

JMJ



tekakwitha

58 Lenison Ave.
Belford, N.J. 07718
Feb. 3, 1979

Rev. Henri Bechard, S.J., Vice Postulator
Mission of St. Francis Xavier
Caughnawaga, Canada

Dear Fr. Bechard:

Time certainly has away of going so quickly... Do hope you are keeping well... We think of you many times and about the wonderful meeting on Indian Weekend... and seeing all our friends... from Canada.

Must tell you how much we enjoyed the last issue of LILY.. "KATERI".... You do such a fine job of writing.. editing.. It is not easy.. but you seem to make it into a real professional job. I like your red cover... with the huge lettering of KATERI... Also liked your summer issue... and KATERI'S IMPACT UPON US...

I shall be doing a Kateri program... next week.. Feb. 11.. at St. Catherine's Church, Holmdel, N.J.. for the 100th anniversary... They have asked for Kateri... We also have been having quite a few requests for OUR LADY OF GUADALUPE...

But have enclosed a copy of LORETO MAGAZINE.. published at the Holy House.. with my article on THE HOLY HOUSE OF NAZARETH AND VEN. KATERI.... Made sure that your name and Fr. McBride's were on the article... and they did a fine job of it.

There is another article of mine coming out in another U.S. magazine... also.. but do not know exactly when.. time, etc..

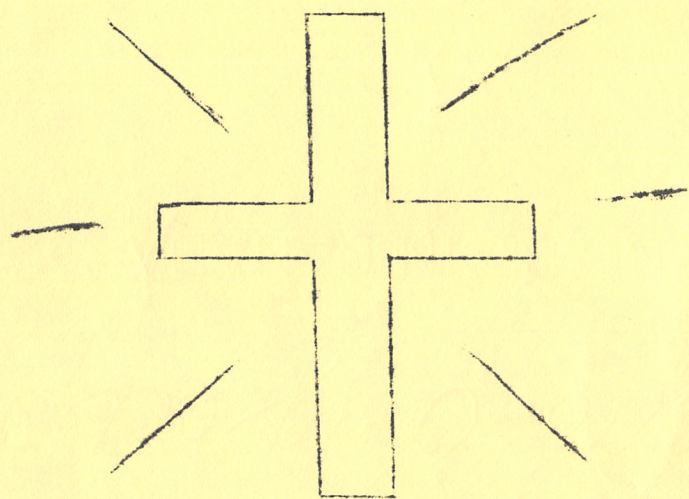
Please give our best to all our friends at Caughnawaga, etc.. Fr. Joe is busy getting the NATIONAL KATERI CENTER ready.. and let us pray the new Holy Father lets Kateri take another step.. He can do so... God love you and best from Joe too.

Sincerely in Mary,

Mary Eunice
Mary-Eunice and best from Joe

IE SOS

SHOTONNHETON



GLORY TO GOD

GLORY TO GOD IN THE HIGHEST.

AND ON EARTH PEACE TO MEN OF GOOD WILL.

WE PRAISE YOU. WE BLESS YOU. WE WORSHIP.

WE GLORIFY YOU. WE GIVE YOU THANKS FOR YOUR GREAT
GLORY.

LORD GOD, HEAVENLY KING, GOD THE FATHER ALMIGHTY.

LORD JESUS CHRIST, THE ONLY BEGOTTEN SON.

LORD GOD, LAMB OF GOD, SON OF THE FATHER.

YOU, WHO TAKE AWAY THE SINS OF THE WORKD HAVE MERCY ON US.

YOU, WHO TAKE AWAY THE SINS OF THE WORLD, RECEIVE OUR PRAYER.

YOU, WHO SIT AT THE RIGHT HAND OF THE FATHER, HAVE MERCY

ON US. FOR YOU ALONE ARE HOLY, YOU ALONE ARE LORD.

YOU ALONE, O JESUS CHRIST, ARE MOST HIGH, WITH THE HOLY

SPIRIT IN THE GLORY OF GOD THE FATHER.

AMEN.

OFFERTORY (NE NONWA WENNISERIIO)

NE NON WA WEN NI SE RI IO LESOS SHO TA TON HE TON

ROTA TE WEN NA IERI TON TSI NIKON THO TA TI HNE

ONEN EN WAKI HE ION NON WEN TSI A KE

ASEN NEN WA TA ENS KA TA TON HE TE

RA SEN NION KEN HEION SERA SAKORH TERON KWEN SOTAP.

OTS TEN RO KON THO IA KEN HON AK WA FOTAK WEN NIA SEH

TE HO TE RON RON TE TSI TE HOS WATHE

IAHTE SKA IERON NI TSI ASON THEN NE

TSINI HA IA TO TEN IESOS, IAH TAON TON NA TOT LEM-

RAIE RON KE NOTS TEN RO KON NIIO NI HA IA TO TEN

SA TE NI IA TO TEN NE RONIHA

SA TEH NI NA KE RE ON WE TSI NAHE

SITAH E RON ON OKON HA TSI SAKORI HON NIEN NI

NA HONT SEN NI TSI NE WE IAhte HOTI NON WE HON

NOK WA HA TI RI WI SA NA HON WA RIO

O IESOS TA KWA WEN NI IO SON HA OK SA NON WE HON

NA IESA IA TA NEN TAK TE TE KA IEN TANN HARE KE

NE SEN HE IA TON NA SHES KON TAKWA TE

NOK ASHE TE PA TE IAhte KA KON TE

SAIATATOKENTI (Holy, Holy, Holy)

SAIATATOKENTI, SAIATATOKENTI

SAIATATOKENTI SEWENNIIO.

KARONHIAKWEKON ONWENTSIA-KWEKON

SAIATANE-HPA-KWAT

SAIATATOKENTI, SAIATATOKENTI

IESASENNAIEN KARONHIAKE.

SAIATATOKENTI, SAIATATOKENTI

SAIATATOKENTI SEWENNIIO.

ETHO NA IA WEN

ETHO NA IA WEN

ETHO NA IA WEN

ETHO NA IA WEN

ETHO NA IA WEN

IESOS KRISTOS (Lamb of God)

IESOS KRISTOS SERIWATTON-THA

KARIWANE-PEN TAKWENTENR NI-SA. (2)

IESOS KRISTOS SERIWAH-TONTHA

KARIWANE-REN TAKWENTENR TA-KION SKENNEN.

ARERIIA, ARERIIA

ONEN NONWA TWATATEKEN
TEWATKA NE TEWATSTAPHA
IKEN IESOS SHOTOMNHETON
ARERIIA, APERIIA

ORHONKE IAKOTKENSERON
IESOS TSI THAIATAKAKWE
NE KATI IAHE SHAIATAT
ARERIIA, APERIIA

ETHO RARONHIAKEHRONON
KONONKWENE SAKOHPORI
RAWEN IESOS SHOTOMNHETON
ARERIIA, APERIIA

ETHONE TIEP NOK SAN ONI
OKSA ROTIPIWAKOHON
TOKENSKE IATHE SHAIATAT
APERIIA, APERIIA

ENSKAT BONATKENNISHONHON
NE IESOS PATIKWEKOMNE
NOK WASAKOTIANEROMKHEM
APERIIA, APERIIA

TONWA IAHE HAIATAFE
BONWAHOPI: SOMSHAPAWA
ONEN IESOS SHOTOMNHETON
APERIIA, APERIIA

ALLELU!

REFRAIN: AL-LE-LU! AL-LE-LU! EVEPRODY SING AL-LE-LU
FOR THE LORD HAS RISEN. IT IS TRUE. EVERY
BODY SING AL-LE-LU

4. ON THE HARD WOOD OF THE CROSS, AL-LE-LU, AL-LE-LU!
HE SUFFERED AND HE DIED FOR US, AL-LE-LU-IA!
5. ON THE THIRD DAY HE DID RISE, AL-LE-LU, AL-LE-LU!
NOW HE LIVES NO MORE TO DIE, AL-LE-LU-IA!
6. NOW WE TOO CAN LIVE A NEW, AL-LE-LU, AL-LE-LU!
LIVE IN HIM NEED ALL WE DO, AL-LE-LU-IA!

TE TE WA TA TE NO FONK (Entrance)

1. SE WA TON N HE TSE PA NE PA WEN NI IO KE
SE WA TON N HE TSE PA NE PA WEN NI IO KE
SKAT NE AKWE KON TSI A TSI TE WA SEN NA IEN.

CHOPUS TE TE WA TA TE NO FONK, TE TE WA IA SHON THA
TE TE WA TA TE NO FONK, TE TE WA IA SHON THA

2. TE TE WA TA TE NEN TSI N, TEWA PI HO WA NA TH
TE TE WA TA TE NEN TSI N, TEWA PI HO WA NA TH
PA WEN NI IO ONI TE TE WA TA TE NEN TSI NE

CHOPUS TE TE WA TA TE NO FONK, TE TE WA IA SHON THA
TE TE WA TA TE NO FONK, TE TE WA IA SHON THA

3. ION KWA IO TEN AKWEKON TE TE WA TA KIE NA WAS
ION KWA IO TEN AKWEKON TE TE WA TA KIE NA WAS
KIOT KON TSI TA TE WA TA TE NO FON KWA KE

CHOPUS TE TE WA TA TE NO FONK, TE TE WA IA SHON THA
TE TE WA TA TE NO FONK, TE TE WA IA SHON THA

TAKWENTENP (Lord, Have Mercy)

- | | |
|------------------------|-----------------------|
| 1. TAKWENTENP SEWENNIO | 2. KPISTOS TAKWENTENP |
| TAKWENTENP SEWENNIO | KPISTOS TAKWENTENP |
| TAKWENTENP SEWENNIO | KPISTOS TAKWENTENP |
| TAKWENTENP TAKWENTENP | TAKWENTENP TAKWENTENP |

3. Repeat #1

May 2, 1979.

Fr. Henri Béchard, S.J.,
1287 est, rue Rachel,
Montréal, Québec
H2J 2J9

Dear Father Béchard:

As you may already be aware, Father Léon Lajoie is approaching his twenty-fifth anniversary while being ordained in the priesthood. As a result of this immaculate event, and, because of his outstanding and humble service that he has provided to the community of Caughnawaga, volunteer representatives from the Daughters of Isabella, Holy Name Society and Knights of Columbus Clubs in Caughnawaga are organizing a series of special presentations to honour, thank and congratulate Father Lajoie on this occasion.

After having been informed of the immediate relationship that exists between Father Lajoie and yourself, we would greatly appreciate your presence at the Saint Francis Xavier Church at Caughnawaga on Sunday, May 27, 1979 at 4:00 P.M. whereby a special high mass will be recited for this particular anniversary. Immediately afterwards, a reception will be convened at the Knights of Columbus Hall in Caughnawaga whereby Father Lajoie will be honoured, thanked and congratulated by representatives from the Catholic community of Caughnawaga.

Sincerely yours,

The Co-Ordinating Committee

Pictured l-r-front:

MICHELLE McINTYRE,

MICHELLE HORTON,

SUSAN FLYNN

FATHER LAWRENCE PERSICO,
ASSOCIATE PASTOR, I.C.C.

BACK - L - R -

CHRIS ANN BREEGER,

DINA PINGETON,

MARCY RUNT

TROOPS - 220 - 157

CELEBRATION OF THE EUCHARIST

ST. REGIS CHURCH, APRIL 19

INTRODUCTION: "KATERI" - JOHN WHITE

ENTRANCE: TE TE WA TA TE NO RONK

PENITENTIAL RITE: ROUND DANCE - *Shogun's Social Dance*

GLORIA

READINGS: ACTS OF THE APOSTLES - BARBARA BARNES

PSALM - ELIZABETH FRANCIS

GOSPEL ACCLAMATION: THIS IS THE DAY, THIS IS

THE DAY, THAT THE LORD HAS MADE
THAT THE LORD HAS MADE.

WE WILL REJOICE, WE WILL REJOICE
AND BE GLAD IN IT, AND BE GLAD IN IT
THIS IS THE DAY THAT THE LORD
HAS MADE. WE WILL REJOICE AND BE
GLAD IN IT. THIS IS THE DAY, THIS
IS THE DAY THAT THE LORD HAS MADE!

GOSPEL: ~~(in Mohawk)~~ - FR. JACOBS

HOMILY: FR. RON SCHULTZ - FONDA SHRINE

GENERAL INTERCESSIONS: BERNICE LAZORE

OFFERING OF GIFTS: (in Mohawk) MARY GARROW
(in English) ANN BARNES

OFFERTORY HYMN: NE NONWA WENNISERIIO

HOLY, HOLY, HOLY: SAIIATATOKENTI

GREAT AMEN: ETHONAIJAWEN

OUR FATHER: (in Mohawk) MARY THOMAS

LAMB OF GOD: IESOS KRISTOS

COMMUNION HYMN: ARERIIA, ARERIIA

RECESSIONAL: ALLELU

- 1. Cross - Travis Seymour
- 2. Lily - Kimberly Francis
- 3. Rosary - Joe Adams
- 4. Prayer for Kateri's Beatification - Missy Francis
- 5. Hosts - Maween Lazore
Wine - John White
Water - St. Kateri

ENTERTAINMENT

KATERI HALL
(AFTER MASS)

SONG: KATERI TEKAWITHA - CHILDREN OF CORNWALL ISLAND

MOVIES: LIFE OF KATERI - ANN SCHEUERMAN

SONG: KATERI - JOHN WHITE

INDIAN DANCING

PRAYER FOR
KATERI'S BEATIFICATION

O GOD, WHO AMONG THE MANIFOLD MARVELS OF YOUR GRACE IN THE NEW WORLD, DID CAUSE TO BLOSSOM ON THE BANKS OF THE MOHAWK AND OF THE ST. LAWRENCE, THE PURE AND TENDER LILY, KATERI TEKAWITHA, GRANT, WE BESEECH YOU, THE FAVOUR WE BEG THROUGH HER INTERCESSION - THAT THIS LITTLE LOVER OF JESUS AND OF HIS CROSS MAY SOON BE RAISED TO THE HONOURS OF THE ALTAR BY HOLY MOTHER CHURCH, AND THAT OUR HEARTS MAY BE ENKINDLED WITH A STRONGER DESIRE TO IMITATE HER INNOCENCE AND FAITH, THROUGH THE SAME CHRIST OUR LORD. AMEN.

MANY THANKS TO ALL FOR YOUR PRESENCE HERE TONIGHT, ESPECIALLY THOSE WHO TRAVELLED MILES FOR TO HELP US CELEBRATE THIS HAPPY OCCASION!

NIJAWEN!!!

REFRESHMENTS FOR ONE AND ALL !!!

Vol. XLV 11, No 21.
Sunday, May 23, 1971

What Others Are Saying

Texas Catholic Herald
Austin Diocese

By MSGR. M. B. MOLLOY

One hears seemingly well founded stories that it is becoming increasingly difficult to have a Rosary service at Catholic wakes. "That isn't being done anymore," our bereaved Catholics are being told. "The Rosary isn't relevant to the life of the updated Church."

There are numerous rejoinders we might make to that absurd cliché. The one most to the point, however, is that when God tells us through His Church and infallible Vicar that Catholics are to scuttle the Rosary, then and only then shall we scuttle it. That God, His Church and Spokesmen would do this is, of course, unthinkable. On the contrary, ever since it became a part of the prayer-life of Catholics God has kept assuring them that the Rosary is in accordance with His will. These divine reassurances have become more and more numerous in our own days, as witness the Rosary teachings of the Popes of the modern era. That repeated papal teachings contain the will or saving plan of God only an unbelieving Catholic will deny.

for 25 years: 1878-1903. During that time he exhorted the faithful to pray the Rosary so often that he is known as "The Pope of the Rosary." Besides his countless other rosarian pronouncements, he wrote nine encyclicals on the Rosary. "A complete study of the Blessed Virgin and the power of the Rosary" they have been called. On Christmas Eve 1883, he decreed in an apostolic letter that the invocation "Queen of the Most Holy Rosary, pray for us" be included in the litany of Loreto. At the same time he implored the faithful around the world to say the Rosary daily if at all possible. His times were as religiously stressful as our own are. The Church lost the papal states; every government in Europe was harassing her on the grounds that a Catholic loyal to the Pope could not be loyal to the state; God was banished from European school systems; Christian morality was derided by the press; God was insulted with satanic hatefulness. Why did Pope Leo ask his people to pray the Rosary for the harried Church? "Because," he replied, "whenever the Church has been attacked and menaced by all sorts of evils, to whom did she have recourse? To the protection of the sublime Mother of God, the sovereign depository of all hope and the dispenser of all graces."

