

PILGRIM

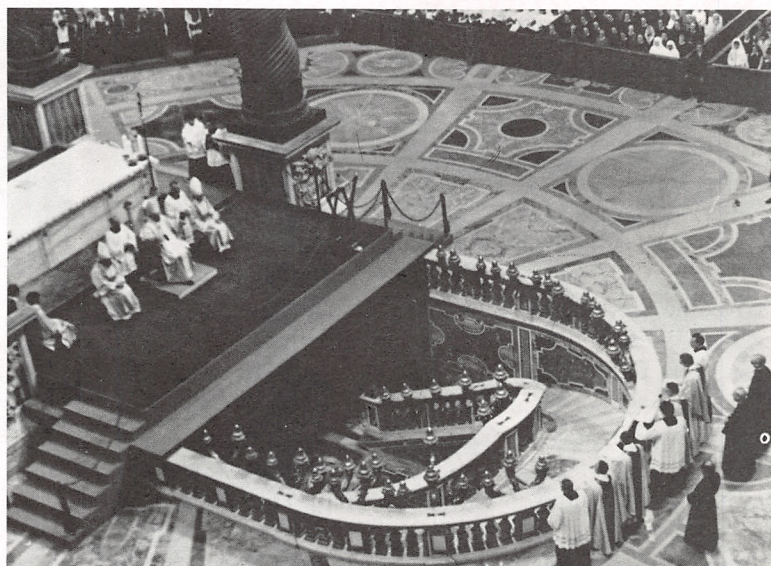
from the
MARTYRS SHRINE

Auriesville, N.Y. 12016

YEAR END
1980

VOL. XC
Nos. 3 & 4

A HISTORIC MOMENT POPE ADDS KATERI TO RANKS OF BLESSED



It was a warm, somewhat hazy Sunday morning in the Eternal City. It was June 22, 1980, the day on which Kateri Tekawitha was to be honored by the Church as a blessed three centuries after her death.

By nine o'clock thousands of the faithful were already moving through the piazza of St. Peter's and soon an estimated 25,000 were seated in the recesses of the vast basilica. Interspersed with smartly dressed Romans were worshippers from many nations and recognizable delegations from the United States, Canada and Latin America. The most colorful of the pilgrims were, of course, the four hundred or more North American Indians, resplendent in their traditional garb, on hand to honor Kateri, their sister.

Promptly at 9:30 a.m. shadows gave way to light, peals resounded from the organ, and the solemn procession of cardinals, archbishops and bishops moved through the center of the great edifice, as His Holiness Pope John Paul II was escorted to the canopied papal altar. Mounting the steps to the throne, he began the sacred liturgy with the penitential rite.

Four members of the hierarchy then took their places before the railing which encircles the confessional of St. Peter with its mezzanine effect, affording a view down into the entrance to the crypt. They were there to make the petitions on behalf of the candidates. First came Maurice Cardinal Roy of Quebec to speak for the cause of Bishop Francis Xavier de Montmorency-Laval and

The four petitioners stand at the confessional of St. Peter. Bishop Hubbard of Albany, the prelate on the far right, is about to read the petition for Blessed Kateri to Pope John Paul II seated before the altar.

Mother Mary of the Incarnation. Then came Avelari Cardinal Brandao Vilela of Bahia in Brazil to represent the Jesuit missionary Jose Anchieta. Next it was Mario Cardinal Casariega of Guatemala to present the name of the Franciscan lay tertiary, Pedro de San Jose Betancur. A murmur then ran through the American delegation as Bishop Howard Hubbard of Albany began the petition in English that Kateri of the Mohawks be numbered among the blessed.

The Holy Father then rose and made his declaration in Latin that all five of the candidates were henceforth to be regarded as blessed. The clapping on the part of the huge assembly grew into a mighty roar, only to yield to a loud swell from the organ. After the Pope intoned the Gloria, the Vatican choir alternated with the congregation in chanting the familiar Latin phrases from the *Missa de Angelis*. Twelve generations from the time of Kateri's death to the present had prayed most fervently for that moment. The great hymn of praise was a most fitting outburst of joy, uniting the emotions of all present in a family expression of gratitude.

EARLY MORNING REFLECTION DAY BEFORE BEATIFICATION

It is early morning in Rome on June 21, 1980. I wake to the chirping of thousands of birds. A look at my watch shows that it is only 5:25. What need is there of alarm clocks when the Romans can be aroused each summer morning by such a joyous symphony?

As a band of enthusiastic American pilgrims we arrived the previous morning and on the morrow we will gather in St. Peter's Basilica to watch with joy as His Holiness Pope John Paul II declares that Kateri Tekakwitha is henceforth to be regarded as a blessed.

From my fifth floor room in the Jesuit Curia within the shadow of the Vatican I look over a still quite silent city with its skyline dotted with church spires and cupolas. A little to the east protruding above the other buildings are the ramparts of the legendary Castel Sant'Angelo, with its reminders of the Emperor Hadrian, the eighth-century siege by the Saracens, La Tosca, and Father Lorenzo Ricci, last Jesuit general of the old Society. On the horizon the Alban hills are silhouetted in pinks and grays.

It is the feast of St. Aloysius Gonzaga, the austere young Jesuit scholastic from the north who came here four centuries ago for his theology and endeared himself to the Romans by his early death brought on by his care of the plague stricken populace. Fifty-five years ago on this very day Father John Wynne had awakened to the same song of the birds to prepare for another beatification, that of the martyrs of Auriesville and Midland. He had lived to see his efforts in their cause crowned by both their beatification and canonization and then had begun work on another process which now at long last was to bring Kateri's beatification. Twenty-seven years ago today I had wakened in a like mood of expectancy, for it was my ordination day at Woodstock, our tradition-crusted seminary in rural Maryland. Nineteen summers ago on an earlier visit to Rome with my mother and brother Dick I had stayed in the building just across the street from my window, the Columbus Hotel.

What secrets this city must hold, traces here and there of the cavalcade of events in its twenty-seven centuries of history — of popes and caesars, saints and brigands, of pagan opulence, persecutions and plunder-



Bishop Hubbard greets His Holiness, Pope John Paul II shortly after the conclusion of the beatification liturgy.

ings. And now the Romans would have an entirely new experience, an encounter with several hundred native Americans dressed in beads and buckskins, bedecked with the feathered headpieces distinctive of the various nations who once roamed the plains and woodlands of our continent.

The Angelus pealing from one church tower after another broke the reverie. In just a few hours we pilgrims would be received in audience by the Sovereign Pontiff and President Carter, a precedent-making event, since never before had a pope been present when an American head of state met with his fellow citizens in Rome. And next day there would be the awesome moment when Pope John Paul II would place our beloved Kateri among the blessed.

After reciting the Angelus I found myself begging the Lord that people the world over would catch the significance of the honor to be bestowed on Kateri. She would become the first lay woman in the history of North America to reach beatification, an obscure, frail Indian girl who could neither read nor write. Certainly this would be compelling evidence that the Church and its leaders believed in the immense potential for holiness in all womanhood, in its youth, in minorities who had often been oppressed and underprivileged, yes and in the Indian peoples who once had practically an entire hemisphere to themselves.

In the Coliseum Kateri's statue had been enthroned on a side altar and surrounded by white flowers. Visitors flocked to this shrine, pausing to reflect for a moment and to light a candle to the "Blessed Lily". Kateri's presence was more than imagined. She was there. Tears of joy swelled in many eyes as they were moved by this experience. There was no doubt that Kateri had captured everyone's heart.

Meanwhile, reporters, photographers, and television crews began arriving to film the events of the day, and to interview staff members and pilgrims alike. Phone lines were jammed with callers. The gift shop, the office at the gate, the cafeteria and the Kateri Center didn't seem large enough to accommodate the endless stream of visitors. Yet I had to marvel at the unreserved energy and ability with which each of the staff members was able to respond to every need and detail with calming cheerfulness. But then, we did have extra special help that day.

Bishop Joseph M. Pernicone of New York led the solemn concelebration, carefully and flawlessly planned by Father John Doolan. Among the concelebrants were Father Lawrence Wilson S.J., of the Retreat House staff who served as assistant to the Bishop, and Father Francis J. Litz C.S.S.R., former vice-postulator for St. John Neumann, who had been in Rome himself just a few years before to witness the canonization of the little bishop. Unable to free himself from the crowds in time to concelebrate, Father Ronald Sams, S.J., who had come from Buffalo to help at the Kateri Center, stayed at his post until all the visitors had been cared for.

The mass was highlighted by songs and dances performed by Mohawks from Caughnawaaga and St. Regis. While many of their number had traveled to Rome as direct descendents of Kateri's relatives, the remainder felt it a duty to send a delegation on that day to Kateri's birthplace. Dr. Solomon Cook, newly elected chief on the New York side of the St. Regis Reservation, came with his wife Mary to make a response in the name of the Mohawks.

The liturgy ended, but the spirit of the day lingered on. My most special moment came after the last pilgrim had left and I had the chance to be alone. Kneeling in front of Kateri's statue, I felt so close to her and to the Great Spirit that I was overwhelmed by my emotions. Even as I write this, joyful tears again overtake me. I poured out my heart and I knew she was there. It was a moment I cannot explain, a moment I can never forget.

