée de son
Évangile en arabe, insérée entre les pp. 7 et 8.

2. Cf. note 4, p. 18, inf.

3. N A (Th). p. 238.

Kateri Tekakwitha

sac 7059

voir feuillet p. 3.

A new Roman Catholic separate school to be built this fall in Hamilton, Ont., will bear the name of Kateri Tekakwitha, who is on her way to becoming the first North American Indian saint. Most Rev. Paul Reding, bishop of Hamilton and responsible for suggesting the name for the elementary school, said Kateri was noted for a "life of perfect chastity and bloodless martyrdom." When asked whether he was aware that Katharine Tekakwitha was a character from a novel by Canadian author and poet Leonard Cohen, the bishop said he knew there had been articles about her but that he did not know the details of them. The Cohen novel tells of the Indian woman's sexual fantasies. Bishop Reding said that "I don't know what facts he had but everything I've heard of her has been on her life of purity."

77-4-77
The Star