So it has been with Pope Leo's successors. Pope Pius XI issued a masterful encyclical on the Rosary on Sept. 29, 1937. Pope Pius XII composed the Rosary encyclical "Of the Evils which assault us" in September, 1951. During his five-year reign, Pope John XXIII made thirty-eight public appeals for devotion to Mary; in five of these he dwelt particularly on practicing the devotion of the Rosary. The first of these five appeals was the encyclical "Grateful Memory" issued on Sept. 27, 1959. That getting rid of the Rosary is not a Catholic idea is obvious to anyone who will read this encyclical. "The Rosary," it says,

means of prayer and meditation in the form of a mystical crown in which ... the Our Father, Hail Mary and Glory be to the Father are intertwined with meditation on the greatest mysteries of our faith and which presents to the mind, like many pictures, the drama of the Incarnation of Our Lord and the redemption." He added: "We (Pope John himself) never fail to recite it in its entirety every day as an act of Marian piety." He recited the Joyful Mysteries after Mass, the Sorrowful Mysteries in the afternoon and at 7:30 p.m. the Glorious Mysteries with the entire papal household. Two years after "Grateful Memory" John sent the Church an apostolic letter calling for the public and private recitation of the Rosary "for the salvation and peace of all peoples," even as he repeatedly begged the Church to call on Mary through the Rosary to bless the Council he convoked. If we point to John XXIII as one of our more "enlightened" Popes, why not accept all his enlightened teachings, including those on the Rosary? Pope Paul VI certainly does. Besides making repeated ceremonial addresses in which he is wont to praise "that very popular and splendid prayer" he has written two encyclicals summoning the world to say the Rosary.

Today's anti-Rosary campaign cannot be of God. It cannot be of God because it is not of His Church, her chief pastor and the bishops teaching in union with him.

THE HOLY HOUSE OF NAZARETH AND VENERABLE KATERI TEKAKWITHA

By Mary-Eunice of Mary Productions



Kateri Tekakwitha in the American Chapel of our Basilica

487/0 a la page manna (C. Lema (A. Lema))

Saint John Neumann and Saint Elizabeth Seton are two of the religious among many that helped to spread the faith in the United States. If you visit the famous St. Patrick's Cathedral in New York City, you will note one of the large entrance door has a bronze sculpture of Kateri Tekakwitha. It is hoped that this Mohawk Indian maiden will soon take another step toward sainthood.

Now if you also visit the House of Nazareth, Loreto, Italy, you will see in the American Chapel a stained-glass window of the Chapel of the Assumption... commissioned by the Universal Congregation of the Holy House... One of the pictures is that of Venerable Tekakwitha who was born in Ossernenon (now Auriesville, N.Y.) in 1656.

The Archbishop Aurelio Sabattani, Pontifical Delegate to the Holy House

of Loreto said: *«all the people of the world belong to the Shrine of the Holy House. In this house, the virgin Mary lived with Jesus and Joseph in the most perfect love the world has ever known. It is a tower of light where all the families may take refuge and be conformed.»*

Kateri Tekakwitha also had a great love for the Holy House of Nazareth. Yet we wonder how that is possible since she was away from civilization as we know it... being born in the Mohawk Valley...

Perhaps this bit of information will explain it. Kateri's mother was a Christian... but her father was a pagan. When she was four years of age a terrible disease spread throughout the valley... Her mother, father and brother died of it. She was left with a scarred face and very weak eyes that brought her much pain throughout

her entire life. A friend of her mother's by the name of Anastasia told her about the Christian God. Another time some Jesuit Missionaries came to their village and she served them. She listened as they talked about the Christian God. When she was older she went to St. Peter's Mission to find out more about Him. What she heard made her desire to become a Christian. She was baptised on Easter Sunday in 1680 in what is now known as Fonda, N. Y. She was given the name of Kateri which meant purity.

Her family did not like that she had turned from their ways and threatened to kill her... so with the help of two Indian guides she was able to make her way to Canada... to the Mission of St. Francis Xavier. She received her First Holy Communion on Christmas Day and from that day on lived a life of prayer and sacrifice. She also took a vow of virginity which was unheard of by many at that time... especially among her people». She was a good example to many Indians. She helped the elderly and the sick and taught the children of the village. She never shirked penance knowing that it was this that would bring her closer to God.

Yet how did she know about Loreto? Well, next to the Holy Sepulchre and St. Peter's in Rome... there is not in Christendom a more famous place than that of the Holy House of Nazareth. It was venerated by the Christians even in the lifetime of the apostles... and St. Helen enclosed it in a temple which received the name of Mary. Many known and unknown saints have made pilgrimage to it. When the missionaries came to the Americas... Our Lady was truly their

Patron... so many shrines... churches... missions... were named in honor of Our Lady of Loreto. Naturally the story of the Holy House was told and retold... and especially to the native Americans.

Mother Mary of the Incarnation, foundress of the Ursuline Convent in Quebec in 1639... taught all Canadian girls of all ranks to love Jesus and Mary and St. Joseph.

Montreal became known as Mary's City... When the Iroquois ravaged the frontiers of the French settlement... Montreal organized the *Militia of the Holy Family*... *Jesus... Mary and Joseph*. Mission grew and the Jesuits established missions of the Immaculate Conception... and finally a church was built in exact imitation of the Santa Casa at Loreto, Italy.

It became a holy place to the Indians. The Hurons grew in holiness. Then Fr. Peter Mary Joseph Chaumonot in 1674... not far from Quebec built another sanctuary of Mary exactly like the Holy House.

When Kateri was safe in new France (Canada) it is mentioned by her that she met some Religious Sisters... and she too longed to live the life of a Sister... even to have Indian Sisters at the mission. However, the Priest discouraged her at that time and instead she was allowed to join a very zealous group called the Holy Family Association.

When she had received First Holy Communion on Christmas Day... they said she spent hours before the little crib... She knew Mary was her spiritual Mother... She was always first to come to church... and last to leave it. That was a holy place to her... If she had ever been taken to the actual home of Our Lady in Lore-

to... surely she would have died of happiness.

She did many severe penances... and her health declined, finally she had to keep to her cabin.. and finally to her bed. Tekakwitha was dying and all her friends knew it. It was Holy Week... in 1680 (in Caughnawaga, Canada)... She was given the Last Rites... but before her death she gave a message to her best friend, Marie Therese Tegaiaguenta, which was meant for others also. It was this: *«I am about to die... always remember what we have done together since we knew each other. If you change I will accuse you before the tribunal of God. Take courage, despise the discourse of those who have no faith, listen only to the priests. If you cannot serve God here... Go to the loreta mission. Never give up mortification. I will love you in heaven. I will pray for you. I will assist you»*. Shortly after she went to eternity. Those near her at that time were surprised to see scars on her face go away... and there was a beautiful smile on her lips. Even in her last moments she had mentioned the name of the Loreta Mission... She felt that much



Mary-Eunice as Ven. Kateri Tekakwitha

holiness was there perhaps because it was named in honor of the Holy House, in Loreto, Italy.

It was on January 3rd, 1943, that the Holy Father, Pope Pius XII had her declared Venerable and her story traveled quickly... and though she never did visit the Holy House at Loreto... surely her heart was there!

For information on her cause:

IN THE UNITED STATES:

Rev. Joseph S. McBride, S. J. Vice Postulator, Cause of Tekakwitha
National Kateri Center
Auriesville, N. Y. 12016

IN CANADA:

Rev. Henri Bechard, S. J., Vice Postulator
Mission of St. Francis Xavier
Caughnawaga, P. Q. Canada

The Church World - Nov. 9, 1978, p. 13

The Pope speaks

Calls Rosary 'my favorite prayer'

VATICAN CITY — "The rosary is my favorite prayer," Pope John Paul II told a crowd of about 150,000 in St. Peter's Square for his Sunday Angelus talk Oct. 29.

The Pope called the rosary "a comment-prayer" on the last chapter of the Second Vatican Council's Constitution on the Church, "the chapter which deals with the wonderful presence of the mother of God in the mystery of Christ and of the church."

The Hail Mary puts "us in living communion with Jesus through, we may say, the heart of his mother," he said. "At the same time our heart can include in these decades of the rosary all the events that make up the life of the individual, of the family, of the nation, of the church and of mankind," he said.

The previous afternoon, he celebrated Mass in the Vatican grottoes on the 30th day after the death of his predecessor. He recalled that the day was also the 20th anniversary of the election of Pope John XXIII.

"John XXIII," he said, "was a pope who loved much and who was intensely loved. Let us remember him in prayer. And above all, let us seek to put into practice the precious inheritance of teachings that he has left us."

SAINT-REGIS FETE KATERI

La Mission Saint-François-Régis se trouve à 140 kilomètres à l'ouest de Montréal. Une moitié ^{est placée} s'en trouve dans l'Etat de New York et l'autre ^{se partage entre} dans les Provinces de Québec et d'Ontario. Spirituellement elle tombe sous la direction des évêques de Valleyfield, P.Q., d'Alexandria, Ont., et d'Ogdensburg, N.Y. En iroquois le village s'appelle Akwesasné, "là où tambourine la perdrix", une allusion au bruit que fait ^{produit} une cascade à cette endroit. Vers 1755, un groupe d'Iroquois catholique de Caughnawaga, la Mission de Kateri, le fonda, et en 1806 une partie considérable de la population Oswegatchie, composée de Goyogoniens et d'Onontagués, vint s'y adjoindre. Jusqu'à cette époque les Oswegatchies avaient vécu là où s'élève aujourd'hui la ville d'Ogdensburg, N.Y.

Afin d'honorer spécialement Kateri à l'occasion du 299^{ème} anniversaire de sa sainte mort, S^r Kateri Mitchell, S.S.A., enfant de la Mission, s'est mise à l'oeuvre. Elle prépara soigneusement la messe et le dîner ^{à servir} qu'on servit après, et il convient de l'en féliciter.

Comme on m'avait invité à la fête, ~~de Montréal~~ ^{à Montréal} je pris le train pour Cornwall, Ont. et parvint à ^à destination vers ^à 17h et demie. M. Collin Chisholm de Cornwall était venu à ma rencontre. Il me conduisit aussitôt chez lui, où Madame m'invita à dîner avec eux. Comme la messe devait avoir lieu en moins d'une heure, je me suis contenté d'une tasse de café. ^{J'ai} C'est alors que j'ai appris que Mme Chisholm était canadienne-française et que leur fils, l'abbé Robert, secrétaire de Monseigneur de Kingston, assisterait à la messe. Je l'ai rencontré à l'église où il prit part à la célébration eucharistique, quitte aussitôt après ^{aussitôt après} à reprendre le chemin pour Kingston. Son rôle de secrétaire épiscopal ^{peut} ne lui laissait pas beaucoup de répit.

Peu après, mon aimable hôte me conduisit ^{ensuite} au presbytère de Saint-Régis, qui se trouve en territoire canadien. Le P. Gordon Bazinet, S.J., curé, retenu au chevet de sa mère mourante, n'avait pu retarder son départ. Mais à la salle de

séjour , il y avait notre bien-aimé jésuite iroquois, le P. Michel K. Jacobs, S.J., Le P Joseph -S. McBride, S.J., vice-postulateur de Kateri pour les Etats-Unis, le P. Thomas-F. Egan, S.J., directeur du sanctuaire des Martyrs Jésuites à Auriesville, N.Y., le P. Ronald Schultz, O.F.M., Conv., directeur du sanctuaire de Kateri à Fonda, N.Y., et le P. Robert-L. Fleig, S.J., aussi d'Auriesville. En outre, ^{indépendant} M. l'abbé Clarence Devan de Bombay, N.Y. était venu rendre hommage à Kateri. On attendait aussi un P. Loving. Je ne connaissait aucun P. Loving : c'était mon bon ami le P. Gérard Lavigne, S.J., qui assurait l'intérim du P. Bazinet. Plus tard dans la veillée, j'aurai le plaisir de ^{rencontrer} ^{monne} ^{membre du Comité international de Kateri} ^{la Vénérable} naissance avec Mme Sarah Hassenplug, qui se dépense au sanctuaire de Kateri à Fonda. Native de Saint-Régis, elle demeure maintenant à Liverpool, N.Y.

Sr Kateri avait fait imprimer en iroquois et en anglais, un programme de la Célébration eucharistique. En voici les points essentiels:

Ouverture: "Kateri" chantée par Jean White. Rite pénitentiel : "Danse sociale iroquoise" autour de l'autel par les petits danseurs d'Akwesasné en costumes indiens. [Belle adaptation de la messe à l'esprit iroquois!] Lecture des Actes des Apôtres par Barbe Barnes. Récitation du Psaume par Elisabeth Francis. Lecture de l'Evangile du jour par le P. Jacobs. Homélie prêchée par le P. Schultz. [Il expliqua le message de la Vénérable Kateri Tekakwitha aux Amérindiens et au monde d'aujourd'hui.] Prière universelle lue par Bérénice Lazore.

La présentation des offrandes était riche en symbolisme . Faite en langue agnière par Marie Garrow, en anglais par Anne Barnes. Les dons rappelaient la vie de Kateri: une assez grande croix offerte par Travis Seymour, un lys par Kimberly Francis, un rosaire par Joseph Adams, un parchemin portant la prière pour la béatification de la Vénérable par Marie Francis; les hosties par Maureen Lazore, le vin par Jean White et l'eau par Sr Kateri.

Avant la Communion, à la suite de Marie Thomas, on récita le Pater en iroquois.

Après l'eucharistie, les fidèles et leurs invités se rendirent à la

salle paroissiale , à Hogansburg, N.Y. Mmes Joséphine Angus et Agnès Sunday
avaient préparé un excellent repas. Vous auriez certainement ^{savouré} goûté la truite
fraîche et les pâtés à la viande, légers et croustillants ! ^{On y présente ensuite} La séance
récréative ^{sur des notes musicales} aussi, qu'on présenta avec beaucoup de goût. Les enfants de l'île
^{étebraient Kateri par un beau chant} Cornwall y allèrent d'un chant dédié à Kateri. Mme Anne Scheuerman de Pittsford,
N.Y., ^{présidente} membre du comité international ^{de} de Kateri ^{de} , ^{de} projeta ensuite une série de
diapositives sur la vie de la Vierge agnière. Après quoi, M. Jean White ,
en s'accompagnant de sa guitare, chanta les gloires du Lys des Agniers. La
soirée se termina avec les danses iroquoises des enfants d'Awesasné.

Peu après mon retour à Montréal, j'ai reçu une ^{très belle} carte illustrée par Richard
Thompason, âgé de onze ans. Il écrivait : "Votre participation à notre messe
en l'honneur de Kateri Tekakwitha et votre allocution au cours de la soirée qui
suivit, ont été fort appréciées". A vrai dire, c'est moi qui aurais dû
envoyer un mot de remerciement à Richard et aux chanteurs et danseurs d'Akwasné.
Ce compte-rendu de la fête pourra, j'espère, en tenir lieu.