I only wish I could convey even a part of this feeling to others.

And still the afterglow continues. For me it always will. Few events in my lifetime can ever come close to June 22, 1980 - the day Kateri returned to Auriesville.

—Eloise Etkorn



Mohawk ladies from St. Regis sing the praises of their Sister Kateri in the Coliseum on her beatification day. A framed photograph of the original oil painting by Virginia Cegelski Guyette of the pope who beatified Kateri was personally presented to the Holy Father in the name of the Shrine Staff.

MOHAWK PRINCESS HAS ROLE IN BEATIFICATION LITURGY

Hundreds of Kateri's friends looked on proudly at the mass of beatification as Mrs. Esther Phillips, president of the Caughnawaga Choir, raised herself with the aid of crutches from a wheel chair on the platform beside the papal altar and slowly moved to the lectern to make one of the petitions during the prayer of faithful. In tones both loud and clear she spoke out in Mohawk with a prayer which in translation reads: "for peace in the world, so that the echo of the message of Christ may be a leaven of love in the hearts of all men and women and inspire them in their efforts to build a life together that is more just and more human, in which the rights of the oppressed will be recognized and racial and ethnic minorities will win respect and love, we pray to the Lord." Pilgrims from Canada and the United States all realized that for the first time the Mohawk tongue was being used in the liturgy in St. Peter's Basilica.

SISTER MARY IGNATIUS WALSH, C.I.J.

Sister Mary Ignatius Walsh of the Congregation of the Infant Jesus, known to many of our pilgrims for her distinctive blue habit, her warm smile and her touch of the brogue, was to have celebrated the sixtieth anniversary of her entrance into religious life this fall. Man proposes only to have God do the disposing. On July 25 Sister breathed her last at St. Joseph's Villa, the retirement home of her order in Rockville Centre.

The actual day of Sister's diamond jubilee came earlier this year on the second of February. The Shrine director and his brother were privileged to share part of that day with her. She began her yearly visits to the Shrine in 1930, the year of the martyrs' canonization. Every summer she came for two weeks of renewal before resuming her work among the sick and the poor of Long Island City. After her retirement from active nursing in 1974 her superiors allowed her to spend the greater part of each summer with us and we were delighted to have her as a part of our staff. For the fifty-first time she arrived last spring to help us, but by early June she was admitted to St. Mary's Hospital in Amsterdam with a malignancy. The Lord was merciful to take her speedily.

WINTER ASSIGNMENTS FOR THE FATHERS

As the Shrine closed the doors on its 95th season, many visitors asked as they do each year; "What will you Fathers do, now that the Shrine is closed?"

Father Timothy O'Dwyer, the effervescent white-haired priest at the gate, left Auriesville on October 30. After a well-deserved vacation he took up his winter residence in Auburn, New York where for the past five years he has assisted in St. Aloysius parish. Father Tim also cheers the patients at the hospital.

Father Raymond Fullam departed in early November for Scranton, Pa., where he will be teaching high school religion classes at Jesuit-run Scranton Prep. Not only is Father Ray a natural with the youth, but he also is the author of the book used for the classes!

Father Robert Fleig is now at Mount Manresa Retreat House in Staten Island, responding to a pressing need in that quarter. Father's talents as treasurer are much in demand there, and he will remain as long as the need exists. In addition to the books, Father Bob also lends a helping hand in the many varied groups



Among the pilgrims waiting at the bronze doors for the special audience the Holy Father held for the Indians are Chief Andrew Delisle of Caughnawaga, Que. (far left), Fr. Paolo Molinari, S.J., Fr. Henri Bechar, S.J., Fr. Thomas Egan, S.J. and Iron Eyes Cody. Visible in the background are Fr. Ronald Schultz, O.F.M. Conv., and Fr. Joseph McBride, S.J.

and activities which are centered at the Retreat House. As Auriesville holds a special place in his heart, we are confident that he will return from time to time to share in many of our events and liturgies.

Father John Doolan has remained at Auriesville, assisting in the ever-present mounds of paperwork. He will leave in January to conduct several priests' retreats, a task for which he is uniquely qualified.

Father Thomas Egan, as Shrine director, is wearing as many hats as ever. Barely does one season end than the intense planning is begun for the next. Still Father Tom is able to assist in the local parishes and to occasionally "go on the road" to promote the Shrine.

JULIA GREENE EGAN

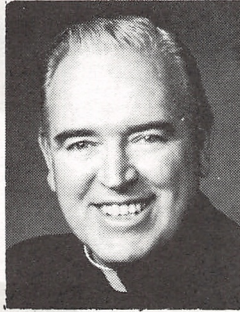
The editor of the PILGRIM—and he is also director of the Shrine—wishes to thank the many pilgrims and dear friends of Auriesville for their prayers and expressions of sympathy upon hearing of the death of his mother, Mrs. Julia Greene Egan, on July 18. Born and raised in Amsterdam, my mother got to within two weeks of her eighty-eighth birthday. She made her first visit to Auriesville as a little child before the turn of the century. The Shrine played a large part in her life in the succeeding years, in fact, long before she had any inkling that her son would be put in charge. It was from her that the son heard some of the earliest tales he can remember of Kateri and the martyrs. That is why it is easy to think of her now as part of that blessed company.

DIRECTORS LETTER

Dear Friends and Pilgrims,

So much has happened since that day in June when Father McBride, Father Fleig and I flew off to Rome for Kateri's beatification and so little time to tell the story! I had hoped that this issue would contain a lengthy chronicle of our eight frantic days of pilgrimage, but the constant demands of many more visitors to the Shrine and a noticeable increase in the daily mail put that objective beyond our grasp.

You have probably already noticed that again we have had to resort to a combination issue to round out this year of our double jubilee. With God's help we plan to make it up to our readers in the months ahead. So that there will be a record of all the momentous happenings of the past year, we intend to pen a fuller account of the Kateri events in Rome as well as those which took



place on this side of the ocean. For this year-end issue, however, we can only wet your appetite with a series of vignettes from our memories.

We shall soon have another anniversary to observe. The cornerstone of our distinctive Coliseum was laid back in September 1930 and then fifty years ago this coming June 21 the late Bishop Edmond F. Gibbons of Albany formally dedicated our temple of seventy-two doors. We hope you can join us for the special celebration we plan for that day. Whenever you come to pray on our hill of martyrs during the coming year, you can join us in thanking God for the many opportunities provided for literally millions of pilgrims to praise Him in the great round church over the past half century.

May the Infant Savior bless all our pilgrims during this holy season and all through the coming year.

Devotedly in Christ and Mary,

Thomas F. Egan

(Rev.) Thomas F. Egan, S.J.
Director, Martyrs Shrine.

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THE MARTYRS' SHRINE
Auriesville, New York 12016

PRAY THAT BLESSED KATERI
WILL SOON BE MADE A SAINT

1980
A YEAR TO REMEMBER



KATERI PRONOUNCED
BLESSED ON GOLDEN JUBILEE
OF MARTYRS' CANONIZATION



PILGRIM (USPS 571-800), Year End 1980 — Vol. XCI, Nos. 3 & 4 — Quarterly publication of the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Thomas F. Egan, S.J., President and Shrine Director; Francis C. Pfeiffer, Secretary; Raymond J. Whalen, S.J., Treasurer; Timothy C. O'Dwyer, S.J., Lawrence M. Wilson, S.J., John M. Doolan, S.J., Vincent P. McCorry, S.J. and Raymond B. Fullam, S.J. Board Members.
Entered as second class matter July 6, 1942 at Auriesville, N.Y. act of March 3, 1879.

MEANWHILE BACK AT AURIESVILLE

June 22 at Auriesville was much more than just a day....it was a magnificent feeling of sharing and belonging; a feeling of unity, yet one of individual purpose. To describe the events of the day in an objective manner would be an easy task, but it would exclude so much of what we actually experienced here at the Shrine. While it is difficult to put emotions into words, the aura that surrounded Auriesville that day needs to be shared.

Kateri's beatification was really three events: preparation, celebration and afterglow. As the Shrine representatives left for Rome on June 19 in a contagious spirit of excitement, those of us remaining at home suddenly became aware of the important responsibility entrusted to us - that of ensuring that our day would be as meaningful and spectacular as the one in Rome. Throughout the next three days of preparation there was an ever-present sense of purpose and unity, an unspoken understanding of one another.

My first awareness came shortly before sunrise, as I found I was too excited to sleep any longer. Immediately my thoughts turned to our friends in Rome and the thrill they must be experiencing at hearing our Kateri proclaimed a blessed. Even today I am overcome with emotion at the very thought.

Morning hours were filled with surprises; excitement generated from every corner. Sunday masses were



Bishop Joseph Permicone, auxiliary bishop of New York, is flanked by Fr. Lawrence Wilson, S.J., director of the Auriesville Jesuit retreat house (left) and Fr. John Doolan, S.J. of the Shrine Staff (right) at the solemn mass of thanks, given hours after Kateri's beatification.

unusually crowded, as people flocked to be present at Kateri's birthplace. Ancella Hanley, long time friend of the Shrine and sister of a Jesuit, was one of the first visitors of the day. Also notable were several members of the Adirondack Players who would be presenting Kateri on stage in the weeks to come.