Kateri

~~Quand~~
~~Pendant~~

Pour les étourneaux aux ailes rouges disparurent vers le sud au début de l'automne, la santé de Kateri s'améliora quelque peu. Pendant les chaudes journées de l'été, ^{elle} Kateri s'était toujours tenue la tête couverte lorsqu'elle quittait sa cabane. Maintenant qu'il faisait plus frais, Anastasie ne la tourmentait plus de questions: " Pourquoi te couvres-tu la tête? Ne te rends-tu pas malade? Ne te rends-tu pas compte ^{qu'} aucune ^{autre des} autres jeunes filles ne fait cela? Kateri répondait toujours que ses amies la ^{suggéraient} penseraient vaine, si elle sortait tête nue. ~~Mais il y avait une autre raison à laquelle elle ne faisait pas allusion. Elle devait protéger ses yeux malades de l'éclat du soleil. Le Père Choquet ^{aussi} pensait qu'elle ^{crovait} faisait par ~~mécanisme~~ vertu ce ^{à quoi} ~~elle faisait par~~ ^{devait faire} la ^{les permettait} ~~nécessité~~ ^{obligait}.~~

Kateri avait beau s'efforcer de ~~marcher~~ ^{tous} passer inaperçue, ~~le~~ monde, même les Français de Laprairie commençaient à la remarquer. Car elle menait vraiment la vie d'une religieuse dans son milieu, encore qu'elle fût ^{laïque} ~~la~~ ^{été}. Ses compatriotes profitaient de sa sainteté et il n'est pas déraisonnable de penser qu'ils trouvaient le courage de vivre en authentiques chrétiens, grâce à son intercession. Comme elle se sentait particulièrement redevable à Cendres Chaudes, qui avait préparé son évvasion de la vallée de Mohawk avec succès, elle se souvenait ^{avait} de lui ^{dans} ~~et de~~ ses prières et tirait profit des siennes. En 1667, à peine quatre mois après sa conversion, il avait fait preuve d'un bon jugement et de grande force morale. Au bout de l'île de Montréal, il avait rencontré plusieurs familles Onéjouts ^{qui} palens, ~~le~~ Français avait ^{reçu} accueilli chez lui. Comme ~~le~~ Cendres Chaudes avait été ^{le} leur chef ^{de ces hommes}, aux Cantons Iroquois, ils l'accueillirent avec joie et ils s'apprêtèrent à boire ^{sur} ~~sur~~ prétexte de lui rendre hommage. ~~Irresponsable~~, ^{irresponsable} ce français ~~il~~ ne songea plus qu' à

étancher ^{et} à assouvir leur soif ~~il~~ plaça au milieu d'eux une chaudière d'eau-de-vie ^{qui y} et la remplissait à mesure qu'elle se vidait. Ces Indiens fumaient^{ent}, causaient et ~~puisait~~ ^{étaient} de cette inépuisable fontaine de ~~mmmmmm~~ Jouvence.

~~La~~ Cendres ^{chaudes} fut pressé ~~de~~ ^{de} voir de boire ~~mmmmmmmm~~ avec eux ~~et~~ ^{il} le fit mais se contenta ~~de~~ ^{d'} quelques une gorgée ou deux. ~~Et~~ S'il n'avait pas accepté leur invitation, il aurait offensé ses hôtes, qui étaient plus âgés que lui. Chez les Iroquois on témoignait toujours une grande déférence aux aînés. Après avoir satisfait ~~des~~ ^{aux} exigences de l'étiquette indienne, il résolut de ne plus boire. Il fit encore mieux: il ne voulait offenser ~~les autres~~ ^{Dieu} d'aucune façon. et ~~mmmmmm~~ ^{résolus} d'empêcher les autres de ^{lui déplaire} l'offenser. Comment faire? Il se trouvait en effet dans une situation délicate. Après un instant de réflexion, il imagina un habile stratagème. Il se leva, chanta, dansa, ^{et} ~~en~~ ^{jouant} ~~l'éméché~~ ^{l'éméché}, fit ~~express~~ ^{à dessein} un faux pas, et si adroitement que son ~~main~~ pied frappa la ~~mmmmmm~~ chaudière, apparemment par accident, ~~et~~ ^{et} renversa toute l'eau-de-vie sur le plancher. On s'escaffa ^{s'esclaffa} de rire de la gaucherie de Cendres Chaudes, et comme la nuit était déjà avancée, on songea au repos - quelque chose d'un ~~événement~~ ^{drôles} extraordinaire quand on avait ~~mmmmmm~~ commencé à boire.

étaient survenues

Deux années après la mort de Kateri, Cendres ^{chaudes} faillit perdre son épouse bien-aimée, Garhio, alors qu'elle était en couche ~~suprès~~ ^{étaient survenues} au milieu des chants. Des complications et les femmes qui l'accompagnaient ^{lui porter secours,} ~~fit~~ ^{fit} de leur mieux pour ~~l'aider~~ ^{l'aider}, mais sans succès. On ~~à~~ ^{alla} courut chercher une ~~mmmm~~ Française, quelque peu sage

puissat pas davantage
 sage-femme qui ne ~~fit pas mieux que les autres.~~² On aida ^{alors} ensuite Garhio à regagner sa cabane. Le lendemain, une de ses amies lui prêta la couverture de Kateri, dont elle se couvrit en invoquant la Vierge iroquoise. Elle guérit ^{immédiatement} ~~instamment.~~
instantanément

En 1678, Cendres Chaudes fut élu quatrième chef du village, et pas beaucoup plus tard que 1682, il prit la direction du village tout entier. On remarqua sa charité à l'égard des pauvres, particulièrement des veuves. Il encouragea tous ceux qui en étaient capables d'aller quérir des fagots dans les bois pour les familles ^{impuissantes} ~~incapables~~ de le faire, ou d'aller travailler ^{sp. dit: le maïs comme on dit le blé, du blé, du maïs} aux maïs réservés aux indigents. Il donna lui-même le bon exemple en participant le premier à cette besogne, généralement le lot des femmes. Au cours de sa vie, Kateri a bien ^{du} pu profiter de son aide charitable.

Sa vie spirituelle ^{était} digne de Kateri, qu'il considérait comme sa bienfaitrice. Que sa cabane fut vide ou non, le matin et le soir il y priait. Dès l'aurore, il allait faire une visite au Saint-Sacrement. Pendant la semaine il assistait au moins à deux messes, au cours desquelles il prenait plaisir à chanter. En route pour la ^{forêt} forêt, où il allait chercher du bois de chauffage, il arrêtait toujours ~~à~~ à l'église afin de remercier le Seigneur de tous les bienfaits dont il l'avait comblé. Il ne quittait jamais le village quand il allait à la chasse ou se rendait aux Cantons Iroquois, sans communier plusieurs fois.

Le dimanche et les jours d'obligation, Cendres Chaudes prêchait aux fidèles et beaucoup mieux que les missionnaires, de leur avis même. Comme François Tsonnontouan, dans sa cabane, il se servait de moyens visuels pour illustrer son enseignement religieux. A l'une des grosses perches ~~où~~ il attachait une image des damnés au milieu des feux de l'enfer, qu'il expliquait à ses auditeurs: "La fumée des supplices s'élève pour les siècles des siècles"

(Apoc. 14:11). Le nombre des confessions générales et communions qui en résultèrent incita les Pères à lui donner un jeu d'images religieuses par M. de Nobletz, et aussi d'autres tableaux ^{des au} du pinceau du Père Chauchetière, ^{qui} où il avait ^{peint} dépeint les hauts faits des chrétiens les plus en vue de la mission et particulièrement ceux de Kateri durant sa vie. Il réussit ainsi à convertir plusieurs Onneiouts et à les conduire aux ^{baptismes} fonds ^{pluriel: fonts} baptismal.

13 au soir

En 1684, quand menaçait la guerre avec les Indiens païens, il s'offrit pour aller discuter leurs problèmes mutuels en prenant la Vénérable Kateri Tekakwitha pour guide pendant ce voyage dangereux. Il se rendit au cimetière et prit une pincée de la terre de son tombeau, la mit dans un sachet qu'il ^{s'}attacha ^à ~~à~~ ²⁴ ~~à~~ cou. Il réussit à retarder la guerre avec tous ses maux pour deux ou trois ans et rentra chez lui sain et sauf.

Pendant les excursions de chasse avec sa femme, Cendre ^{em} Chaude ^{em} portait avec lui un choix ^{de gravures} d'inspiration religieuse et s'en servait ^{ait} pour convertir un bon nombre d'Amérindiens. Il s'offrait volontiers alors, à être leur parrain ^a afin de pouvoir les corriger s'ils en avaient besoin.

^{Un pour un} Un lieutenant français en service au fort ^{Cataragui} fut l'hôte de Cendre Chaude et de Garhio pendant ^{qui} qu'ils couvaient le gibier là-bas. Ils lui offrirent ce qu'il y avait de meilleur chez eux. Par ailleurs, le soldat apprit bientôt qu'avant de prendre ses repas ou de se coucher pour la nuit, il devait prier et prier à genoux, habitude qu'il avait peut-être perdue au cours de ^{ses années dans l'armée la milice} service militaire. Le Père Pierre Millet, fort ^{l'influence} content de la présence ^s de ~~ces~~ deux ^{époux,} apôtres, écrivit au Père Jacques Bruyas, alors supérieur de Saint-François-Xavier, pour le presser d'envoyer chasser ^à autant d'Indiens du même ^{de tout} haut calibre moral que Cendre Chaude et Garhio dans le voisinage du fort. **I'**

KATERI TEKAKWITHA

~~Il ne tarissait pas d'éloges au sujet du jeune couple. Dans une lettre qu'il adressait au Père Bruyas, alors supérieur de la Mission, ~~il l'invita~~ chrétien du même haut calibre moral que Cendres Chaudes et Garhio pour chasser dans le voisinage.~~

En juillet 1687, Cendres Chaudes fut ^{atteint par une balle au cours d'} ~~pris~~ dans une bataille ^{contre} avec les Tsonnontouans. Après ~~une couple de balles,~~ ^{Il se traîna jusqu'aux} ~~Il se~~ ^{pieds du chapelain} militaire, probablement le ^{Père Jean Enjiran} : "Père, ^{lui dit-il,} je meurs. C'est la volonté de Dieu, je lui rends ~~les~~ actions de grâces de tout ~~mon~~ coeur. Je ne regrette pas ma vie, puisque Jésus-Christ m'a tant aimé et ~~il~~ a donné la sienne pour moi." Il expira en disant doucement ^{doux} les ~~Saints~~ Noms de Jésus et de Marie. ~~tout comme Kateri sur son lit de mort.~~ Nous avons là l'exemple d'un couple indien dont ^{l'existence} ~~la vie~~ a été transformée ^{à la vue des journées} ~~par le simple exemple de l'existence~~ ^{si transparentes} ~~quotidienne~~ de Kateri Tekakwitha. ^{par la contemplation de journées si transparentes}

Il ^{Il} ~~Il~~ ^{cette année} ~~pendant~~ l'automne de 1679, le Père Jacques Fréⁱⁿmont, supérieur de la Mission, décida de rentrer en France afin de veiller aux intérêts de la Mission. Contrairement aux directives du Gouverneur de Frontenac, il avait retiré les indiens convertis, qui

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Pères ^{sur la manière de} comment se comporter, ^{et à l'église dans les moments de} quand s'agenouiller, quand se lever, quand s'asseoir, car ils ignoraient du tout au tout. Et maintenant, au moment

de son départ, des hommes et des femmes comme Anasthasie, Cendres, Chaudes, le Grand Agnier et François Tsonnotouan et sa femme instruisaient les nouveaux venus dans les rudiments de la foi chrétienne,

même des nuits entières. A vrai dire, au cours de 1679 et 1680, la mission avait atteint le sommet de sa vie spirituelle, un sommet qui coïncidait avec les deux dernières années de la vie de Kateri. Y avait-il un lien mystérieux entre les deux? ^{la montée spirituelle des autochtones et l'approche du Royaume par Kateri.}

Quand le Père Frémin ^m embarqua dans le canot ^{qui l'amena} et le conduisit d'abord à Montréal avant de partir pour Québec et la Mère Patrie, ^{Contait} se départit-il des difficultés qui surgiraient pendant son absence?

Plus tard, après la mort de Kateri, le Père Chénec ^{l'a appelée} l'appelait: "l'ange gardien de la mission, une puissante protectrice et patronne." C'est un rôle qu'elle jouait certainement au cours de ses années au village ^{des} aux chrétiens. Et c'est peut-être là que nous avons au moins en partie l'explication de ^{l'heureuse} la solution ^{imbriquées} des problèmes qui s'impliquèrent les uns ^{autres} et les autres dès le départ du Père Frémin?

Presqu'aussitôt une rumeur commençait à circuler à propos

d'une maison qu'on devait construire au-dessus du village. Elle devait servir pour la traite et pour les produits de la chasse et de la pêche qu'on ^{apportait et} rapportait du Fort ^(Hamelin) Katarauqui. On prétendait que le projet avait été approuvé en France. Un poste de traite à proximité de la mission, ^{c'était la submerger par} s'était submergé d'un flot ^{d'eau de vie} de monde dans le ^{toute la mission} ^{On prétendait}

pas d'Alouatta
 On prétendit ensuite que le premier chef du village serait incarcéré à Montréal. ^{il avait} Il avait compliqué la situation entre Blancs et Peaux Rouges et même serait responsable de l'agressivité des Iroquois ^{à l'égard des Français} païens. L'accusation était ~~complètement fausse~~. ^{ne tenait pas debout}

pas d'Alouatta
 En outre, pendant l'été, un Français ^{visitait au cours de ses} résidant régulièrement ^{visites} au village, ^{d'armuriers} il se rendait utile aux Indiens à titre d'armurier. Il comptait s'établir définitivement parmi eux pour leur fournir tout ^{d'eau-de-vie} qu'ils ^{pourraient boire} désiraient.

Paragraphe ou
~~Malheureusement~~, on ~~n'y~~ construisit pas le poste de traite.

par ailleurs
^{plus grave encore} D'autres parts, immédiatement après le départ du Père Frénin, on accusa un Iroquois d'avoir tué le chef des ^{Loups} Mouts dans le voisinage du Fort Chamblé. On oubliait que, au cours de ^{un autre} cette même année Indiens chrétiens de la mission, nommé ^{Jaque} Jacques, avait sauvé ^{du poteau} la vie de ^{d'un Loup} Noup des Deux, des Iroquois non-chrétiens. Ce ^L Noup était un notable de sa nation et Jacques avait risqué sa vie pour la sienne. Il avait délié le captif et l'avait conduit

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conduit dans une cabane. ~~Coups à l'intérieur~~ Debout devant la porte, Jacques déclara qu'il mourrait plutôt que de permettre à ~~ses~~ ^{ces} hommes de tuer le ~~loup~~. Il était vraiment prêt ^{à donner sa vie} à mourir pour la défense de la paix ~~compris~~ entre les Français et ^{les} Iroquois, que la mort ~~de~~ ^{de la} ~~loyo~~ ^{ce} homme pourrait ~~compromettre~~ ^{compromettre}.

Le Grand Agnier ^{était à la chasse quand il apprit la triste nouvelle.} ^{Je retourna sur le champ au} après être ~~entré~~ dans le village pour dégager le vrai du faux et régler le cas ^{de} quiconque serait coupable. Il ~~demande~~ ^{demanda} même ^{les} Français de Laprairie ^à de prier pendant la grand-messe à cette intention. Il se dirigea ^{alors} ~~enfin~~ jusqu'à l'endroit ^{de la tragédie} où ~~avait eu lieu~~ le meurtre et là, ~~avec une voix grave~~ il démontra l'innocence de ~~Jacques~~ ^{l'accusé} et rétablit la paix non seulement dans ^{son} ~~ce~~ village ^{mais} dans tous les autres ~~lieux~~ ^{villages} ~~en~~ ^{des} ~~voies~~ du pays.

Cette difficulté a été suivie d'une autre. Le Français qui avait souvent visité les Indiens chrétiens pendant l'été et préparé leurs mousquets, avait réussi à gagner ~~leur~~ leur confiance.

Ils lui avait ^{en} ~~donné~~ ^{réserve} un petit coin dans une cabane ^{où} où il avait placé son ~~épée~~ ^{épée}. Déjà il garnissait un petit magasin où il comptait ~~habiter~~ ^{habiter} de l'alcool.

de vie. ^{Les} ~~Les~~ Pères Cholemeac et ~~le~~ ^{le} Père Chauchetière ~~et~~ ^{mais} de tracasseries de cette nature inopportune. ^{Il} ~~Il~~ ^{prétendait} ~~intendait~~ rester au village ~~tout~~ ^{mais} l'hiver, ~~les~~ ~~ils~~ ~~vivèrent~~ au milieu des indiens, mais les ~~Jésuites~~ ~~eurent~~ deux fois finirent par en appeler à l'intendant Duchesneau, qui ~~les~~ ~~Jésuites~~ eurent recours à ~~leur~~ ~~U.~~ ^{l'expulsa} de

Et qui plus est, on ne
les Permet pas de
travailler ces
ceintures pas de
partie de terre comme
ceux-ci

de la mission, ou il ne devait plus se montrer. Pendant tous ces

démêlés, Kateri

troubles, ils ne pouvaient porter secours aux missionnaires et aux

si c n'est

siens que par la prière.

4

Labominable ~~la~~ conduite de Hitler à l'égard des juifs dans les camps de ^{concentration} ~~concentration~~

ne sera pas oubliée de sitôt. Quant aux Iroquois eux-mêmes ~~akk~~ on n'a qu'à se rappeler

des pénibles morts des quatre martyrs indiens de Caughnawaga: ^{cap} Captifs, on les amena

dans leur canton pour ~~une dure épreuve~~ et y subir la terrible bastonnade avant ^{de se} ~~de se~~ les

faire brûler à petit feu et réduire en cendres au poteau. Le Père ~~Fontenay~~ ^{de Jean de Lantier} mentionne

~~600~~ ^{Dix cents} prisonniers illinois qui ^{subissent} ~~subissent~~ un sort pareil. Les Indiens de la Mission Saint -

François-Xavier ^{ne} s'avilirent jamais ~~en brûlant~~ en faisant passer leurs captifs au poteau.

"Skennenkowa!" "Skennenkowa!" était l'expression dont les Iroquois se servaient pour se saluer les luns les

autres. Ce mot signifiait "grande paix". Tous les chrétiens pouvaient ^{triste} donner tout leur

temps à cette salutation. ^{ou à l'acte} Parfois on accuse parfois d'en avoir supprimé l'ancienne

culture iroquoise. Ce n'est pas vrai, à moins d'accepter la cruauté, la polygamie, la soumission

aux rêves même l'ivrognerie ^{et} comme composantes ^{habituelle} de la ~~mauvaise~~ manière de vivre iroquoise.

~~Tout~~ Ce qu'il y avait de bon ~~dans~~ ^{de l'origine} dans les structures de la

vie ^{iroquoise} n'a pas été ^{détruit} ~~supprimé~~, du moins pas par les missionnaires.

Pièce au christianisme, "Toute la foi et travail agit de tristesse et de

frère... comme par une suite ^{de} ~~de~~ Dieu, elle le détermine des

contacts mauvais et le ~~du~~ au Christ ou autres, qui de tout

l'empire du diable et agit la malice infiniment diverse des

crimes. ^{mais} ~~mais~~ tout ce qui est d'œuvre de bon sens dans l'œuvre et

l'âme des hommes ou dans les rites particuliers et les civilisations

particulières des peuples, non seulement ne ^{peut} ~~peut~~ pas, mais ~~elle~~ est

purifiée et portée à sa perfection par le ^{de} ~~de~~ Dieu, la confusion

du démon et la bonheur des hommes" (Vat. II, Décret ^{sur} l'activité

missionnaire de l'Église). C'est ainsi que la vénérable Kateri ^{Agnes} ~~Agnes~~

Tehochiema devint ^{une} ~~une~~ meilleure, une plus heureuse ^{opérée} ~~opérée~~

principale ^{de} ~~de~~ la vie ^{et} ~~et~~ un ^{disarc} ~~disarc~~ de tout ce qui ^{existait} ~~existait~~

l'armature de la ^{patrice} ~~patrice~~ iroquoise ^{par} ~~par~~ raison de son

union au Seigneur Jésus. Ailleurs des ^{opérés} ~~opérés~~ comme de toutes

les nations du monde.

Pas d'ail
les missionnaires ont
voici l'armature de l'existence iroquoise

la raison de son union au Seigneur Jésus, c'est
des ^{opérés} ~~opérés~~ comme de toutes les autres nations de la terre,
A moins ^{de} ~~de~~ tout ce qui ^{existait} ~~existait~~
de toutes



KATERI TEKAKWITHA

le 15 juin 1979

Mademoiselle Marie Gaulin et
Madame Cécile Benoit
873, rue Saint-Pierre
Providence, Québec.

Chères amies,

Comment
aider
la
cause ?

Au nom de Kateri, je tiens à vous remercier de l'amour que vous lui portez, comme le prouvent votre généreuse offrande et vos prières en vue de hât

Dire
un
Pater
chaque
jour
afin
d'obtenir
le second
miracle
exigé
pour
la
Béatifi-
cation
de Kateri.

*Kateri fut la plus authentique, la plus heureuse
de tous les Agniers par sa vie était le net
desaveu de tout ce qui pourrissait la
véritable ~~matrice~~ ^{culture} de la culture iroquoise et
~~qui~~ qu'elle était ^{si près} du Christ,
Créateur des Agniers et de tous les hommes.*

Lire
sa vie;
en parler
à vos
amis.

Trouver
un abon-
nement
d'un
dollar
à la
revue
"Kateri".

"Tout témoignage authentique d'amour que nous donnons aux saints, par sa nature tend et aboutit au Christ, qui est la couronne de tous les saints."
(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA

KATERI
C.P. 70

Caughnawaga, P. Q., Canada

①
+
9 Au cours de l'automne, un des ^{jeunes} ~~petits~~ "neveux" de Kateri, mourut. Avec quelques autres femmes, elle s'employa à creuser sa tombe. En travaillant, elle ^{se} causait de ce dernier rendez-vous ou tout ^{se} trouveraient un jour. L'une d'elle, en riant, demanda à Kateri où se trouverait sa place. "C'est là," dit-elle et montra du doigt ~~l'endroit~~ ^{là} l'endroit où elle devait être enterrée. ~~Oubliant~~ ^{On n'oublia} ~~même ses paroles~~ ^{si} ~~bien tôt~~ ^{jeune bien sûr n'oublia} ses paroles, ~~mais on fait~~ ^{en constater quelle} Kateri ne s'était pas trompée, comme on le constata plus tard.

mais ² dix mois plus tard, ¹ après sa mort, ses compagnes se souvinrent, ~~de ce qu'elle~~ avait dit alors qu'elles ~~s'amusaient et plaisantaient~~. ^{car} On l'enterra précisément à l'endroit qu'elle avait désignée. Le Père Chouenec nota dans sa biographie ~~après sa mort~~ ^{le} Père Chauvatière fit tout ce qu'il put pour me persuader de la faire mettre dans l'église; mais pour éviter ~~ces faits~~ ^{cette singularité}, je fis faire la ~~fosse~~ fosse dans le cimetière, et justement au lieu même qu'elle avait marqué ^{et} que je n'ai su qu'après bien des années."

Paffois Kateri pensait aux années de son enfance et de sa jeunesse, à son oncle et à ses tantes, à la belle vallée à travers laquelle ^{où} s'écoulait la rivière Mohawk sur la rive nord de laquelle se trouvait le village de Gandagou ^{Gandagou qui} aguer. Sa vie là-bas ^{avait} été passablement heureuse, ^{si elle n'avait pas été fort gâtée} mais Kateri par les excès de ^{si chacun de ses jours n'avait pas été} son milieu.

A l'époque ^{où} de Kateri, un nouveau vice, l'ivrognerie, avait pris racine chez son peuple. ^{à l'automne (au nord) de porte-parole} "L'eau de vie," dit par leurs propres paroles des Ojibwés ^{Om on ta gués} au ~~coeur~~ Père Jean de Lambertville, c'est un mal pernicieux ^{pour} pour vous, les Européens, ~~vous m'avez~~ ^{vous} que vous avez apporté." Le porte-parole des Agniers ne se serait pas ^{accusé} exprimé autrement. ^{était-il} Un crime ~~est~~ ^{était} commis sous l'empire de la boisson, ^{celui qui l'avait} n'était pas ~~impliqué à celui qui l'avait~~ ^{m'en était pas tenu responsable} ~~commis~~ ^{blâmé}; n'ayant pas l'usage de la raison, comment pouvait-il ^{ses ennemis} être responsable de ses actions? Souvent on simulait l'ivrognerie afin de nuire à ~~quiconque~~ ^{un} ne faisait pas l'affaire. De temps à autre des villages entiers se livraient à la boisson et alors régnait ^{un} désordre indescriptible. ^{un} Tel avait été le cas quand les ~~Frémin, Priyas et Hieron~~ ^{Pères Frémin, Priyas et Hieron} arrivèrent pour la première fois au Canton

KATERI TEKAKWITHA

le 15 juin 1979

Mesdemoiselles Marie Gaulin et



Comment aider la cause ? Dire un Pater chaque jour afin d'obtenir le second miracle exigé pour la Béatification de Kateri.

"Tout témoignage authentique d'amour que nous donnons aux saints, par sa nature tend et aboutit au Christ, qui est la couronne de tous les saints." (Vatican II).

"Il y a quelque temps, écrivit le P. Bruyas à la fin de janvier 1668, qu'estant dans la chapelle un Ivrogne se presentast a la porte demandant ou estoit la robe noire. Je la veux tuer, disoit-il, c'est un démon qui nous deffend s'auoir plusieurs femmes, mais comme il vit la porte fermée il s'en retourna hurlant comme un possédé. Ce n'est pas l'unique fois qu'ils m'ont cherché pour m'assommer, -- mais dieu m'a toujours conserfvé..."

à l'automne de 1667, quatre Onneiouts furent tués par ~~des~~ camarades ivres. ~~Il y a~~ ^{un} ~~quel~~ ^{un} ~~temps,~~ ^{Ivrogne} écrivit le P. Bruyas à la fin de janvier 1668, qu'estant dans la chapelle un ^{Ivrogne} se presentast a la porte, demandant ou estoit la robe noire, Je la veux tuer, disoit-il, c'est un démon qui nous deffend d'auoir plusieurs femmes, mais comme il vit la porte fermée il s'en retourna hurlant comme un possédé. Ce n'est pas l'unique fois qu'ils m'ont cherché pour m'assommer, -- mais dieu m'a toujours conserfvé..."

d'esteint
au verso
Onneiouts

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA
KATERI
C.P. 70
Caughnawaga, P. Q., Canada

2

chez les Agniers

du Canton

ta

Agnier en 1667. Ils avaient pensé d'abord d'aller directement à Ti onnonangué, le village le plus considérable de l'ivresse qui régnait dans toutes les cabanes, on les avait retenus pour quatre jours à Gandaouagué avant de leur permettre de ~~se rendre~~. C'était pendant ce séjour que la petite Kateri avait rencontré les robes noires. Grâce aux efforts des Jésuites, l'ivrognerie était inconnue à la mission Saint-François-Xavier.

cont. ~~de~~ Cause de l'ivresse qui ~~prévalait~~

contenir ~~seulement~~

les Pères

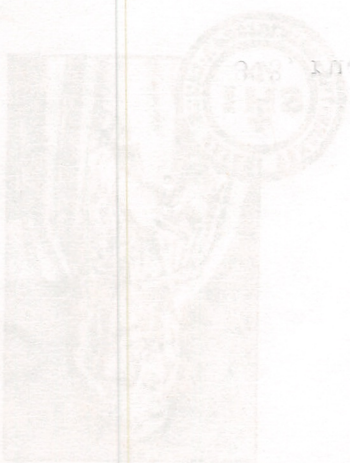
une l'eau-de-vie

des

Le culte ~~d'erreurs~~ ^{des rites} faisait encore plus de ravage ~~que~~ les Iroquois et les Hurons.

~~"Tout ce qui rêve, écrit le Père Bruyas doit être réalisé;~~
 " Tout ce qu'ils songent, nota le P. Bruyas, doit estre accompli, a moins que de s'attirer la haine de tous les parens du songeur, et s'exposer a ressentir les effets de leur colere." - e-est-ee-qui-met-souvent-en-

La plus authentique des Agniers

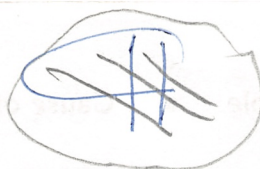


300 Rue Saint-Pierre
 Cécile Benoît
 Mémoires de la Société de l'histoire de la Nouvelle-France

16 10 Juin 1838

KYTEBI TEKAKWITIV

(3)



+

~~Il nous est difficile de nous acheminer et très difficile à conduire.~~

~~Il n'est pas~~

~~Il n'est pas difficile de nous acheminer jusqu'ou cela devait conduire~~

Pastorale

Il n'est pas difficile ^{d'imaginer} de nous acheminer jusqu'ou cela devait nous conduire ^{parrait}, Une pauvre femme rêva ^{elle avait un} ~~qu'elle avait~~ un chi ot blanc ^{à Québec, et} ~~qu'elle~~ ^{voilà} qu'elle ent reprend un voyage

de plusieurs centaines de milles au coeur de l'hiver pour aller chercher son petit chien!

culte

C'est qu'on s'est aperçu de la violence. " ^{Le culte des rêves conduisait souvent à la violence c'est ce qui} ~~est~~ souvent met en peine un

pauvres missionnaires, qui ne peut pas s'assurer d'un moment de vie, " écrit le même

~~missionnaire~~ Les missionnaires n'étaient pas les seuls ^{disciples} ~~disciples~~, mais aussi

leurs connaissances, ^{des pères} amis et de parents. A la Mission Saint-François Xavier, les

~~missionnaires~~ Jésuites avaient brisé ce terrible joug. Ils débarrassèrent ainsi les chrétiens

d'une crainte oppressive vieille de plusieurs siècles.

La polygamie ~~cessait~~ ^{ravageait autrefois} ses ravages en Iroquoisie tout autant qu'aujourd'hui

~~dans ce qui était autrefois dans~~ la catholique ^{Province de Québec} province de Québec à cause du nombre

effarant de divorces ^{chaque année.} " Avec une grande facilité, dit le Père Bruyas,

l'on défait les mariages, le mari qui bat sa femme et la femme

~~se marie~~ se marie à volonté. Les missionnaires ^{enseignaient à} ~~en ce qui étaient~~ de leurs ouailles

la doctrine du Christ: " Qui conque répudie sa femme et en épouse une autre commet

un adultère à l'égard de la première; et ^{si} ~~si~~ une femme répudie son mari et en épouse

un autre, elle commet un adultère. " (Mc 10:11-12). Au village des Indiens chrétiens

^{régnait} régnait la fidélité conjugale, et la vie familiale était exceptionnellement heureuse, ^{qui n'affaiblissait aucunement}

~~sans~~ toutefois affaiblir l'authentique culture iroquoise.

~~Kalera~~ n'a-t elle pas frémit de crainte ~~à la~~ pensée d'horreur à la pensée de la

cruauté qu'elle avait constaté chez les siens pendant sa jeunesse? Une cruauté qui se

retrouve souvent chez les peuples ^{de culture} ignorant ~~de~~ l'enseignement de Jésus-Christ?

En 71 avant Jésus-Christ, le Consul romain ^{Marcus Licinius Crassus} ~~Marcus~~ ^{Crassus} ~~Meinius Crassis~~ ^{fit} furent

crucifiés ^{et} six milles esclaves sur des croix érigées tout le long de la Voie ^{de} ~~de~~ ^{appienne} ~~Vienne~~.