USE THIS ENTIRE FORM FOR REQUESTS YOU HAVE OF THE SHRINE STAFF YOUR NAME AND ADDRESS ARE ALREADY TAPED ON THE REVERSE SIDE

CONCERNING MASS CARDS

Enclose your offering for each Mass. (The usual offering is \$2.00, but larger stipends for the upkeep of the Shrine are gratefully received.) Check or Money Order is preferred.

Date _____

Dear Father Director:

Enclosed find my offering for _____ Mass(es) for
M _____ (living) (deceased).

Send Card to: _____

Name _____

Address _____

City _____

State _____ Zip Code _____

Before Mailing sign card _____

**Mail to: FR. DIRECTOR, MARTYRS' SHRINE,
AURIESVILLE, N.Y. 12016**

CONCERNING ENROLLMENTS

In the Martyrs' Memorial Association

The usual offering is one dollar for an individual annual enrollment, five for a family, living or deceased.

Dear Father Director:

Kindly enroll _____
in the Martyr's Memorial Association for _____ year
(or years) or perpetually.

Send enrollment to: _____

Name _____

Street _____

City _____

State _____ Zip Code _____

Before mailing sign card _____

**Mail to: FR. DIRECTOR, MARTYRS' SHRINE,
AURIESVILLE, N.Y. 12016**

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from the **MARTYRS SHRINE**

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POPE AND MOTHER TERESA SHARE MANKIND'S ACCLAIM FOR 1979 WORLD IMPACT

Every December for the past half century it has been the practice of the editors of TIME to name a "Man of the Year" from among the many nominees they receive from their readers. Had this year's choice been made in October, is there any doubt as to the one to be named? The exuberant and outgoing Pope John Paul II who in a little over a year's time had touched the lives of millions, both by personal contact and through the modern miracle of television, would have outdistanced all others.

But then a bitter, vindictive old man occupied center stage. The most vivid of memories are often short lived, even for newsmen. After readily confessing that they had been moved by the charisma of the smiling figure in white as they followed him to one American city after another, they were so quickly distracted by the strident voice from Iran.

The explanation they gave was that by their choice they were not praising the Ayatollah Khomeini, for their object was to single out the person who had in the course of the year most influenced the world, whether for good or for evil. But even that can be contested. Were they implying that there was one whose evil influence had outmatched the good influence of the Holy Father?

So as to set the record straight, the writer of this column considers it would be in order to confer a sort of PILGRIM award of the year. Two world personalities are accordingly proposed to share the honors for the past year, Pope John Paul, of course, but also Mother Teresa, winner of the Nobel Peace Prize. Though their lives are normally lived miles apart one from the other, they have worked very much in concert, generating in their Catholic brethren a deepened appreciation of what it means to belong to Christ's family and imparting to countless others, not of the household of the faith, insights into things Catholic hitherto unperceived.

Their respective messages bear a striking similarity, that of the first Polish pope and the sister from Yugoslavia, who found a vocation within a vocation in India serving the most destitute of God's people. From the moment he stepped out

FIRST JUBILEE ISSUE

Father Clarence A. Walworth
Early Promoter of Kateri Cause

SEE INSIDE



Pope John Paul receives Mother Teresa of India in the Vatican in early 1979. Just after the Pope's visit to America she was awarded the Nobel Peace Prize.

— NC Photo by Dwight Cendrowski & KNA

on the balcony of St. Peter's with the words "Praised Be Jesus Christ," an unmistakable theme has run through nearly every message the Holy Father has given us. He tells us all to get to know the Person of Jesus Christ, for the better we know Him, the more we will surrender our hearts to Him and cooperate with Him in all we do. The message Mother Teresa has for us runs like a corollary. She reminds us that an excellent to acquire this knowledge of Jesus Christ is to look for Him in all the people around us, especially in the poor, the starving, the underprivileged, all the seemingly insignificant ones, yes, and the unborn for whom she pleaded so eloquently when she went to Stockholm to receive her prize.

Quite naturally, we all had hoped that Pope John Paul would find a way to make a brief stop at Auriesville during his week in our country last fall. When that proved unfeasible His Holiness graciously sent his apostolic blessing through the Vatican Secretary of State to all associated with the Shrine. Deeply grateful for this mark of his paternal care we shall continue to pray that the Lord preserves him for years to come. Then hopefully at some future date both he and Mother Teresa can visit the Martyrs' Shrine and claim their award.

19th CENTURY FATHER WALWORTH PIONEERED CAUSE OF VEN. KATERI

2

Editor's Note: In the last two issues of the PILGRIM historic St. Mary's Church in Albany (1797), second oldest Catholic parish in New York State, was the subject of lead articles. In this issue the focus shifts to Father Clarence Walworth, pastor of St. Mary's for the final 34 years of the last century, a priest closely associated with the beginnings of our shrine.

Of the thousands of pilgrims who in the course of a Shrine season raise their voices to sing "Holy God We Praise Thy Name" at the close of the daily Benediction of the Blessed Sacrament, few are aware that the English translation of the familiar hymn came from the pen of a priest of the Albany diocese, a noted convert of the last century and one intimately linked with the establishment of the Martyrs' Shrine. The hymn can be traced to the Vienna Hymn Book of 1774 with a German text written by Ignaz Franz. But it was Clarence Augustus Walworth, a noted son of New York State, who introduced this now thoroughly American hymn to the English-speaking world.

Early Life and Schooling

Born in Plattsburg in 1820, Clarence was the fourth child and oldest boy of a young couple in whom enthusiasm for a new nation conceived in liberty had not yet cooled. Five generations back on the father's side, a William Walworth had come from England in 1689. Settling first on Fisher's Island, he became a prosperous farmer near Groton, Connecticut. Clarence's grandfather had moved westward and served with the New York militia during the revolution, while his father, Reuben, born in Hoosick in 1788, first studied law in Troy, then started a practice in Plattsburg, and just after his marriage in 1812 took part in the naval engagement on Lake Champlain in the second and last war the United States would have with the mother country.

Maria Ketchum Averill Walworth, Clarence's mother, also had family roots in New England, having come from Puritan stock. Thus from both parents the youth would have heard of the part his ancestors had played in carving a new nation out of the wilderness.

The Walworths moved to Saratoga Springs in 1823 when Reuben was appointed circuit judge of New York's fourth judicial district. Six years later Judge Walworth became Chancellor of the State of New York and relocated his family for a time in Albany. Clarence, who had already received three years of schooling, was enrolled at Albany Boys' Academy, and the next year was sent to a boarding school on the campus of Williams College, Williamstown, Massachusetts. At the incredible age of fourteen he matriculated at Union College, Schenectady, and 1838 when he was still only eighteen he was inducted into Phi Beta Kappa and graduated with honors in a class which numbered 126.



This photograph appeared in LIFE SKETCHES OF FATHER WALWORTH written by his niece. He is dressed in winter attire for his daily constitutional which brought him into close contact with the parishioners of St. Mary's and his fellow citizens of Albany.

It was not surprising that the well-educated youth followed his father into the legal profession. For the next three years he apprenticed himself to an attorney, first in Canandaigua, and then in Albany, as that was the usual path to a legal career in the days before law schools were established in America. In 1841 he was awarded his license to practice as an attorney in the Supreme Court of the State of New York and became a junior partner in a Rochester law firm.

The Call to Follow Christ

Clarence had been raised in a devout Presbyterian household where church attendance was never questioned and a family gathering to hear a passage from the Bible was a regular evening occurrence. At the boarding school in Williamstown there had been periodic revivals for the student body. Moreover Union College was a church-oriented institution when young Walworth studied there. Yet on his own admission he had never seriously reflected on his Christian faith until during his year in Canandaigua he began attending the Episcopal Church. In Albany he was confirmed in St. Paul's Church, then became a zealous parishioner at St. Luke's Church in Rochester. As he himself would later write, "I felt growing up within me a strong desire to devote myself entirely to the church." The rector of St. Luke's encouraged him to act on this inspiration and gave him a letter of recommendation for the General Theological Seminary in New York City.

Intent on pursuing a priestly vocation, although now as Catholic, Walworth sought permission from the Redemptorists to enter their Congregation of the Most Holy Redeemer. He was accordingly sent less than a month after his conversion to the Redemptorist novitiate in St. Trond, Belgium, along with another young convert named Isaac Hecker, one with whom he would be closely associated for years to come. Born of German parents in New York City, Hecker was a self-educated man who after a period with Emerson and Thoreau at the Brook Farm community he encountered the talented Orestes Brownson in Boston, shortly after the latter had turned Catholic. Soon Hecker was a Catholic himself.

After their year as novices, Walworth and Hecker were sent to Wittem, Holland for their courses in Catholic theology. Just three years after entering the Catholic Church Walworth was ordained a Catholic priest in August 1849. Though Hecker's ordination was not to come for another year, the two American Redemptorists were then sent to England for a three year period to work with experienced Redemptorists in giving parish missions. Walworth used his presence in England to seek out John Newman, now a priest like himself, visit him periodically for guidance and establish grounds for a correspondence that would last for several decades. Most important of all, the two young Americans began a working relationship that would have great consequences for the Catholic Church in the United States.