~~jusqu'à~~ ^{de} Capoue à Rome. L'atomi ^{condemna} ~~mal~~ de Hitler à l'égard des Juifs ^{Poppiana}

Kateri sept. 1919. (3)

Intervention du Grand Qmss.

Un réel danger: un Français vient d'installer dans le village
un magasin de leur produits.

On lui donne un petit coin dans une cabane
où il avait accroché un étoc.

667

Il faisait un petit magasin
et disposa tous les jours un jour l'ontine
et traites de la boisson au milieu des village.

Il y paraît bien ce qui éparvanta fort
les 2 missionnaires qui restèrent à la mission.

Mais le cacoum qui en leur opprobre
et le défendeur par Mr. Duchesneau
fit à cet homme de rester plus long temps
dans le village,

chama le dénomme de son fossé?
avec telle honte
qu'il n'y est pas retourné depuis

PROFANE - ANTIQUAIRE - ...
...
...
...

Katari. Sept. + Dec 1979

VIII, p. 114

EG : On voyait K. au milieu de l'été après Têl comète
tandis que les autres Indiennes n'ont pas leurs cheveux
fermé leur devant de coiffure, et sont habillées par à la façon
Grand Anostai & lui demandait la raison de cette simplicité;
et qu'elle disait qu'elle se rendait malade,
elle répondait qu'elle crainait être rapée
si on la voyait la Têl brisée et sans "carrotes";
elle faisait ainsi par vertu
à qu'elle était p... à contenter de faire
par ne pas supporter le temps grand
Lumière du soleil;

p. 115 : —
elle aime se attacher à Dieu
proprement des minces choses
et ce qui eût été indifférent à une autre
était sanctifié par elle.

N.B. - Quelques Indiennes qu'elle aperçoit par ses
coches,
en commençant à connaître celle qui
vivait au Saub. c. une religieuse:
plus Française Lorraine en un
me connais avec particularité,
et quand ils la voyaient, ils s'en donnaient
à cause de sa modestie et de ses

Remarque et conclusion pendant ^{recueillies}
Fin de 1679 : "des inconforts crainaient tous les
jours sur le fin de l'année 1679.
Tantôt on la voyait debout,
tantôt elle ne paraît sortie de sa Colonne.
Etc. ps. Noël —

SOUS L'EGIDE DE
MARGUERITE GAGAÛITHON

Qui est cette Marguerite Gagaouithon? Comme Kateri, elle faisait partie de la Confraternité de la Sainte-Famille, elle en était le plus jeune membre. Cette association avait pris l'habitude d'envoyer quelques-unes de ses affiliées veiller les grands malades, surtout les agonisants. La veille de la mort de Kateri, cette jeune femme alla trouver le P. Choleneq et lui demanda la permission de faire pénitence afin d'assurer à son amie la plus belle des morts. Un peu plus tard, Kateri l'appela auprès de sa paillasse: "Courage! ma chère soeur, lui dit-elle, continue d'avancer avec la même ferveur que celle avec laquelle tu as commencé... Je sais bien ce que je dis. Je sais même d'où tu es venue... Persévère et prie ardemment pour moi après ma mort pour que je sois délivrée du purgatoire le plus tôt possible. Crois-moi, je te le rendrai!" Voir à la p. 35 les conditions pour enrôler un de vos défunts "Sous l'égide de Marguerite Gagaouithon".

Kateri

Sept. 1979

with a splintered in his

As for the maize birds with their ~~high~~ ^{new} wing coverts disappeared because the swills ~~with~~ ^{during} the first ~~days~~ ^{weeks} of autumn, Kateri's health ~~was~~ ^{was} injured somewhat. Anastasia no longer bothered her because she covered her head ~~even~~ ^{during} the warmest days of summer no matter how warm it ~~was~~ ^{was}. During the ~~warm~~ ^{warm} days of summer, Kateri always ~~covered~~ ^{shied} her head ~~when~~ ^{with a blanket} she left the log house. Anastasia ~~too~~ ^{no longer} bothered her, ~~and~~ ^{and} that the days ~~was~~ ^{was} ~~becoming~~ ^{cooler} asked her why she ~~now~~ ^{now} that the days were cooler, Anastasia no longer pestered her with questions: "Why ~~do~~ ^{do} you ~~cover~~ ^{cover} yourself?" "I'm not ~~ill~~ ^{ill}," she ~~replied~~ ^{replied} "I'm just ~~not~~ ^{not} feeling well." "Why ~~do~~ ^{do} you ~~cover~~ ^{cover} yourself?" "I'm not ~~ill~~ ^{ill}," she ~~replied~~ ^{replied} "I'm just ~~not~~ ^{not} feeling well." "Why ~~do~~ ^{do} you ~~cover~~ ^{cover} yourself?" "I'm not ~~ill~~ ^{ill}," she ~~replied~~ ^{replied} "I'm just ~~not~~ ^{not} feeling well." "Why ~~do~~ ^{do} you ~~cover~~ ^{cover} yourself?" "I'm not ~~ill~~ ^{ill}," she ~~replied~~ ^{replied} "I'm just ~~not~~ ^{not} feeling well."

VIII - p. 114.

answered that without her ~~the~~ ^{her} friends would think her vain if she went about with ~~her~~ ^{her} head uncovered. There was another reason, ~~that~~ ^{that} to which she did not ~~attend~~ ^{attend} ~~to~~ ^{to} draw attention. To protect her ~~impaired~~ ^{impaired} eyesight from the glare of the sun. Father Chanchatin ~~thinks~~ ^{thinks} she ~~is~~ ^{is} out of order some things she must do from necessity. No matter how much Kateri tried to remain hidden, ~~the~~ ^{the} French settlers ~~from~~ ^{from} Lachine, ~~more~~ ^{more} ~~often~~ ^{often} people began to notice her, ~~for~~ ^{for} she led the life of a religious ~~in~~ ⁱⁿ her surroundings although she was of no faith. Her ~~prayer~~ ^{prayer} intensified her prayers: the Mission needed ~~her~~ ^{her} today. During the first days of autumn, ~~after~~ ^{after} her death, Father Chene referred to her as "the guardian angel of the Mission, our powerful protector and patroness." No doubt, ~~in~~ ⁱⁿ ~~her~~ ^{her} life, the ~~missionaries~~ ^{missionaries} she was already all this during her lifetime. ~~During~~ ^{During} at the request of the Jesuits, ~~she~~ ^{she} ~~during~~ ^{during} the ~~years~~ ^{years} of 1679, she ~~was~~ ^{was} already all this during her lifetime. ~~During~~ ^{During} the year, 350 persons were baptized in the little mission, and no doubt, her prayers played a significant role in bringing these converts to the faith. ~~Examples~~ ^{Examples} All her ~~people~~ ^{people} ~~was~~ ^{was} ~~filled~~ ^{filled} by the holiness and it is not unreasonable to ~~think~~ ^{think} that they often found the ~~cause~~ ^{cause} to do what was right through her living intercession. ~~In~~ ^{In} the autumn, ~~Denis~~ ^{Denis} ~~no~~ ^{no} ~~more~~ ^{more} ~~at~~ ^{at} ~~the~~ ^{the} ~~mission~~ ^{mission}.

Dec 8 - p. 124

There were several moments of silence before Fr. Goulet read the closing prayer, asking God for strength and joy. The threefold blessing asked God for the virtues of love, pity and grace. As a closing song, everyone joyfully sang, "They'll Know We Are Christians."

Everyone proceeded to the parish center for refreshments. The parish center gym was decorated with banners, balloons and red roses by Carol Gonier, Ellie McCormack, Lynn and Mary Gonier and Susan McCormack. Fr. Daley presented certificates of appreciation to all the altarboys. They read, "Well done, good and faithful servant" Matthew 25:21...."The priests and people of St. Margaret's Parish offer to God prayer and thanksgiving in grateful appreciation for the devotion to this parish that N. has shown in God's work as an altarboy! They were signed by Fr. Daley and stamped, in gold, with the seal of the parish.

Walter Illes, on behalf of the altarboys, then presented Danny Nocivelli with a briefcase they had bought "as a small token of our appreciation."

Though it was hard to believe, the day of joy and celebration was nearing its end. The memories, though, will last a lifetime...

THE BANNER

FOR ALL THAT HAS BEEN--THANKS

Everything we are thankful for is symbolized by the daisy. As the sun encompasses everything on earth with its rays, the daisy symbolically encompasses all that we are thankful for, its petals resembling the sun's rays.

FOR ALL THAT WILL BE--YES

The dove represents the Holy Spirit, which is the life of the church. He is our strength. We say YES to the Holy Spirit and the future, keeping our faith in Christ Jesus, our Lord.

the cloth is green--the color of life and of hope

In the upper corners of the banner are a caterpillar and a butterfly. These animals represent the theme of Easter--the Resurrection. Jesus came into this world to die. His mission was to die on the cross for all mankind. Three days later, he was to rise from the dead.

As a man, He felt pain and anguish. But He did die of His free will. As the song says, "Stand up and live because one man has dared to die for you..." Jesus sacrificed His human life to die...and three days later, to become the Risen Christ.

So, too, with the caterpillar. He sacrifices his caterpillar life--crawling on the ground, to become a butterfly--with wings of freedom.

This banner, with its quote and symbols is open to further interpretation---much of which cannot be explained with words---it must be felt in the soul. Or as a poster says, "The greatest feeling always shows itself in silence." A similar quote is found in the psalms....."Be still and know that I am God..."(Ps. 46#10)

DO
ALL
IN
THE
NAME
OF
THE
LORD
JESUS,
AND
ALWAYS
BE
THANKFUL

Sept. 1979

9.

particular
She felt indebted to the ~~brother~~ ^{Hot Powder} ~~Hot Powder~~ and to ~~Stephen Tey~~ ^{Stephen Tey} and to ~~Stephen Tey~~ ^{Stephen Tey} who, with ~~Esther~~ ^{Esther},
She felt particularly indebted to ~~Hot Powder~~ ^{Hot Powder} and
"the good Samaritan" and ~~Kate's~~ ^{Kate's} "brother in law" and a
~~man~~ ^{man} whose name

Only four months
after his conversion
in 1677
Ceremonial
Th. LXI, 59.30
four months
after his baptism

she felt particularly indebted to ~~Hot Powder~~ ^{Hot Powder}, who had so
successfully organized her escape from the Mohawk valley, and
remembered being in ~~her~~ ^{her} presence ~~and~~ ^{and} ~~being~~ ^{being} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~presence~~ ^{presence} ~~of~~ ^{of} ~~him~~ ^{him}.
During the summer of 1677, he showed good judgment and
great moral fortitude. At the eastern end of the island,
near ~~the~~ ^{the} ~~eastern~~ ^{eastern} ~~end~~ ^{end} of the island,
he met a ~~Frenchman~~ ^{Frenchman} ~~named~~ ^{named} ~~Omideo~~ ^{Omideo}. As he had been
his chief ~~when~~ ^{when} he was living in his country, they welcomed
him. When a Frenchman had ~~been~~ ^{been} ~~labeled~~ ^{labeled} to his home, the
As he had been his chief in the ~~French~~ ^{French} ~~country~~ ^{country}, they welcomed
him, and spoke of having him ~~as~~ ^{as} a good drink, no
doubt in his honor. The Frenchman, ~~was~~ ^{was} ~~responsible~~ ^{responsible} Frenchman,
told me ~~more~~ ^{more} ~~eager~~ ^{eager} to French his ~~first~~ ^{first} ~~than~~ ^{than} they ~~to~~ ^{to} ~~seemingly~~ ^{seemingly} ~~perpetual~~ ^{perpetual}
into ~~the~~ ^{the} ~~room~~ ^{room} as it ~~was~~ ^{was} empty. ~~He~~ ^{He} ~~placed~~ ^{placed} a full bottle of brandy in ~~the~~ ^{the} ~~middle~~ ^{middle} and
filled it ~~as~~ ^{as} ~~soon~~ ^{soon} as it ~~was~~ ^{was} empty. ~~He~~ ^{He} ~~drank~~ ^{drank} ~~and~~ ^{and} ~~made~~ ^{made} ~~merry~~ ^{merry}.
He smoked, and chatted and drank ~~and~~ ^{and} ~~made~~ ^{made} ~~merry~~ ^{merry}.

40

~~Hot Powder~~ ^{Hot Powder}'s competitors invited him to
drinks and drinks he did, but only a few made ~~the~~ ^{the} ~~best~~ ^{best}.
Had he not done so, he would have of ~~ranked~~ ^{ranked}
~~these~~ ^{these} his hosts, who were older than he. ~~But~~ ^{But} ~~after~~ ^{after} ~~and~~ ^{and} ~~as~~ ^{as} ~~the~~ ^{the} ~~day~~ ^{day} ~~went~~ ^{went} ~~on~~ ^{on} ~~and~~ ^{and} ~~he~~ ^{he} ~~was~~ ^{was} ~~not~~ ^{not} ~~intend~~ ^{intend} ~~to~~ ^{to} ~~have~~ ^{have} ~~an~~ ^{an} ~~consideration~~ ^{consideration} ~~for~~ ^{for} ~~his~~ ^{his} ~~God~~ ^{God}
Near for his fellow ~~men~~ ^{men} decided to drink no more.

Bates

and among the dignities the greatest defense was ~~most~~ ^{most} ~~always~~ ^{always} ~~to~~ ^{to} ~~be~~ ^{be} ~~clear~~ ^{clear}.

~~Hot Powder~~ ^{Hot Powder} Having satisfied his demands of ~~Indian~~ ^{Indian} ~~stipend~~ ^{stipend},
he resolved ~~to~~ ^{to} ~~not~~ ^{not} ~~to~~ ^{to} ~~partake~~ ^{partake} ~~of~~ ^{of} ~~the~~ ^{the} ~~liquor~~ ^{liquor} ~~to~~ ^{to} ~~extend~~ ^{extend} ~~God~~ ^{God}, ~~he~~ ^{he} ~~would~~ ^{would} ~~not~~ ^{not}! He ~~must~~ ^{must} ~~not~~ ^{not} ~~step~~ ^{step} ~~forward~~ ^{forward}.
He ~~must~~ ^{must} ~~help~~ ^{help} ~~the~~ ^{the} ~~others~~ ^{others} ~~to~~ ^{to} ~~from~~ ^{from} ~~offending~~ ^{offending} ~~him~~ ^{him} ~~also~~ ^{also}.
But ~~had~~ ^{had} ~~it~~ ^{it} ~~not~~ ^{not} ~~been~~ ^{been} ~~for~~ ^{for} ~~the~~ ^{the} ~~fact~~ ^{fact} ~~that~~ ^{that} ~~it~~ ^{it} ~~was~~ ^{was} ~~truly~~ ^{truly} ~~business~~ ^{business} ~~to~~ ^{to} ~~chase~~ ^{chase} ~~him~~ ^{him} ~~out~~ ^{out} ~~of~~ ^{of} ~~the~~ ^{the} ~~country~~ ^{country}.
Tombeau de la Ven

3. Sept. 1972

Y. matter +

His active brain quickly devised a ^{clever} stratagem. ~~Seeing~~ He arose, ^{as a pitifully intoxicated man} sang a tipsy song, danced and pranced, and pur-
 50
 posely made a false step, but so adroitly that his
 foot struck the bottle, apparently by accident, and ~~spilt~~
 spilt all the brandy on ~~the ground~~ the floor. ~~That~~ After a
 good laugh at his 1677 looks' awkwardness, as the night
 was already advanced, these men thought only of going to bed -
 something extremely rare, when once they had begun drinking.