By 1851 the pair were recalled to their native land where Father Bernard Hafkenscheid, the American Redemptorist provincial, saw in them the answer to the many urgent pleas he had received for parish missions in English. Up to this time, because almost all Redemptorists in America were foreign born, the congregation had concentrated on missions to immigrant parishes. In time the two would be joined by three other converts, Fathers Augustine Hewit, and Francis Baker, both formerly of the Episcopal clergy, and Father George Dashan, a West Point graduate who had taught at the Academy.

Up and down the length and breadth of the land they roamed, sometimes in pairs, on occasion as a team of five, in the deep South, the Midwest and the populous Northeast. When Archbishop John Hughes of New York suggested the establishment of a separate community in Manhattan for the English speaking Redemptorists, Father Hecker went to Rome to explain the proposal to the superior general. Initial misunderstandings arose, but a wise Sovereign Pontiff in the person of Pius IX saw in the ardent young American the sort of apostle who understood the particular needs of the church in the United States. The Holy Father saw fit to release the five Americans from their Redemptorist vows and encourage them to establish their own distinctly American community. Thus the Paulist Fathers came into being with headquarters at St. Paul's Church in Manhattan.

At the prospect of this new form their mission band would take, Father Walworth seemed for the first time to grow hesitant. He had been as enthusiastic as any of the others about the opportunity to bring their testimony to countless American Protestants of open mind and good will. But now

he experienced misgivings about a community of priests without the protection of religious vows. His years as a traveling preacher had, moreover, taken its toll on his health and eyesight. Father Baker, who had joined the band in 1855, was to die after but eight years of this arduous apostolate. Drained of his strength, Father Walworth accepted his father's gracious offer to return to the family fireside for a rest. Then after he felt sufficiently recuperated, he agreed to become pastor of St. Peter's Church in Troy where he served for over two years. At the outbreak of the civil war in 1861 he resolved to return to the life of a Paulist missionary, hoping to serve with the armed forces, at least in an auxiliary capacity. At war's end, he was quite exhausted. Not wishing to burden his Paulist confreres, he sought for and obtained permission from Bishop John Conroy to return to the Diocese of Albany. After substituting for a short time as rector of Immaculate Conception Cathedral in the absence of his dear friend, Father Wadhams, he was appointed pastor of old St. Mary's in downtown Albany in early 1866.

Pastor of Old St. Mary's

The 34 years that followed might at first appear to be almost a semi-retirement for the veteran missionary. A look at the record dispels such a notion. While he would never travel as relentlessly as in former days, he was in effect entering upon the real work of his life. For years he would be very much a leader in all that concerned the parish, the diocese and the community. A gifted orator who worked over every address, he carried on the apostolate of the pulpit until three years before his death, even after blindness forced him to give up offering mass. With a rare knack for reaching children, he never tired of supplementing the instructions of his younger parishioners. A lover of sacred music, he saw to it that St. Mary's choir remained one of the most accomplished of the diocese. Lay participation in the liturgy, congregational singing, vibrant parish societies, all part of St. Mary's pastoral program, marked Father Walworth as a man ahead of his time. Before long all Albany would know him from meeting him out walking, guided by "Lem," a dedicated black servant, because of his failing vision. Prospective converts sought him out because of his personal appreciation of their difficulties and he was much in demand as a confessor.

When he came to St. Mary's the existing structure was in danger of collapse. The parish was, moreover, burdened with a debt of \$40,000. Not only did the new pastor carefully plan a church that would endure to the present, but he solicited initial funds from his many friends among civic leaders. The belfry was not completed until five years before his death, but the weathervane was given a characteristic Walworth touch, a bronze figure of Gabriel about to trumpet the resurrection day.

A champion of the rights of labor, a crusader for temperance, a protector of foundlings as well as of deserted mothers, Father Walworth would be remembered for having assumed all these roles. And still he found the time to compose pamphlets on the teachings of the Church for his friend Father Hecker to be published by the Paulist Press.

Of all the people with whom he came in touch none held

more fascination for Father Walworth than the American Indian. It was told by his relatives that this affection for the native American stemmed from an incident which occurred when he was only six. Given permission by his mother to dispose of some used clothes he had found in a bundle outside their Saratoga home, he gave the entire package to a scantily clad Indian who entered their yard on a late summer day. The visitor disappeared with a grunt, but the following spring he returned with a beautiful bow of well-seasoned wood and a supply of arrows, his own way of saying thanks to a generous lad. All through a lifetime the lad and later the priest would be disposed to think well of Indians.

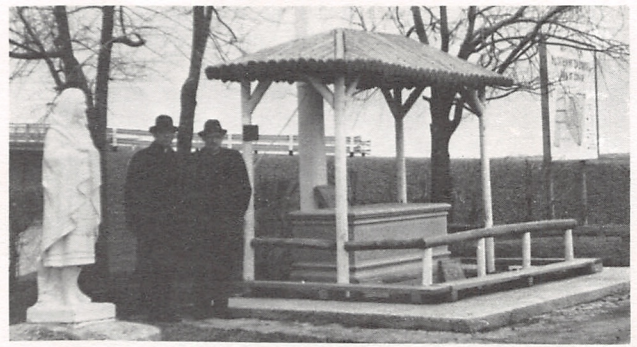
He consequently followed with great interest the research undertaken by General John Clark of Auburn to locate the chain of seventeenth-century villages of the five Iroquois nations which once stretched across the Empire State. In the company of Ellen Walworth, his niece of whom he was especially fond, he paid a visit in 1883 to the Onondaga reservation near Syracuse and to sites in the region which had been identified as having been visited by Fathers LeMoyne, Chaumonot and Dablon in the 1650s.

In May 1885 General Clark invited the Father and his niece to accompany him to the Mohawk Valley in order to inspect the three sites which he had located there — the Sand Flats to the west of Fonda where Kateri Tekakwitha had been baptized, the hill to the east of Auriesville where Father Isaac Jogues and Brother Rene Goupil had been held captive, and the intermediate site a little to the west of Auriesville, which had been occupied for at least seven years prior to 1667.

It was not long before both uncle and niece were ardent promoters of the cause of Kateri. Through Father Walworth's efforts a stone cenotaph and mission cross were erected and then roofed over on the banks of the St. Lawrence, three miles down stream from the present village of Caughnawaga, to mark the spot where the Mohawk maiden was first laid to rest in 1680. Warmly encouraged by her uncle, Ellen Walworth produced in 1890 the first biography of Kateri in English after five years of extensive research. It was not as though Father Walworth had no interest in the cause of the martyrs, but as he often explained, Jogues and Goupil had their brother Jesuits to champion their cause and the cause of Kateri might be forgotten.

A petition was drawn up in late 1884 for the future James Cardinal Gibbons, Archbishop of Baltimore, presiding at the Third Plenary Council of Baltimore, beseeching the American bishops to send a postulatam to the Holy See to introduce the cause of beatification of Isaac Jogues, Rene Goupil, and Kateri Tekakwitha. The name of Clarence Walworth appeared as the first of the four signatories.

In the very first issue of the PILGRIM in January 1885, a letter from Father Walworth is quoted by Father Joseph Loyzance the Jesuit who founded the shrine at Auriesville. "I love the valleys of the Mohawk and the Hudson, and the old race which inhabited them; I love the early missionaries whose 'beautiful feet' God directed over the mountain tops to those same valleys. I confess to a special interest in Tegakwita (sic). Is she not one of the most extraordinary and beautiful fruits of the missions? I most sincerely trust you will feel how



Two Jesuits committed to the cause of Kateri pose beside the memorial to the Indian maiden erected in the last century through the efforts of Father Walworth and his niece on the St. Lawrence River near the spot where Kateri was first buried in 1680. Three decades later Bishop Edmund F. Gibbons of Albany cared for the repair and beautification of the memorial.

true this is of this sweet flower from the school of De Lamberville, Fremin, Chauchetiere and Cholanec, this seedling from the precious blood of Father Jogues."

Space will not permit more than a mention of the bicentennial celebration in 1886 which commemorated the granting of Albany's charter as a city. On that occasion Father Walworth with the cooperation of Mayor John Boyd Thatcher, became the first to invite a delegation of Mohawk Indians to take part in formal ceremonies of this nature. Chief Joseph Skye led 30 of his people from the mission where the remains of Kateri are still preserved. It is hoped that Father Walworth's bicentennial address can be reproduced in these pages of a future issue. Treatment will also have to be deferred of the centennial observance of St. Mary's Church in 1897 when the apostolic delegate, Archbishop Sebastiano Martinelli, celebrated a pontifical high mass, and the preacher of the centennial oration was a Jesuit, then serving on the staff of the Martyrs Shrine, another noted convert, who was a direct descendant of the first patrol of Rensselaerwyck (early Albany), Father Henry Van Rensselaer.

Clarence Walworth approached the end of his eventful life through a period of enforced confinement, to which he graciously submitted. First came the complete loss of his sight, then impaired hearing, and finally a stroke which left him speechless. Until this last setback he would dictate each day to Ellen, his niece, with the result that three more books were produced. But then began a long twilight period, broken only by moments of consciousness. The end came on September 19, 1900 and he was buried with great honors from the church and neighborhood he loved so well. The following March at a civic service to honor his memory, a long time friend, the Most Rev. William C. Doane, Episcopal bishop of Albany, spoke of Father Walworth in his eulogy as "the most aristocratic of democrats and the most democratic of aristocrats." Certainly this is an appropriate way to conclude this all-too-brief account of a great churchman and a great American.

DEAR FRIENDS AND PILGRIMS,

Much has occurred since the last time I addressed you in this column, so much in fact that time and space will not permit even a summary of them. There are two developments of the past year, however, which should be brought to the attention of all our readers.

Transfer of Father Gampp

First there was the departure of Father Paul Gampp from the Auriesville community. As many already have learned, our genial superior and director of the retreat house suffered a mild stroke last June. After his discharge from Amsterdam's St. Mary's Hospital, he went to Murray-Weigel Hall on the Fordham University campus in the Bronx to recuperate. In October he came back to us, but only for a visit of a few weeks. As a longer recovery period was recommended, he is at present in residence at Canisius College in his native city of Buffalo where for many years he served on the faculty. In September higher superiors divided his duties here at Auriesville with the result that Father Francis C. Pfeiffer is now the superior and administrator and Father Lawrence M. Wilson is retreat house director. We deeply appreciated the five years of working closely with Father Gampp and the wholehearted support and encouragement he gave to the Jesuit and lay members of the Shrine staff. Please join us in praying for his full recovery so that soon he can be active once again in his apostolic ministry.

Death of Emory A. Newkirk

Then in early August the Martyrs Shrine had to say goodbye to a genuine patriarch, the one to whom we all referred to as the dean of the Shrine family. Emory A. Newkirk came to work at the shrine in 1922 when he was a young man of 21. Fifty years later at the close of the 1972 season he officially went into retirement after serving several decades as our superintendent of grounds and maintenance. A life-long resident of the village of Auriesville, he knew every inch of ground in these parts. For this reason it wasn't fully a retirement because for the last eight years of his life he was continually being consulted by the Shrine director and his former associates who carried on his work. There is so much to be told about Emory for the inspiration of our pilgrims that an article will be devoted to him in the next issue. We ask all our readers to commend this great Christian gentleman to the Lord and to keep his dear wife Lena and the son, two daughters and grandchildren who survive him in their prayers.

Yes, we missed an issue of the PILGRIM and for this reason we have labeled this issue both No. 3 and No. 4 for 1979. Administrative chores simply became overwhelming toward the end of the year. We are sorry our readers had to wait such a long time for this double issue. To keep in the spirit of this double anniversary year, however, we shall try to send you four more jubilee issues and invite you to take part in as much as our 1980 celebrations as possible during the coming season.

FATHER EGAN

THE MARTYRS' SHRINE
Auriesville, New York 12016

BRING YOUR FAMILY TO AURIESVILLE
DOUBLE ANNIVERSARY YEAR
1980 YEAR OF THE FAMILY

1980
GOLDEN JUBILEE
MARTYRS CANONIZATION
TERCENTENARY
DEATH OF KATERI

PILGRIM (USPS 571-800), YEAR END, 1979 — Vol. XC, No. 3 & 4 — Quarterly publication of the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Thomas F. Egan, S.J., President and Shrine Director; Robert L. Fleig, S.J., Secretary and Treasurer; Francis C. Pfeiffer, S.J., Timothy C. O'Dwyer, S.J., Lawrence M. Wilson, S.J., John M. Doolan, S.J., Vincent P. McCorry, S.J. and Raymond B. Fullam, S.J. Board Members.

Entered as second class matter July 6, 1942 at Auriesville, N.Y. act of March 3, 1879.



Almost from the day of his arrival at the Seminary, Clarence became aware of the High Church-Low Church divisions within the Episcopal Church in America no less than in the Anglican Church across the waters. The President of the Seminary, Bishop Benjamin Onderdonk, who had confirmed Walworth two years before, was fond of lecturing on the apostolic succession. Soon Clarence and a little circle of seminarians were reading the tracts being issued in England by John Newman, Edward Pusey, and John Keble, the leaders of the Oxford Movement, who sought to make the entire Anglican body of Christians more aware of their historic roots as well as their ties with the universal Church. The more the opponents of the movement criticized the young thinkers for having been tricked into accepting Roman Catholic teachings, the greater the attraction the Church of Rome seemed to have for them.

In early 1845 Walworth along with two of his closest friends, Edgar Wadhams and Henry McVickar, decided to have a try at monastic life on land owned by the Wadhams family in the Adirondacks. All through Lent they prayed and fasted, catechized the children of the area and pondered questions like the nature of the church, the need of valid ordination, and the ability of the Anglican-Episcopal Church to confer the sacrament of orders. On one occasion Wadhams and Walworth traveled to Montreal to "see a bit of Catholic life." Purchasing rosaries for themselves, they dipped them in a holy water font, for they were not exactly sure as to how rosaries should be blessed.

By May of that year Clarence was ready for another, even bigger step. After informing the Episcopal bishop that he would not be a candidate for orders and penning a farewell note to Wadhams he set off for New York to seek reception into the Catholic Church from the Redemptorist Fathers at the Church of the Redeemer on East Third Street.

The greater portion of the material for this article was drawn from Life Sketches of Father Walworth by Ellen Walworth, 1907, Albany, J.B. Lyon Co. Reference should also be made to one of Father Walworth's own work, The Oxford Movement in America, 1895, New York, Catholic Book Exchange, and to the account of his life in the 1967 edition of the Catholic Encyclopedia, Vol. 14, page 793.

Walworth actually was the first of the band to "go over to Rome." In fact his reception into the Catholic Church even preceded by a few months that of the man he so admired from afar, the future John Cardinal Newman. Wadhams, his close associate, would follow in another year and after studies at St. Mary's Seminary in Baltimore would be ordained a priest for the Albany Diocese, one day to become the first Catholic bishop of Ogdensburg. Another friend, James McMaster, would also convert and become a noted Catholic writer, editor of the Freeman's Journal. B.H. Whitcher would wait ten years before turning to Rome, while McVickar and Charles Pratt would choose to stay within the ranks of the Episcopal Clergy.

But if the parting of friends was a great sorrow for Clarence to bear, the effect of his conversion on his parents grieved him even more deeply. The judge, though bewildered by his son's decision, showed great equanimity. Frequent letters from his son in the years to come would heal a deep wound. But it was the mother who took the young man's choice very much to heart. A visit to Saratoga did little to console her. Clarence accompanied her on a visit to one of his sisters in Albany and then saw her to the train for Saratoga. It would be their last meeting. In less than two years, while the son was in studies in Europe, the mother would be dead.

**USE THIS ENTIRE FORM FOR REQUESTS YOU HAVE OF THE SHRINE STAFF
YOUR NAME AND ADDRESS ARE ALREADY TAPED ON THE REVERSE SIDE**

CONCERNING MASS CARDS

Enclose your offering for each Mass. (The usual offering is \$2.00, but larger stipends for the upkeep of the Shrine are gratefully received.) Check or Money Order is preferred.

Date _____

Dear Father Director:
Enclosed find my offering for _____ Mass(es) for
M _____ (living) (deceased).
Send Card to: _____
Name _____
Address _____
City _____
State _____ Zip Code _____
Before Mailing sign card _____
Mail to: **FR. DIRECTOR, MARTYRS' SHRINE,
AURIESVILLE, N.Y. 12016**

CONCERNING ENROLLMENTS

In the Martyrs' Memorial Association

The usual offering is one dollar for an individual annual enrollment, five for a family, living or deceased.

Dear Father Director:
Kindly enroll _____
in the Martyr's Memorial Association for _____ year
(or years) or perpetually.
Send enrollment to: _____
Name _____
Street _____
City _____
State _____ Zip Code _____
Before mailing sign card _____
Mail to: **FR. DIRECTOR, MARTYRS' SHRINE,
AURIESVILLE, N.Y. 12016**



KATERI





P. 12

4/4 X 7

MUSEE DU QUEBEC

A 59 77 D

BAILLARGE, François

La résurrection

Aquarelle

H. 12 9/16" X L. 10 3/16"

CETTE PHOTOGRAPHIE NE PEUT ÊTRE
REPRODUITE SANS LA MENTION

PHOTO: ° MUSÉE DU QUÉBEC

75/16



Tingo Maria
Le 31 octobre 1981

Chers parents, amis et bienfaiteurs:

Après une absence de plusieurs mois, je vous reviens heureux et en pleine forme, grâce au Seigneur. De tout coeur je souhaite que cette lettre rencontre en vous des gens heureux, remplis de foi et en bonne santé.