Two years after Kateri's death, 1677, 1678, nearly lost his
 beloved wife, Sarah in child birth. She came to labor while
 at work in the fields. Complications followed and the midwife
 60
 did their best to ~~assist~~ help her, ^{but to no avail and over and over} ~~but to no avail~~, a Frenchman,
 a midwife & others, but not effecting. One of Sarah's
 companions had inherited Kateri's blanket. Before leaving for
 early Mass, the next day, she lent it to her and encouraged
 her to take their departed "maid" to intercede for her.
 Alone in the Caybars, the suffering woman ~~took to~~
 then threw the blanket over herself and ^{imposed} ~~bequeathed~~ Kateri to
 her. She was instantly cured.

In 1678, 1679, 1680, 1681, 1682, he took over
 70
 the government of the entire ^{population} ~~population~~. It was ~~noted~~ ^{noted} for
 his charity to the ~~poor~~ poor, particularly to widows, and for
 head of the Christian Indians he issued a public
 proclamation ~~and~~ urging those who could, to go
 into the forest for firewood or to the cornfields set
 apart for the ^{poor} ~~poor~~. He was the first to take part in
 this duty, generally the lot of women. During her
 life, Kateri may ~~have~~ well ^{been} ~~presided~~ ^{presided} of his assistance.
 His spiritual life was with Kateri, whom he
 considered as his benefactor. Many and times, he prayed
 in his longhouse, whether it was empty or no. At the
 death of dawn, he made a visit to the Blessed Sacrament, and
 during the week he generally attended two Masses at

the story of
 80

I will offer Mrs. C.D.'s letter to him as a testimonial to the spiritual life
a mongoloid child is capable of. If he is interested, I ~~will~~ shall have him write
directly to you for permission to use the letter...

Finally, I would like to acknowledge the following favors from Kateri...

(Detroit MI)

To Dr. May C. Scholtes,

& new members of the

The New Kateri Band,
heartfelt

with my special thanks,

Sorry, dear Doctor: ~~the Kateri Center,~~

~~don't use~~ no retreat by the Kateri-Center.

4
which he enjoyed singing. ~~He~~ He always stopped at the church to thank God for his Kenia's before going into the woods ^{to} to prepare ^{bundles of firewood} ~~firewood~~, and he never left for a long trip to the hunting grounds or to the St. Jean Centre without going to ~~the~~ ^{the} communion several times.

On Sundays and holy days of obligation, ~~that~~ ^{that} ~~comes~~ ^{as they needed, and it} preached to his people, ~~no doubt~~ far better than the missionaries.

90 In his long hours,

like Francis Tremontain, he used visual aids in his instructions. To one of the priests, ~~of~~ he fastened a graphic illustration of the damned burning in the fires of hell, which he made plain to his hearers: "And the smoke of their torments will go up for ever and ever" (Rev. 14: 11). The number of general confessions and communions that resulted, led the Fathers to ~~send~~ ^{send} him a set of religious pictures by M. de Nohetz, and also paintings, no doubt the work of Father Chausse, depicting the achievements of the foremost Christian of the mission, ~~and~~ particularly those of Kateri Tekakwitha the apostle of the Hurons. He ~~then~~ ^{then} succeeded in converting many Oneidas and leading them to the baptismal font.

100

In ¹⁶⁸⁴ later years, when war with the pagan Indians threatened, he ~~volunteered~~ ^{offered} ~~as an~~ ~~envoy~~ to go and discuss their ^{mutual} problems, and for guide on his ~~in this~~ ^{in this} risky journey, he asked Kateri Tekakwitha to accompany him. He went to the cemetery and took a small bundle of earth from her grave, and attached it to his neck. He ~~so~~ managed to pass ~~past~~ ^{past} the embury war for ~~three~~ ^{three} years, and returned home safely.

110

~~During that same~~
On ^{his} hunting expedition with his wife, Iroquois, he took with him his ~~own~~ ^{own} choice of captives. He was instrumental in bringing several ~~of the~~ ^{of the} Amos to the faith, and volunteered to be their godfather in order to ~~convert~~ ^{convert} them if they needed conversion. A French lieutenant guaranteed at Cataragui, was 1684

UN TRICENTENAIRE

× ~~LE VINGT-CINQ-MARS~~ dernier, à la Mission Saint-François-Xavier, on célébrait le tricentenaire du voeu de virginité perpétuelle que la vénérable Kateri Tekakwitha y prononça en la fête de l'Annonciation de l'an 1679, ~~à huit heures du matin.~~

× Mme Vera Goodleaf, présidente des Filles d'Isabelle, avait ^{avertit} alerté les membres de cette association, ceux de la Sainte-Famille et quelques Chevaliers de Colomb. ^{Soit par elle-même avec ses amis, soit par} Comme ces derniers organisaient déjà une grande fête ^{en fait plusieurs jours} pour le 22 avril, en vue d'honorer le 299^e anniversaire de la sainte mort de Kateri, plusieurs ont cru qu'il s'agissait d'une méprise et n'ont pas tenu compte de l'invitation. N'empêche qu'il y eut un bon nombre de communions.

Dans mon homélie, je rappelai aux fidèles avec quelle ferveur Kateri ~~a prononcé son voeu.~~ ^{Elle assista d'abord} Après avoir assisté à la première messe, avant l'aurore, elle se recueillit ensuite et adora le Seigneur au tabernacle jusqu'à la messe de huit heures. Après avoir communié, elle s'abandonna totalement au Christ Jésus, renonça à tout jamais à l'amour purement humain et promit virginité perpétuelle. Elle offrit son âme à Jésus dans l'Eucharistie et son corps à Jésus sur la Croix. Elle pria Notre-Dame, pour qui elle avait une tendre dévotion, de la présenter à son divin Fils, puis en même temps se consacra tout entière à Marie, l'implorant de vouloir bien être sa mère et de la prendre pour sa fille. Ce fut indubitablement une des plus belles journées de sa vie.

Au lendemain de ce tricentenaire, le 26 mars 1979, au poste C.H.L.P. ^{de} à Sherbrooke, Mgr Jean-Marie Fortier a rappelé à ses auditeurs la vie et le voeu de Kateri. On trouvera cette causerie à la p. 15¹⁶. En outre,

and Sarkis's ^{was served} Asher's feast. He ~~got~~ ^{was} the best of every thing my ~~cup~~ had. He soon learned this before ~~me~~ ^{eating} and before returning for ~~the~~ ^{the}, he must pray and kneeling down, a habit he may have lost during his military service. Father Peter Millet was delighted with that Asher and Sarkis and wrote to Father Brunas, who was then Superior of the Mission, to send as many Christians of the same moral quality as ~~near these two~~. This fine couple to keep in the neighborhood.

130

136

In July 1687, that Asher was killed by ~~the~~ ^{in battle} the ~~Indians~~ ^{Indians}. When he was struck by the enemy ball, he dropped having to the feet of ~~Father~~ ^{Father}, one of the military Chaplains, probably Fr. John Sijalvan, and said, "Father, I am dying. God will it so, and I praise Him for it with all my heart. I do not regret his, since I feel ~~of~~ ^{of} his death repeating he names of Jesus and Mary. So did he. This was ^{only} one of the many ~~Indians~~ ^{the simple example} whose life was altered by ~~Kateri's~~ ^{Kateri's} ~~holiness~~ ^{holiness}.

In the autumn of 1679, Fr. James Frimoin, Superior of the Mission, needed to return to France to plead for the Mission. Contrarily to Governor Frontenac's directions, he had reminded the Indian converts who were among the French to ask Fr. Cadieux in Canada obtained from Intendant Duchesneau after his arrival in Canada. The autocratic Governor had withheld the time ~~from~~ ^{from} ~~him~~ ^{him} and tried to induce him being to appear ~~his~~ ^{his} ~~before~~ ^{before} ~~the~~ ^{the} ~~King~~ ^{King}. Frimoin was to successfully obtain the mission, ~~to succeed~~ ^{to succeed} ~~in his effort~~ ^{in his effort} ~~which~~ ^{which} was not only impeded by Frontenac's ill-will, and intended to appeal to His Majesty. His ~~appeal~~ ^{appeal} ~~was~~ ^{was} ~~not~~ ^{not} ~~successful~~ ^{successful}, for on April 29, 1680, ^{the King} received a letter from Louis XIV, granting ~~the~~ ^{the} ~~Mission~~ ^{Mission} by God's will for

140

On the day of his departure, after Mass, which must, the ~~Indians~~ ^{Indians}, including Kateri, must have attended,



KATERI TEKAKWITHA

138

March 19, 1979



~~Mrs. Laura Barlow~~
~~Island Regent~~

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

Dear _____,

In Kateri's name, I want to thank you for your love of her, as your gracious offering and fervent prayers show! A Jewish Rabbi wrote the following beautiful words, "Prayer is not a stratagem for occasional use, a refuge to resort to now and then. It is rather an established residence for the innermost self. All things have a home; the bird has a nest, the fox has a hole, the bee has a hive. A soul without prayer is a soul without a home. To pray is to open a door where both God and the soul may enter." When you are with Him, keep on asking Him gently, insistently, to grant the miracles needed for Kateri's beatification.

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

Nineteen hundred and seventy-nine is an important year for Kateri's friends. Next year will be the tercentenary of the Lily of the Mohawks' saintly death at the Mission of St. Francis Xavier. A beatification and canonization normally increase the spiritual vitality of the Church, for countless prayers and sacrifices are offered to obtain them. That is why I am requesting that all who love Kateri, old or new, young or aged, or just in-between, make her known to as many of their relatives and friends as possible and encourage them to sign the Kateri Prayer Pledge (one Our Father and / or one Hail Mary each day). In other words, to be her spiritual publicity agents. I know you have already been doing this and I beg of you not to discontinue. If we find enough people to do so we may have Kateri on our altars before the end of 1980.

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

With a special remembrance for you and yours, at daily Mass,

Gratefully in the Heart of Jesus,

(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

ADDRESS →

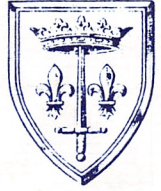


FR. G. MAHER

ST. JOAN OF ARC CATHOLIC CHURCH

Presbytery, 118 New Street, Brighton, Vic. 3186
Telephone: 92-4337

VICTORIA
AUSTRALIA



April 27 1979

Dear Fr. Bechard

I hope you are in the best of health. I received your

articles re Statue & Books which I ordered in February.

This letter & contents is being posted in Canada by a
good Australian former parishioner of mine. She is

married to a Canadian lives at Kamloops in British
Columbia Canada. She has been out here to see her sister &
mother is returning to Canada this coming week end

Sometime back I told you that when I was farewelled
from my last parish in June 1977, a Concert was given
by the children of the parish school. One of the items
was a play about Kateri which Sister Theresia M SC
put together from a life of Kateri by Agnes Richomme

It is a picture-story book - ie sketches of her life with
an explanation under the sketch. I promised to send
you this to show what had been done by an admirer
of Kateri in this distant part of the world. I have been
slow in keeping that promise but at last I am
keeping it - So I enclose the programme

as given by the children with the a key as to what the initials mean in the play. I have enclosed some of the pictures of the children who took part & also their names. There was no build up stage - it was staged in front of us as ^{watching} kids sat on the floor in the hall & the older people sat on chairs. The nun has been transferred to another area. But she wants to receive your KATERI quarterly ~~bulletin~~ bulletin. So I enclose \$10 for subscription for her for some years.

Her address is
SISTER THERESIA VEENKER, M.S.C
CONVENT

21. O'BRIEN DRIVE
ST. ALBANS 3021
VICTORIA
AUSTRALIA

MAY 17 1978

Sister is a young nun under 30 years of age. She has great devotion to Kateri - so drop her a letter of encouragement & also a word of thanks for producing this play - Keep up your good work and please pray for mine here. Could you send me another gift statue of Kateri - I enclose ~~\$20~~ \$30 to cover all my requests

Yours sincerely in Christ

G. Maher.

FINAL REQUEST
1 Copy also of
TREASURE OF THE
MOHAWKS by TERI
MARTINI
(IN ENGLISH)

912.

Les Filles d'Isabelle, des membres de la Sainte-Famille
et des Chevaliers de Colomb, sur Mme Vera Goodleaf
avait invitée, assistaient à la messe de midi et
soir. Des enfants ^{ecclésiastiques} aussi, sur Dr Docteur
Jazore Jazore y avait amenés.

91.3. ~~Sur l'invitation pressante de Dr Docteur, exprimée~~
~~par le P. Curé, je donne l'homélie. Je rappelle~~
Dans l'homélie, je rappelle aux fidèles la femme
avec laquelle avec quelle femme Kateri a ~~promis~~ fait
son vœu. Elle assiste d'abord

931

906

910

The missionaries worried about a rumor concerning a box to be
 built above the village for trading purposes, especially for transferring
 material ~~the~~ bought lock and path ~~for~~ Fort Cataract. It was
 even said that the project was approved in France. ~~trading~~
~~post~~ ~~sett~~ Spelt out, a trading post meant liquor in the
 mission.

190 Then the news was heard about that the head chief was going
 to be thrown into prison in Quebec for complicating affairs to
 the point of ~~being~~ being responsible for ~~the~~ the pagan
 Inojuis' aggressiveness. The accusation was completely false.
~~Finally~~, Again, ~~it~~ during the summer, a French ^{man} regularly
 passed through the village, making himself useful to the Indians,
 being a gunner and trader. He hoped to establish himself
 definitively among them and ~~cross~~ ~~them~~ all the way they
 could drink.

200 Fortunately, the trading post never materialized. ^{On the other hand,} ~~During~~ ~~the~~
~~autumn~~ immediately after Father Frémont's departure, ~~it was~~
 an Inojuis was accused of killing the captain of the Longs near
 Fort Chamilly. This accused had forgotten that in the same
 year, a Christian Indian from the Mission, named Jagne
 had rescued a Long from the fires of the non-Christian Inojuis.

The Long was a notable of his nation and the ~~the~~ Jagne
 risked his life for him. It unbound ^{the captive} ~~him~~ and led him to
 a cabin, ~~standing at the door,~~ ~~to~~ where he quietly awaited
 his turn. Standing before the door, Jagne announced that
 he would die before they finished off the Long. ~~it added~~
 & He would die for the defense of the peace concluded between
 the French and the Inojuis, which the man's death risked.

210 The Great Mohawk ~~was~~ was away hunting, when he
 heard the bad news. He returned back to the village to sift out
~~discover~~ the truth and to settle matters should anyone be
 to know. He commended the affair to God, requested the
 French at Lachine to pray for his intention during his
 Mass and went to the place of the tragedy, when he
 proved Jagne innocent and returned quiet ~~to the~~ not only
 to the mission but also to all the settlements.

Dear Father Richard:

I'm enclosing the picture of the girls who received the K. T. Award. They are so precious, their interest & love of the Award was unbelievable! Their parents also told me how the girls learned and enjoyed it so much.

It was the first time in (10) ten years that I was sorry to see it end, was hoping it could go on. The girls were special!

I'm also enclosing one (1) K. T. Medal and work & application form, which I received from the Diocesan Office so I could send it to you.

Tell Miss Mac Donald. I wrote to Mrs Mary Ann Mizikar of Mt. Pleasant Pa, twice, and she contacted me twice, the last time saying she was starting on the K. T. Award that evening.

Also wrote twice to Miss Denise Storch

McKeesport Pa., but have not heard from
her.

Told them both about the Kateri Books
that would help them & about the
prayer pledges. Hope you heard from
them.

Again thank her (Miss Mac Donald) and
you for all the help & interest in
our dear Kateri Award -

Praying that God grant you ^{the} choicest
blessings and prayers for good health

Sincerely,
A friend
Mrs

Anne Dugan
Box 281

Larimer,
Penna.,

15647

Enclosed \$2.00 for mine & my mother's
in law (Kateri sub.).

God love you all!

REC'D - 11/22

Shri. Sekartha's cause
Coughnawaga P.O.,
Canada

India
22 Nov. 1951

Dear Reverend Father,

You will be pleased to learn that the life story (autobiography) of Shri. Sekartha of holy memory has been published in the regional language, the "TELANGU", a direct offshoot of Sanskrit and the sweetest of our national dialects spoken by fifty million people! Would you believe it?

Needless to repeat there is something of that undefinable, oriental charm about her mystic way of life and deep spirituality, which move the heart of a devout Hindu or an Oriental for that matter. May our dear Lord raise her to the altars, as a model to her kith and kin! Juan Diego is another whom we love and admire for his utterly beautiful self-effacement!

God bless your work
yours in Christ.

Fr. Ignatius Hakumar

They that sow in tears shall reap in joy. Psalm 126:5

To open cut here



PAR AVION

BY AIR MAIL

हवाई पत्र

AEROGRAM



The Rev. Fr. Vice-Parish Priest
(Tehri Tukli with Enze)
Mission of St Francis Xavier

DEC 6 - 1970

Caughnawaga P.A.

DEC 6

Canada

DEC 6 1970



Third fold here

SENDER'S NAME AND ADDRESS

S. Kulkarni
72 Kanakarkunta,
4 Gundur A.P.,
Jandial

DEC 6 1970

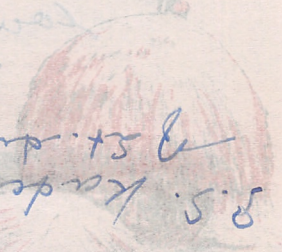
इस पत्र के अन्दर कुछ नगलिसे

First fold here

signature

72 KANAKARKUNTA;
4. GUNTUR - A.P.,
INDIA. 822004

S.S. Kulkarni's story was published in 'Kartavya'
9 St. Anthony - Gundur - Jandial - India.
FR. I. Kulkarni



The first row in the ... P 4m 15e 2

The Rev. Fr. Louis Bechard S.J.,
1673 Rachel East,
Montreal, Q.P.,
Canada.

1st. April 1937.

Dear Father,

Thanks ever so much for your
kind letter and the enclosures - on
Kateri Thokae with a - as also for a copy
of the Quarterly.

Please find enclosed here,
with the pledge-for-prayer-card, duly
signed by some friends. You may
include my name if you like.

Lately, a first-class miracle
has reported in the Press that should
go a long way toward bringing Kateri's
beatification closer than ever.

Meanwhile, I am making frantic
efforts to get out a copy of her life in the
regional language. The same will be
forwarded to you by Sister Marie and gradins.

We are pretty old - Catholics
Priests from Foreign Mission Society of
Paris and French Jesuits had labored
here generations ago. My mother is a Jesuit.

1-4-1937,
De Kanaracants,
H. Gurdas S.P.,
India.

God bless you both,
Matta Paschalein gaudin
yours sincerely in C.S.
D. Gradins & K. Annan

1673 Rachel Est.,
Montreal, P. Q.

India,
24/11/78

Dear Father

Your letter of 21 Feb. 78 regarding
me for a copy "Kateri's life" in the regional
language still remains unanswered.
me a culpa! But then, I have been
thinking of you and your work ever
since then.

At long last I managed to get
a copy of the said book after searching
the retired Bishop's old Book shelves.
I sent a man for the purpose, since I failed
in my attempt several times. It is a joy
for me to be able to assist you in your work.
I expect no recompense, please. The
book is being sent by airmail.

Now, "TELU GU" is the sweetest of
our national dialects and a direct offshoot
of Sanskrit, spoken by at least sixty million
people all over the world. This year back
an Int. Nat. Conference was conducted
on the said language.

Mr. J. B. S. Haldane said that
"Telugu" is the most suitable of all Indian
languages for expressing modern scientific
thought, because of its capacity to absorb
Sanskrit words. And Telugus as Andhras
are great lovers of Liberty. Gandhi is
the great gem of India. Research has
been done on the "District of Andhra" in one of U.S. Universities.

हवाई पत्र
Aerogramme



Mr. Ren. Dr. H. Bechard S.J. O.P.,
1643 Rachel Est.,
Montreal P.Q.,
CANADA H2J-2K8.

DEC. 1 1 1970

DEC. 15 AMSD

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

Ignatius Kakumann,
72. Kankasakunda,
4. Gundur A.P.,
India 522004.

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

He is pretty old father. French
Seminars and ends with the Foreign mission
Society had attracted the general
age. That my father is a Jesuit priest
addressed in Bombay. When he had
conducted millions of Ropes from
your Indian as degree village. Royal
Father de la Xaver Kundin. Address
Dr. Kankasakunda
4. Gundur A.P.,
India 522004

The Rev. Fr. Henri Bechard S. J.,
of "Kateri Centre",
Canguanaga Que.

India,
27 Dec. 78.

Dear Father,

Let me thank you heartily for
your magnificent Christmas greetings
and good wishes! A novena of holy
masses is being offered for the early
beatification of Kateri Tekakwitha,
the mystic Rose of the Mohawks.

When Western man prays, he
does so with his head - it is said. He is
a performer, a doer, and an actor. He
In a word, he is busy. He has lost the
art of being still of listening to God's speaking
in the depths of his being.

The Eastern or the Semite approach
is instead one of the heart. Man descends
to his inner self and there listens to the
transcendent God, who is closer to us
than our most inward part and higher
than our highest as St. Augustine confesses.

Viewed from this context
the mystic Rose of the Mohawks, has such
an irresistible appeal to us orientals
with her prayer of quiet contemplation
and transcendental union with God,
the ground of all being. This is the
message of Kateri to the modern world.

हवाई पत्र
Aerogramme



The Rev. Fr. Henri Bechaud S.J.

"Kateri Centre"

70-Cauchnavaga, Que.

Canada - JOL 1B0

JAN. 1 | 1979

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

I. Kakumann,

32. Kakasakunta,

4 Guntur A.P.,

India 522004.

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

May I suggest that you attach short
articles on mystical prayer to all the
articles in your booklet, not only again
but especially try to enter the information
you recorded for the book. I think
President Frings would like the detail I have
expressed to you. As a very poor format
editor. I am a passionate fan in the beginning from
you may send a few more pages to me if possible.
Best wishes for the New Year!
Fr. Mrs. Sogardina

The Rev. Mr. Henri Bécharé S. J.,
"Centre Kaderi Tekakwitha"
Caughnawaga - Que.

India,

18 Jan '59

Dear Father,

At long last I am able to provide
you with the information regarding the
"Telugu Version of Kaderi's Life". This may
not satisfy you at all!

In fact I sent a nun to interview
the retired old Bishop (Boyer) whose talk
is hardly intelligible. Was not keeping
well of late with the cold etc. Hence, the delay.

1) The Telugu Version of Kaderi's life
is indeed a translation of "Teri Martinis'
Treasure of the Mohawks" published
in 1956 by St. Anthony Guild Press, Paterson N.J.
The English copy is taken from the Bishop's
Library and is on my table as I write this

"Tidhi" is Mr. Tehgu Tille
in short. The great treasure
t means.

"Press" - South
line

Aerogramme



JAN. 3 1 1979

The Very Rev. Dr. Henri Bochart S.J.,
"Centre Kateri" Post Box - 70,
"Caughnawaga Quebec
Canada - JOL - 1B0

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

Fr. J. Kakumaru,
32, Kankarankuta,
4, Gandhi A.S.,
India 522004.

इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

India,
7th April '79.

Dear Father,

This morning I received the Spring Issue of "Kateri" and was pleased to note your interesting ^{commentary} on the Telugu Edition of Kateri's life story. It was so thoughtful of you. Thank you million.

I am just wondering if you received my letter of 13th Jan '79 with the information you wanted on the Telugu Edition. In any case you have given enough information on the subject.

Meanwhile, I found that the said story was published in the form of a "Ballad" 56 pages. I have a copy from the local library but can't send it to you. I am trying to secure an extra copy.

Story telling in the form of a Ballad is very popular in rural India. Communities have used this method extensively for propaganda purposes with resounding success.

There are two drummers who repeat the refrain along with the story narrator, holding ^{up playing} a "citara" (Sitar in the local dialect). It is indeed very colourful and people love it - all in song interspersed with witty anecdotes -

हवाई पत्र
Aerogramme



Your attention

APR. 1 9 1979

The Hon. Mr. Henri Becharof S.J.,
"Andre Kadere" P. Box - 70,
Caughna waga, Antler
CANADA JOL-1B0.

दूसरा मोड़ SECOND FOLD

भेजने वाले का नाम और पता:-
Sender's Name and Address:-

I. Kakumann
72. Kankarakunta,
4. Sauter A.S.,
India 522004.

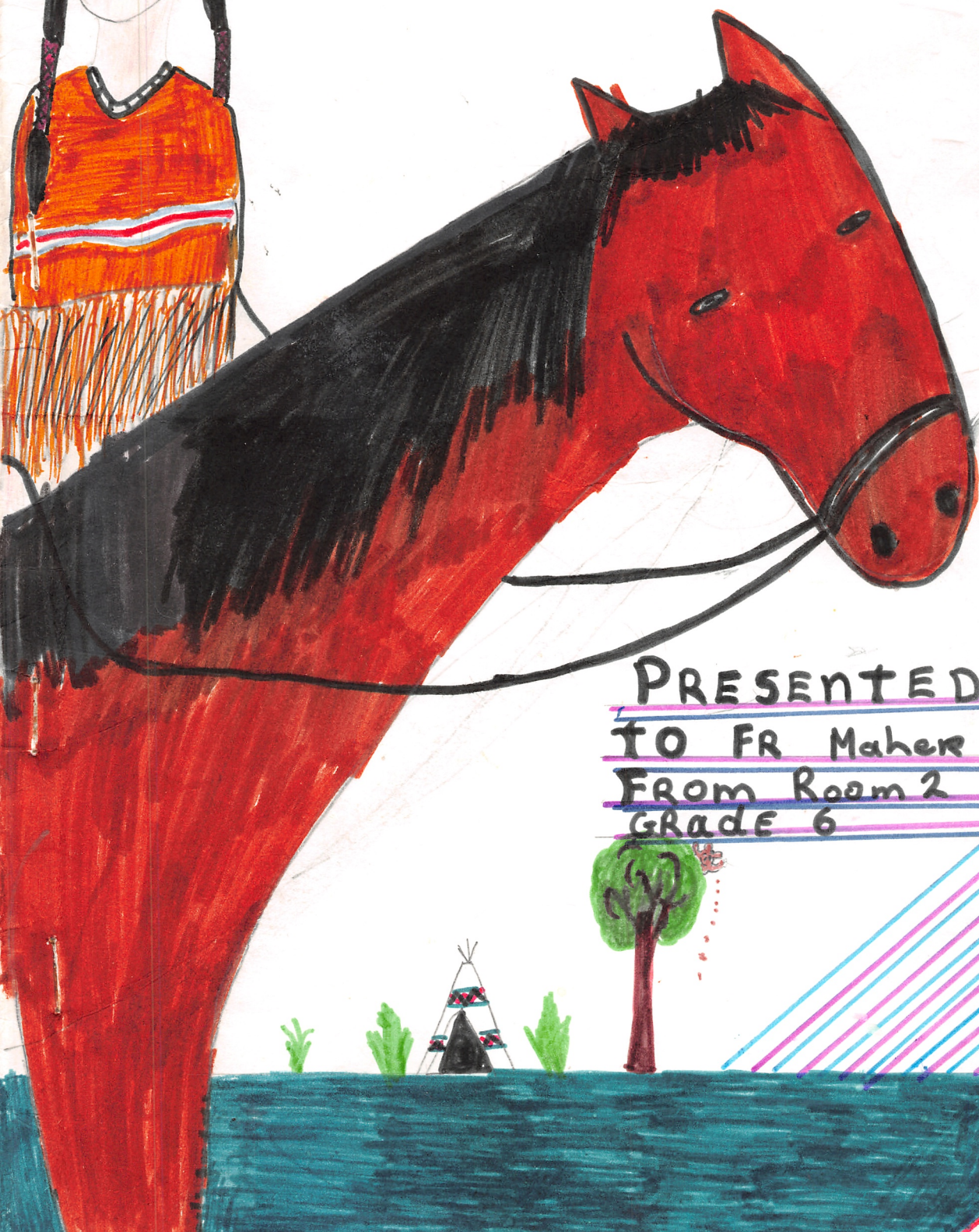
इस पत्र के अन्दर कुछ न रखिये
No Enclosures Allowed

पहला मोड़ FIRST FOLD

Dear friend of late the recipient of the
Track to St. Regis to encourage the
of Kadere's first anniversary "there is a
please to write "Next morning
the general Fr. Henri brought the guide to Caughna waga"
always at your service such
that of the understanding Kadere; Bismarck
with Mr. Paschalis Struder;
Sauter A.S.

KQTERI

TEKAKWITHA



**PRESENTED
TO FR Mahere
FROM Room 2
GRADE 6**



a Book

These Names are from

Kateri Tekakwitha
The Little Iroquois Girl
by AGNES
RICHOMME

B = ^a~~B~~ BRAVE

S = SWIFT STAG

W = WOMEN

PF = Prairie Flower

T = Tekakwitha

G.W = Great Wolf

A = AUNT

K = KRYN is a Great Chief

HP = HOT POWDER

GF = Tekakwitha's Uncle

TF = Two Feathers

MS = Morning Star

It was a
picture
story book
produced
by
Burns Oates
England

STOP = meant a time for change of
actors or stage scene

This decorated copy was presented to me
by the Children.

G. Makers

KATERI TEKAKWITHA

B. This is the story of an adventure which takes place among people who, at this time, were called 'the savages' in the country of New France (that is Canada). In the 17th Century, the Indians of North America, called 'Red-Skins' numbered several different tribes who often fought and waged war.

S. When they met, they massacred one another mercilessly. And woe to those who were taken prisoners!

W. The women were not killed, but taken captive by the conquerors who made of them their slaves.

(Stop)

PF. After one such war among dead bodies a cry was heard.....Prairie-Flower had lived happily until her village had been attacked - her village had been a Christian village and Prairie Flower herself was a Christian. And so we find her crying, for she thinks she has been left alone in her sorrow. However someone is watching her.

S. The young chief whose name is Swift Stag. He seizes the young girl by the arm and she becomes his captive. He is going to take her away and tells her this.

PF. But Prairie Flower proudly straightens up and says to him 'Kill me; I do not wish to be your slave!'

S. He takes her to his village.....

(Stop)

One day he finds her in prayer. Instead of becoming angry, Swift Stag overpowered by this young girl who is so different from those of his tribe, asks her to occupy his hut, not in the place of a slave, but rather as his wife.

(Stop)

P. Soon, a pretty little baby girl adds joy to the young couple, then three years later along comes a little boy.

PF. Prairie Flower dearly loves her husband and her children. She prays that, little by little, Swift Stag will come to accept the Christian faith. She teaches her little girl the prayers and songs which the 'Black Robes' had taught her. She speaks to her a great deal about Jesus and Heaven, and the little one seems to understand much better than would be expected of a child her age.

T. But misfortune, in the form of a small pox epidemic is seen to destroy this happy family.

(Stop)

There is left only the poor little four year old girl sobbing terribly and calling to her mother and father.

GF. Swift Stag's uncle Great Wolf takes the girl into his home and becomes the **NEW** chief of the tribe. **has**
Small pox has marked the child's face and injured her eyes and so the tribe named her Tekakwitha - which means 'one who goes carefully'.

A. The orphan's aunts are very happy with her and teach her how to work.

T. Tekakwitha does the housework, carries the water and wood and helps prepare the meals. She learns how to make shell necklaces and little by little becomes skilled in the art of beautiful embroidery.

As she grows up, she understands that her life, filled as it is with work, can also be a prayer as she continues to please her aunts.

(Stop)

A. Her aunts feel it is time for her to be married with a brave young warrior and secretly try to trick Tekakwitha into marrying him by offering him a special **plate of food**.

T. Tekakwitha realizes this and runs away..... When she returns her aunts are very mad and treat her cruelly.

Tekakwitha quietly puts up with this cruelty and offers it to God.