Vous avez remarqué l'endroit de provenance de cette lettre et vous vous rendez compte que je ne suis plus à Tamshiyacu. En effet depuis le 14 de ce mois-ci je travaille à Tingo Maria qui est l'unique paroisse dirigée par les Franciscains Canadiens en dehors de la jungle et de Lima, au Pérou. Parce que je ne pouvais pas m'habituer à mon nouvel endroit de travail, Tamshiyacu, j'ai demandé à mon Supérieur Franciscain, au Pérou, mon changement d'endroit; ce qui me fut accordé rapidement, grâce à Dieu, car ma santé s'en ressentait. Maintenant, je suis très heureux dans notre belle paroisse Sainte Thérèse de l'Enfant Jésus de Tingo Maria, située entre les belles montagnes des dernières Andes avant d'arriver à la jungle. Ici la population est d'environ 50,000 personnes, le climat idéal (plus frais que la jungle et plus chaud que Lima en hiver), et la mentalité très hospitalière. Tingo Maria est le royaume des papillons de toutes les couleurs, grandeurs et formes. C'est aussi l'endroit par excellence de la culture et du trafic de la coca. Et le tout est surveillé par la BELLA DURMIENTE (La Belle Dormante): groupe de montagnes ayant la forme d'une femme couchée sur le dos. Mon travail à Tingo Maria a débuté par une nouvelle expérience dans ma vie sacerdotale. En effet j'ai accepté de prêcher la Neuvaine à l'occasion du mois d'octobre dédié au Seigneur des Miracles. Cette dévotion est née à la suite d'une peinture du Christ faite en 1651, par un noir de Lima sur un mur qui ne s'est pas détruit lors du tremblement de terre de 1655 alors que tout le reste de ce mur s'était écroulé. La Neuvaine se termine par la procession, avec l'image représentant la peinture célèbre, dans les rues des villes.

S'il n'y a pas de changement, j'aurai, une fois de plus, la grande joie de recevoir ma mère au Pérou en janvier prochain et j'ai bien hâte de lui faire connaître mieux la jungle et aussi mon nouveau champ d'apostolat. Grâce à la grande générosité de deux bienfaitrices canadiennes je recevrai, probablement apportée par ma mère, une belle statue de la Bienheureuse Kateri Tekakwitha. En effet, après la cérémonie de sa béatification par Sa Sainteté le Pape Jean-Paul II, je l'ai fait connaître aux gens d'un petit village qui appartient au territoire de la paroisse de Tamshiyacu, et ils l'ont accepté comme leur patronne. Comme maman a fait beaucoup de démarches au Canada afin de me procurer cette statue et une abondante documentation, j'aimerais qu'elle m'accompagne à la cérémonie d'intronisation de cette statue dans le petit village de Yacapana situé à environ 2½ heures d'Iquitos sur l'Amazone. Ce sera un voyage intéressant pour maman et une cérémonie importante pour les gens du village.

Je termine cette lettre en vous remerciant encore une fois pour vos si précieuses prières et sacrifices pour moi. La grâce de Dieu est mon soutien en tout moment. Je prie aussi le Seigneur chaque jour de vous combler de ses grâces si nécessaires et je profite de cette occasion pour vous souhaiter à tous un JOYEUX NOEL et une TRES SAINTE ANNEE 1982. Que Dieu bénisse tous vos projets et que toutes vos activités servent à votre sanctification.

Merci pour tout et à la prochaine.

"Soyons toujours joyeux, car Dieu nous aime"

P. Jacques (Diego) Lefebvre

I - ORAISONS NOUVELLES

1. Bienheureuse Marie de l'Incarnation (30 avril)
(*texte français officiel*)

Seigneur Dieu,
tu as conduit la Bienheureuse Marie de l'Incarnation
jusqu'à la contemplation du mystère de la Trinité,
et tu as fait d'elle un apôtre au coeur de feu.
Accorde-nous, par son intercession et suivant son exemple,
de vivre en témoins de ton amour,
pour que soient toujours plus nombreux
ceux qui parviennent à te connaître, t'aimer et te servir.
Par Jésus Christ.

2. Bienheureux François de Montmorency Laval (6 mai)
(*texte français officiel*)

Seigneur Dieu,
tu as envoyé le Bienheureux évêque François de Laval
pour étendre le règne du Christ au Canada.
Accorde-nous, à son intercession,
d'accomplir l'oeuvre missionnaire
que nous devons faire comme chrétiens.
Par Jésus Christ.

3. Bienheureuse Kateri Tekakwitha (17 avril)
(*traduction ~~privée~~
maintenant officielle*)

Seigneur,
tu as appelé Kateri Tekakwitha
à vivre la virginité consacrée
au milieu de son peuple.
Permetts que par l'intercession
de celle que l'on a appelée le Lys des Agniers,
les gens de toute tribu, langue ou nation,
rassemblés dans ton Eglise,
te glorifient par un chant unanime de louange.
Par Jésus Christ.

Collecta Missae in honorem Beatae Catharinae Tekakwitha

Seigneur,

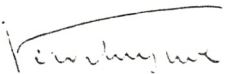
tu as appelé Kateri Tekakwitha
à vivre la virginité consacrée
au milieu de son peuple.

Permits que, par l'intercession
de celle que l'on a appelée le Lys des Agniers,
les gens de toute tribu, langue ou nation,
rassemblés dans ton Eglise,
te glorifient par un chant unanime de louange.

Par Jésus Christ.

~~Probatum~~ seu confirmatum.

Ex aedibus Sacrae Congregationis pro Sacramentis et Cultu
Divino, die 18 martii 1981.


(Vergilius Noe)
a Secretis a.



SACRA CONGREGATIO
PRO SACRAMENTIS
ET CULTU DIVINO

- * Collecta Missae in Honorem
Beatae Catharinae Tekakwitha
- * S.C. pro Sacramentis et
Cultu Divino
- * die 18 martii 1981

Prot. CD 365/81

C A N A D I A E

Instante Excellentissimo Domino Iosepho MacNeil, Archi-
episcopo Edmontonensi, Praeside Coetus Episcoporum Canadae,
litteris die 30 ianuarii 1981 datis, vigore facultatum huic
Sacrae Congregationi a Summo Pontifice IOANNE PAULO II tri-
butarum, interpretationem gallicam orationis collectae in
honorem Beatae Catharinae Tekakwitha, prout exstat in exem-
plari huic Decreto adnexo, libenter probamus seu confirmamus.

In textu imprimendo mentio fiat de confirmatione ab Aposto-
lica Sede concessa. Eiusdem insuper textus impressi duo exem-
plaria ad hanc Sacram Congregationem transmittantur.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Sacrae Congregationis pro Sacramentis et Cultu
Divino, die 18 martii 1981.

Jacobus Card. Knox

(Iacobus R. Card. Knox)

Praefectus

Vergilius Noe
(Vergilius Noe)
a Secretis a.

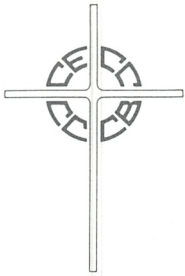
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6/4/81

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an official document



Conférence des évêques catholiques du Canada
Canadian Conference of Catholic Bishops
Office national de Liturgie

ONL 25/81

Montréal, le 26 juin 1981

P. Henri Béchard, s.j.
C.P. 70
CAUGHNAWAGA (Québec)
JOL 1B0

Père Béchard,

Monsieur André Vallée, p.m.é., secrétaire de la
Conférence des évêques catholiques du Canada, me transmet
votre demande du 12 juin 1981.

La demande d'utilisation du texte français de la
prière de collecte pour la Bienheureuse Kateri Tekakwitha a
été faite le 30 janvier 1981 par le président, Mgr J. MacNeil.

L'autorisation romaine porte le n. prot. CD 365/81,
est datée du 18 mars 1981 et signée par le Card. J. Knox.

Je proposerai la date du 22 juin, anniversaire de
la béatification, à la prochaine réunion de la Commission épis-
copale de liturgie, en octobre prochain.

Je demeure votre tout dévoué,

Jean-Bernard Allard, p.s.s.,
directeur

JBA/jt

P.J. (2)



Conférence des évêques catholiques du Canada
Canadian Conference of Catholic Bishops

Ottawa, le 30 janvier 1981

Monsieur le Cardinal James Robert Knox
Préfet de la Sacrée Congrégation pour
les sacrements et le culte divin
Palazzo delle Congregazioni
00193 Roma

Monsieur le Cardinal,

L'Eglise du Canada se réjouit de pouvoir célébrer bientôt, et pour la première fois, la mémoire de ses trois nouveaux béatifiés: Kateri Tekakwitha, Marie de l'Incarnation et François de Montmorency Laval.

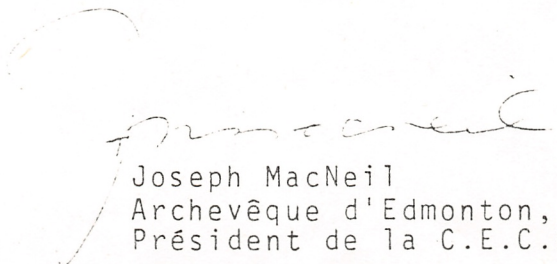
Le bulletin de la Congrégation pour les sacrements et le culte divin faisait état de ces célébrations particulières dans son numéro de juillet-septembre 1980. *Notitiae* fournissait les textes de la *collecte* en langue française approuvée pour Mgr de Laval et pour Marie de l'Incarnation.

Nous joignons à cette lettre une traduction en langue française de la *collecte* pour Kateri Tekakwitha. Elle a été faite par notre Office national de liturgie à partir du texte latin approuvé. Trois éléments nous paraissent à retenir dans notre milieu: le nom indigène de la bienheureuse (seul nom connu au Canada); la traduction d'*Indos* par *Agniers*; le maintien, dans l'original, du titre de *Lys des Agniers* porté par la bienheureuse dans la tradition.

Pour vos documents d'archives, vous trouverez ci-joint, trois exemplaires de cette prière eucharistique.

Nous souhaiterions, monsieur le Cardinal, une approbation très prochaine de cette prière qui nous permette de répondre au culte autorisé par l'Eglise.

Veuillez agréer, monsieur le Cardinal, l'expression de mes sentiments les meilleurs et très dévoués en notre Seigneur.


Joseph MacNeil
Archevêque d'Edmonton,
Président de la C.E.C.C.

Seigneur,

tu as appelé Kateri Tekakwitha
à vivre la virginité consacrée
au milieu de son peuple.

Permetts que par l'intercession
de celle que l'on a appelée le Lys des Agniers,
les gens de toute tribu, langue ou nation,
rassemblés dans ton Eglise,
te glorifient par un chant unanime de louange.

Par Jésus Christ.

St-PHILIPPE DE JÉSUS DE LAS CASAS

*Missions des Franciscains
Mai-juin 1570
2080 avest,
Boulevard Deschênes
Montréol H3H 1R6.*



Le seul saint canonisé d'origine nord-américaine, martyr du Japon (1597). Né à Mexico en 1571, de descendance espagnole, il est devenu franciscain à Manille dans les Philippines en 1593. À son retour du Mexique en 1596 pour son ordination sacerdotale, son bateau, mené par la tempête sur les côtes du Japon, est confisqué; il devient ainsi clerc-missionnaire au Japon, et à ce titre, arrêté comme son supérieur, le P. Pierre-Baptiste à Kyoto par le tyran Hideyoshi, puis amené à Nagasaki pour y être crucifié le 5 février 1597 avec 5 autres franciscains du premier Ordre, 3 frères jésuites dont Paul Miki, et 17 japonais du Troisième Ordre séculier de S. François. Canonisés en 1862 par Pie IX, ces martyrs sont

honorés le 6 février selon le calendrier universel. Cette canonisation à laquelle avait pris part Mgr Bourget, évêque de Montréal, l'avait beaucoup impressionné; il en prit occasion pour rétablir le Tiers-Ordre franciscain (lettre du 5 déc.) et fonda, le 6 mai suivant, la première Fraternité féminine de Montréal, Ste-Élisabeth.

DANS LE DIOCÈSE D'URAWA OÙ TRAVAILLENT NOS CONFRÈRES



MGR LAURENT NAGAE,
démissionnaire

MGR FR.-XAV. KANAME SHIMAMOTO
nouvel évêque

Selon un sondage mené auprès de 10,000 japonais, 67% se déclarent satisfaits contre 32% d'insatisfaits; 91% se mettent dans la classe moyenne. Au point de vue religieux, 36% se disent avoir une certaine religion, 59% aucune, 6% n'osent pas répondre. Pour être plus spécifiques, 78.4% se disent bouddhistes, 9.7% shintoïstes, 4.8% chrétiens, 8.2% indéterminés. Ce 4.8% de chrétiens ne correspond pas du tout aux statistiques des églises chrétiennes, ce qui tendrait à croire que se dire chrétien peut signifier une connaissance et une acceptation du Christ et de sa doctrine sans plus.



佐藤
SATO *

Franciscus (Keiichi)
フランシスコ〔敬一〕

司 (Sac): 1962

国 (Loc): 旭川市
Asahikawa

Ministre provincial de la nouvelle Province japonaise depuis 1977.

JAPONAIS

Canadiennes
de Dieu

CE
IENS

és
PON
à 1955

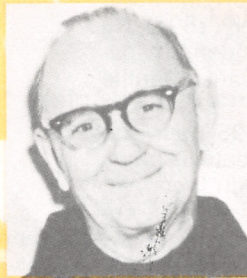
derniers
ement au
s deux mois

CARPENTIER

カルバンティエー
Rochus (Vitalien)
ロック〔ヴィタリアン〕

入 (Ing): 1933

国 (Loc): St. Augustin
Quebec



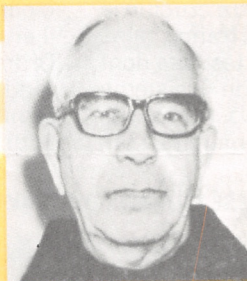
FILION *

フィリオン

Fernandus M. (Victor)
フェルナンド〔ヴィクトル〕

入 (Ing): 1940

国 (Loc): St. Vincent
Quebec



CHARETTE

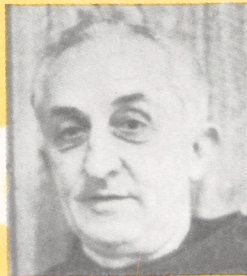
シャレット

Michael (Alexandre)

ミカエル〔アレキサンドロ〕

入 (Ing): 1928

国 (Loc): St. Michel
d. B. Quebec



CLOUTIER *

クルティエー

Georges H (Edouard)

ジオルジュ〔エドワード〕

入 (Ing): 1950

国 (Loc): Worcester
Mass. U. S. A.

MARCIL *

マルシール

Cassianus (Georges)

カシアノ〔ジオルジュ〕

入 (Ing): 1952

国 (Loc): Montreal,
Quebec





SACRA CONGREGATIO
PRO SACRAMENTIS
ET CULTU DIVINO

Prot. CD 365/81

12247 / 270 31 3 81

C A N A D I A E

Instante Excellentissimo Domino Iosepho MacNeil, Archiepiscopo Edmontonensi, Praeside Coetus Episcoporum Canadae, litteris die 30 ianuarii 1981 datis, vigore facultatum huic Sacrae Congregationi a Summo Pontifice IOANNE PAULO II tributarum, interpretationem gallicam orationis collectae in honorem Beatae Catharinae Tekakwitha, prout exstat in exemplari huic Decreto adnexo, libenter probamus seu confirmamus.

In textu imprimendo mentio fiat de confirmatione ab Apostolica Sede concessa. Eiusdem insuper textus impressi duo exemplaria ad hanc Sacram Congregationem transmittantur.

Contrariis quibuslibet minime obstantibus.

Ex aedibus Sacrae Congregationis pro Sacramentis et Cultu Divino, die 18 martii 1981.

Jacobus Card. Knox.
(Iacobus R. Card. Knox)

Praefectus

Vergilius Noe
(Vergilius Noe)
a Secretis a.



Québec, le 15 janvier 1981

A qui de droit,

Nous vous autorisons à reproduire l'oeuvre de Louis Jobin intitulée "Le Père Eternel" dans la revue "Katéri". *et l'oeuvre de Francis Baillarge intitulée "La Résurrection"*

Veillez agréer, l'expression de nos sentiments les meilleurs.

Yvon Milliard
Archiviste des collections

A growing encounter between the Gospel message and our native Mohawk culture is beginning to take root. For us, Kateri Tekakwitha has awakened a meeting of Christ with her and her Mohawk culture and tradition.

Since His Holiness Pope John Paul II's announcement of the Beatification of Kateri, God has been at work among the Native people. ^{in a special way,} Through Blessed Kateri, a model Christian for our times, ~~she~~ ^{the} was able to transcend racial tension, unrest, injustice and violence that existed all around her. The life she lived has become a powerful message for each of us as we strive to respond to God's call to holiness just as she was receptive to Jesus by focusing on the Cross.

We have been animated with greater pride and understanding of our own heritage and tradition, which we have been able to depict in more meaningful and personal liturgical celebrations.

As a Mohawk religious, I have received many favours through the intercession of my namesake, Kateri Tekakwitha, Lily of the Mohawks. One favour which has meant the most to me ^{was granted} ~~was granted~~ in early April, 1980, the same day Pope John Paul announced the oncoming Beatification of Kateri, when my mother's doctor was able to diagnose her illness as hypopituitarism, which has prevented her from living a full life for the past thirty-two years. This to me is a miracle after ~~so~~ ^{so} long ^{and} mysterious ^{an} illness. I attribute this wonderful event of "new life" as a result of Kateri's intervention.

Since the proclamation of our Holy Father, Kateri's friends have been kept quite busy. Our own parish celebration to honour Kateri was scheduled for April 13, a momentous day of Thanksgiving. On June 18, I was fortunate enough to be a part of the Native pilgrims en route to Rome, Italy for the moment His Holiness Pope John Paul II declared our Lily of the Mohawks, Kateri Tekakwitha, Blessed in the name of the Church. In addition, a real privilege it was for me to have a private audience with His Holiness ^{privately} after the mass for the ^{newly} beatified!

This eventful proclamation was only a beginning of celebrations for the

North American Indians to thank God and to honour our Indian maiden. Eucharistic celebrations offered by Bishop Bernard Hubert of St. Jean ^{de-Quebec} brought me to St. Francis Xavier ^{the Mission of} Mission in Caughnawaga on June 29, ^{N.Y.} Auriesville, and Fonda on Kateri Weekend ^(Aug. 30-31) marked special events in the Mohawk Valley ^{during which} my cultural group, the Akwesasne Mohawk Singers and Dancers, sang praises of joy and thanksgiving. On September 21, St. Regis held another jubilant Eucharistic gathering of Kateri's friends, praised ^{ing} and ^{giving} thanks through song and dance in the Mohawk tradition.