(Stop)

B. As years go by other tribes have accepted the 'Black Robes' and become baptised.

GW. Tekakwitha's uncle knows he cannot fight the Black Robes alone and so because of pressure he allows the Black Robes to enter his village.

B. Many of his warriors become baptised but they are so mocked and tortured by the un-baptised that they leave the village to go to a Christian village down the river which is called La ~~Kari~~ Prairie.

GF. Tekakwitha's uncle seeing her desire to become baptised says 'I would kill anyone in my family who would become a Christian.'

T. Both the Black Robe in the village and Tekakwitha wonder how things are going to work out. They are counting on God to help them and he does.

K. For it so happens that a great chief named Kryn, arrives at the village for a visit. He is loved in all villages because he is brave and clever. Kryn has become a Christian and proud of his faith he visits his brother Indians and speaks to them of God who gives true happiness.

(Step)

It is not long before Kryn realizes Tekakwitha's situation and desires to do something about it. One evening, Great Wolf is there with the others as Kryn is telling stories.

B. "Do you know that your host's own niece is preparing to do what you have done?" a brave tells Kryn.

K. Seizing this opportunity, Kryn immediately replies: 'Perhaps they will allow me to be the god-father of Tekakwitha?'

T. And so it is that Tekakwitha is baptised and given the name Catherine which the natives pronounce as Kateri.

(Step)

B. After Kryn leaves Tekakwitha is badly mocked and treated by her own family and the non-Christians.

(Step)

A. And again plans are made for her to marry Two Feathers a brave warrior.

T. But Tekakwitha again refuses. So they send her out on a hunt.

A. When she returns from the hunt very tired and weary she is again badly treated by her aunts.

MP. The priest in the village realizes that Tekakwitha has suffered enough. And so when Hot Powder a Christian native arrives with two other Christians they make plans to take Tekakwitha with them to La Prairie.

(Step)

Hot Powder calls a meeting.

T. Whilst Tekakwitha sneaks away to the river to meet the other two Christians, and silently they paddle away.

(Step)

GW. It is not until the next morning that Tekakwitha is missed and Great Wolf who is furious heads for La Prairie to find his niece.

(Step)

MP. But along the way Hot Powder and his friends stop him and speak to him while Tekakwitha hides in the bushes.

G.W. They convince the uncle that Tekakwitha is not headed for La Prairie and so sadly the uncle returns home never to see his niece again.

(Step)

T. After a long journey they reach La Prairie. Tekakwitha is warmly welcomed and she at long last feels she has found her real family. Her joy is so great she no longer even knows whether or not she is tired. ~~K~~ Almost tripping along the path, she falls into the arms of a young Indian girl who immediately asks her to be her sister. This young woman Morning Star, is the wife of Hot Powder.

T. Now Tekakwitha has at last found happiness as she lives and works in this Christian village. She talks to the children, teaches religion, and prays before a crucifix as she longs for the day when she may make her first Holy Communion.

(Step.)

T. Finally on Christmas Day Kateri Tekakwitha receives Jesus for the first time.
(Step)

Now she works twice as hard caring for the sick, helping others and receiving the sacraments. Although her own health is failing she still spends all ~~xxx~~ her spare time in prayer. The whole village loves and admires her.

W. The villagers although they love her they do not understand that Tekakwitha has given her life to God. And so again she must go through the suffering of refusing to marry a young brave they want her to marry.

T. Tekakwitha wants to become a religious but she realises that this is not God's will for her. It is among her own people, as an Indian, that she must continue to live. It is in that life, her ordinary life that God wishes to make her a saint. So on March 25th 1679 Tekakwitha makes a vow in the Chapel never to marry but to live her life only for God. And the villagers promise never again to try to marry her as they now know that she has given her life to God.

Because she loves God she wants to suffer more for Him and so she goes out into the snow to pray. She sleeps on thorns and mixes ashes with her food. It is not surprising then that her health fails more and more.
(Step)

W. One day a little boy dies. There is great sadness in this Christian village where joys and sorrows are all shared with one another.

T. When the little boy is placed in the ground Tekakwitha in the presence of everyone, points to a spot near the river and says 'Soon I shall be buried there'.
(Step)

T. Tekakwitha coughs constantly now and one day she collapses and will never again leave her ~~xxxxx~~ cabin. Many come to visit her and she still warms them all with her smile. Gradually she weakens until on Holy Thursday with the women of the village around her she dies. Her face which had always shown the marks left by the smallpox has become smooth and beautiful. It is as though a light were shining from it.

PAUSE

B. Many people from all over the world have come to pray at her grave and many miracles and graces have been given. On her tomb is written 'The most beautiful flower which has ever blossomed on the banks of the Saint Lawrence.'

EXIT

Prayer recited by all the children for all to hear

Prayer recited by the children ~~was~~ at the end in Beatification Prayer

O God who among the manifold marvels of Your grace in the new World etc etc etc
etc

It is on the leaflet for (St Bernam) distribute

This Play was put together from
his Picture Story Book ~~the~~

It was written, produced & directed by
a ~~Religious~~ Religious Sister (SR. Theresia ~~YEENKER~~
YEENKER. M.S.C.)

The Children were Grade VI Primary
& so their ages would be 11 & 12 years.

The Canoe was made out of strong
cardboard & kids on knees brought it
across the stage, creating the impression
that they were in the Canoe.

When the play came ~~out~~ to this scene
the kids had the canoe back to front and
so great laughter. Tents were formed
from simple wooden frames with material
cloth ~~over~~ over them

This Play was produced by SR. Ther. Cheveron
as part of a farewell concert to me (Fr Maher)
who has been parish priest of St. Pius X West
Newelburg from 1953 ~~to~~ 1977
(Over 24 years)

Mon cher Père -

7-7-79

Voilà mon indien, un peu plus
jeune, mais très de 'ferme' -
la porte reste fermée! -

Le technique est un peu variée
plume et crayon - pour mieux
ressortir cette porte - je trouvais
plus expressif le crayon -
Bon sejour, j'espère que votre tante

et un bon des prières avec Kateri.
J'espère être de retour vers le
20 août - sincèrement

Andrée S. de Groot

ARTISTE PEINTRE

173, AVE. WILLOWDALE
OUTREMONT-MONTRÉAL

TÉL.: 735-1930

MY PLEDGE TO KATERI

Date 3/11/79

I the undersigned pledge to offer up each day one Our Father and/or one Hail Mary, until the second duly verified miracle needed for Kateri's beatification is obtained.

NAME Louis TykeStreet or Box # 11367 Drop RdProvidence or State N. HUNTINGDON PA Zip Code 15764

25th Anniversary Celebration

in honor of

Father Leon Lajoie

Ordination to Priesthood

May 27th 1979

Special service at

St. Francis Xavier Mission

at 4 o'clock

Reception at K.C. Hall

at 5 o'clock

Contribution: ~~\$7.50~~

MY PLEDGE TO KATERI

Date 6. 3. 1977

I the undersigned pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name Sr. Veronica Kalva, F.M.M.

Street or Box Immaculate Convent

City or Town Hanamakonda

Province or State WARANGAL Zip or Zone Code

Country INDIA

Box 70, Caughnawaga, P. Q., Canada

MY PLEDGE TO KATERI

Date 22/3/77

I the undersigned pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Xaverina Fortunata
Name K. Showri Bhagyam B.Sc (B.Ed)
D/o. K. L. Mariyanna P.C 2425,
Street or Box Sreem vasa rao Itota, 3rd line,
City or Town Guntur (post)
Province or State Andhra Zip or Zone Code
Country India

Box 70, Caughnawaga, P. Q., Canada

MY PLEDGE TO KATERI

Date.....8-3-1977.....

I the undersigned pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name ^(Fortunata) Miss. M. Bhagamma, Teachers.....
Street or Box St. Joseph's convent.....
City or Town Gunter-4.....
Province or State Zip or Zone Code
Country INDIA.....

Box 70, Caughnawaga, P. Q., Canada

MY PLEDGE TO KATERI

Date 8-3-1977

I the undersigned pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name (Louisa)
Sr. Prabhavathy C.S.J.

Street or Box St. Joseph's Convent

City or Town Hanumanakonda

Province or State Warangal (st) Zip or Zone Code

Country INDIA

Box 70, Caughnawaga, P. Q., Canada

APPLICATION FOR THE CATHERINE TEKAKWITHA AWARD

Last Name First Name Middle Name

Address City and Zone

Parish Address City

Father's Name Phone

Age School
(If not parochial school, state where you receive religious instructions)

Signed
Junior Girl Scout

The above-mentioned Junior Girl Scout has been an active, registered member of the Girl Scouts for at least six months.

Date Signed Troop #
Girl Scout Leader

The above-mentioned Junior Girl Scout has satisfactorily completed all requirements for the Catherine Tekakwitha Award and has appeared before her pastor or his representative or an approved member of the Catholic Committee on Girl Scouting for review.

Signed
Parent

Signed
Study Group Advisor

Signed
Pastor or Representative

Signed
Catholic Committee on Girl Scouting

Date

Forward this application to The Catholic Committee on Scouting, Diocesan Office.

REQUIREMENTS FOR THE CATHERINE TEKAKWITHA AWARD

- I. DAILY PRAYER
 - A. Tell how and why you say morning and evening prayers. Say these prayers daily. Say grace before and after meals.
 - B. In your logbook: Write your favorite prayer.

Mother or Dad sign.....
- II. THE CROSS
 - A. Know what the Cross means and why it is important to Catholics, and tell of four ways the Cross is used in church and three ways a Catholic uses the sign of the Cross.
 - B. In your logbook: Draw four kinds of crosses.
 - C. Make a wooden cross from tree branches.

Mother or Dad sign.....
- III. SPIRITUAL HEALTH
 - A. Tell another girl:
 - 1. What Holy Communion is and why you receive Holy Communion.
 - 2. What is Confirmation and why should you be confirmed.
 - B. In your logbook: Draw symbols of three sacraments.

Mother or Dad sign.....
- IV. SPIRITUAL SERVICE
 - A. Know the spiritual and corporal works of mercy, and do some spiritual or corporal good work to help those who are made to suffer because of their religion, e.g. missions.
 - B. In your logbook: Describe what good work you did and and tell how Catherine Tekakwitha suffered because of her religion.

Mother or Dad sign.....
- V. SPIRITUAL TOOLS
 - A. Tell what the rosary is and name the fifteen mysteries.
 - B. Show how a girl of your age should assist at Mass.
 - C. In your logbook: Draw a rosary, an altar, and a missal.

Mother or Dad sign.....
- VI. RELIGIOUS HANDICRAFT
 - A. Show some religious article that you have made such as an altar, a shrine, a Christmas crib.
 - B. In your logbook: Describe in writing the article and how you made it.

Mother or Dad sign.....
- VII. PARISH HISTORY
 - A. Describe briefly the history of your parish church.
 - B. In your logbook: Paste in a picture or drawing of your parish church.

Mother or Dad sign.....
- VIII. CHURCH SUPPORT
 - A. Tell what is meant by the Fifth Commandment of the Church. How do you obey this commandment?
 - B. In your logbook: Tell what you do to obey this commandment.

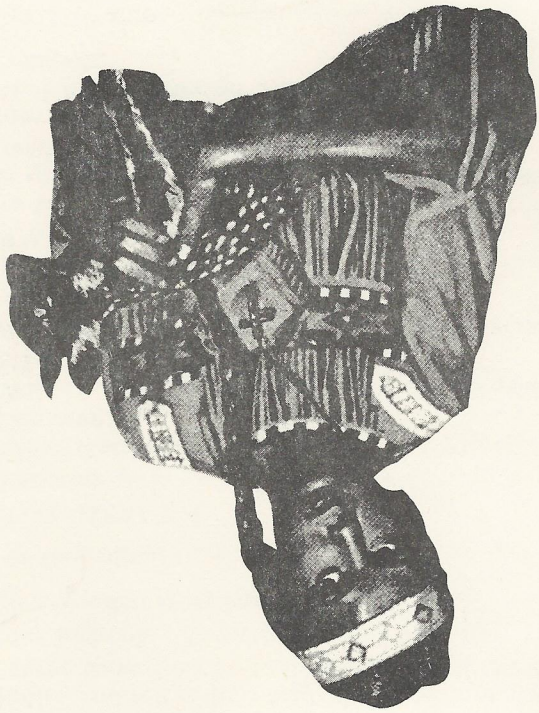
Mother or Dad sign.....
- IX. SPIRITUAL SAFETY
 - A. Tell three ways you avoid sin.
 - B. In your logbook: Write out the prayer you use in time of temptation.

Mother or Dad sign.....
- X. HEROES OF GOD
 - A. Tell the story of your patron saint.
 - B. In your logbook: Write what you do to imitate your patron saint and Catherine Tekakwitha.

Mother or Dad sign.....
- XI. KNOW YOUR DIOCESE
 - A. Give the name of your cathedral, and tell where it is, and the name of the bishop or bishops of your diocese.
 - B. In your logbook: Paste in a picture of your bishop and of your cathedral.

Mother or Dad sign.....
- XII. LIFE OF THE BLESSED MOTHER
 - A. Read a book about THE BLESSED MOTHER and tell the story to other girls.
 - B. In your logbook: Place your favorite picture of Christ and the Blessed Mother.

Mother or Dad sign.....



Catherine Tekakwitha

On My Honor, I Will Try:
To Serve God,
My Country And Mankind
And To Live By The Girl Scout Law

THE GIRL SCOUT PROMISE

INSTRUCTIONS

THE PURPOSE

The Catherine Tekakwitha Award is a recognition that the Catholic Church gives Junior Girl Scouts for advancement in religious knowledge and spiritual formation.

The purpose of the award is to help the Junior Girl Scout become more aware of God's presence in her everyday life, and to learn more about some of God's heroines.

The presentation of the award should be made in the parish or deanery, frequently in connection with the annual Holy Hour for Scouts on Girl Scout Sunday in March. It can only be made on the authority of the Bishop of the diocese, through the diocesan Scout chaplain.

WHO IS ELIGIBLE?

Any Catholic girl who is an active registered Junior Girl Scout can work on the award. She must be in the 5th or 6th grade and have been a registered Scout for at least 6 months when she receives the award. She must also attend Catholic school or receive regular religious instructions.

HOW TO EARN THE AWARD:

1. An advisor, a member of the Catholic Committee on Girl Scouting, will meet with eligible, interested Junior Girl Scouts of her parish or area, to instruct them about the requirements and the log book. She will continue to meet with the girls periodically to check on their progress and to help them obtain resource material, if necessary.
2. The Junior Girl Scout begins to work on the requirements with her parents' guidance and help. They pass on her work for each of the twelve requirements.
3. When the advisor is satisfied that the girls have completed all the requirements, she makes an appointment with the pastor, assist-

ant pastor or religious sister (approved by the pastor,) who reviews the girls on the requirements and logbook. (An approved member of the Catholic Committee on Girl Scouting may examine and pass the girls with the approval of the Scout Chaplain.)

4. The application should be signed by the Junior Girl Scout Leader to certify that she is an active registered Girl Scout. The parent, study group advisor, and examiner must also sign the application.

5. All applications and fees for the award are sent to the Deanery Chairman of the Catholic Committee on Girl Scouting who forwards them to the Diocesan Scout Office. The fee, determined by the diocese, covers the cost of the medal.

7. The award is blessed and presented in a suitable church ceremony in the parish or deanery, usually on Girl Scout Sunday at the annual Holy Hour.

THE MEDAL—HOW WORN

The award is a medal depicting Catherine Tekakwitha holding a wooden cross and is suspended from a bar pin bearing the inscription "Catherine Tekakwitha. Girl Scouts of the U. S. A., Diocese of Greensburg. The ribbon colors—red, white, and blue—depict love of country, patriotism.

The award should be worn on the left pocket of the uniform, below the Girl Scout pin.