A series of celebrations continued and these brought me to Quebec City at the ^{the Primate of Canada,} Université Laval, with a Mass of Thanksgiving ~~concelebrated~~ ^{celebrated} by Cardinal Roy, Archbishop of Quebec, on September 28, 1980. On October 5, Bishop Matthew Clark ^{honor of} of Rochester presided at a ^{concelebration} in ^{honor of} Blessed Kateri Tekakwitha at Sacred Heart Cathedral, where once again my group of Singers and Dancers praised God in song and dance. The North American Martyrs' Shrine in Auriesville, N.Y., was the ^{Howard J.} focus of another ~~joyous~~ joyous celebration with Bishop Hubbard of Albany, officiating for the commemoration of Kateri's Beatification, the ^{tercentenary} of her death and the 50th anniversary of the Martyrs' canonization ^{when} I was asked to share thoughts on what the Beatification means to Kateri's people.

Moreover, the National Conference of Catholic Bishops convened in Washington and on November 12, 1980, Cardinals, Archbishops, and Bishops offered Eucharist at the Shrine of the Immaculate Conception to commemorate the first Beatification of a Native American. Archbishop John Quinn was principal celebrant with many Native Americans participating in the liturgy. I had the honour of being chosen to offer ^{one} of the gifts.

from the Honourable

On April 26, 1981, a special invitation ^{the} Andre Ouellet, Postmaster General of Canada, brought me to St. Francis Xavier Church in Caughnawaga, Quebec, for the launching of the commemorative stamp honouring Kateri Tekakwitha. It was an eventful day for all ~~of~~ Kateri's friends, since through the 17¢ Kateri Stamp she herself would now bring ^{good} "bring news" to peoples all over the world.

Furthermore, on June 12th, Bishop Thomas Costello of Syracuse, dedicated the daily mass chapel to Blessed Kateri Tekakwitha during an inspiring liturgy at St. Lucy's Church in Syracuse, N.Y.

A St. Regis Parish Pilgrimage ^{took over} of Native People ^{the} to Martyrs' Shrine in Midland, Ontario, on the weekend of June 27 ^{and} & 28th; our group, the Akwesasne Mohawk Singers and Dancers, shared in the celebration of Eucharist by singing praises in our Mohawk tongue during the 10:00 a.m. pilgrim liturgy. In addition, a special outdoor ~~door~~ liturgical celebration took place on a picturesque hillside overlooking ^{the} Huron Village, where Native peoples from at least six different reservations gathered for Eucharist at 1:30 p.m. ^{Here} ~~where~~ again, the St. Regis Singers and Dancers sang for mass. Following this God-centred event we turned to the Kateri Cairn, the Ojibway of the Georgian Bay area and the Mohawks of St. Regis together prayed for Kateri's Canonization, ~~and~~ ^{one} each received a souvenir medal and picture as ^{he or she} ~~each one~~ approached the altar to venerate Kateri's relic.

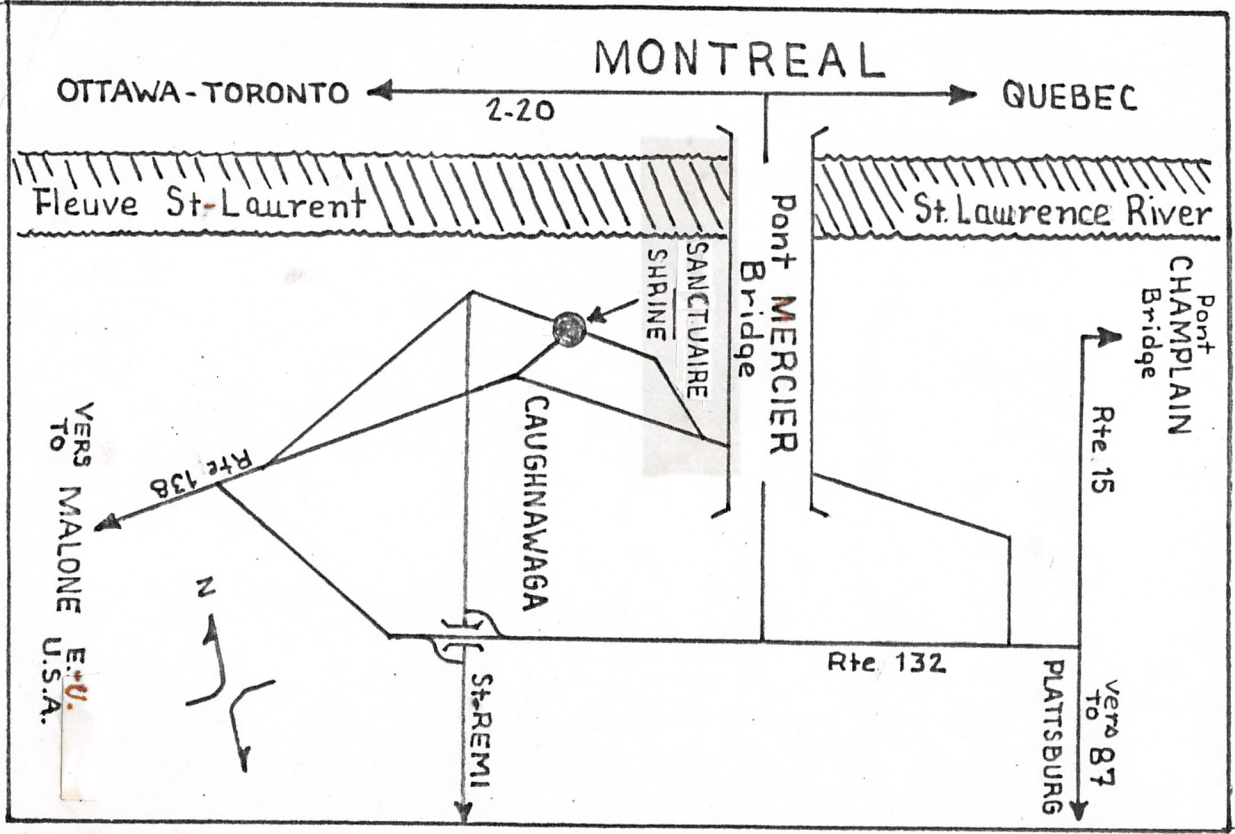
A promoter's work is on going, ^{then} ~~because~~ I was invited by Father Paiement of Maniwaki, Quebec to lead the congregational singing and to give some information on the life of Kateri by ^{means of} a short talk and ^a filmstrip during the scheduled 10:00 a.m. mass on Saturday, July 12.

Then the date on the calendar, ^{later Day,} ~~once~~ again brought us to the Mohawk Valley Region, the North American Martyrs' Shrine in Auriesville and ^{at} St. Peter's Chapel in Fonda, N.Y. for Kateri Weekend. At the request of Fr. Egan, our group of Singers and Dancers ^{at} sang the Saturday evening 7:30 Mass, ^{which was} followed by a program of our Iroquoian culture through song, dance and poetry interwoven with the ^{thought} ~~lifestyle~~ of our pride and joy, Kateri Tekakwitha.

The following day, Father Schultz of ^{the} Fonda Shrine celebrated liturgy in the quaint chapel filled with pilgrims, while our group sang hymns of praise and glory in the Mohawk language.

Finally, back at home on the last Sunday of September, ~~19th~~, we, parishioners of ^{the} St. Regis Mission, had a beautiful and meaningful Eucharistic Celebration with Bishop Eugene LaRocque of Alexandria-Cornwall officiating at the 11:00 a.m. ~~high~~ mass. ~~with our traditions~~ adding personal significance to our liturgy through our symbols, hymns, and prayers in Mohawk and our Iroquoian dances. At Kateri Hall followed a banquet, Indian ^A style, welcoming hundreds of guests and parishioners. After this delicious feast, entertainment of many styles and talents brought joy, ~~and~~ inspiration and many laughs to those present.

Despite celebrations, ~~singing~~ hymns, ~~giving~~ cultural performances with the song and dance group, people write ⁱⁿ ~~to me~~ asking me to share my insights and knowledge of Kateri by letter or talks so that they ~~can~~ ^{may} grow in their love for her. I honestly believe that Blessed Kateri Tekakwitha lives on in her people. ~~because~~ ^{she} ~~is~~ ^{is} certainly ^{at work} ~~is working~~ through many of ^{them} ~~her~~ ^{at any rate, she} ~~people~~. ~~She~~ is definitely keeping me busy "doing the things of Kateri" in an effort to make her better known to the people of God I have the privilege and opportunity to meet.



B.S.



Conférence des évêques catholiques du Canada
Canadian Conference of Catholic Bishops

Ottawa, le 23 juin 1981

Rév. Père Henri Béchard, s.j.
C.P. 70
Caughnawaga (Québec)
J0L 1B0

Cher Père Béchard,

J'ai pris connaissance de votre lettre du 12 juin 1981, dans laquelle vous demandez des renseignements supplémentaires concernant l'oraison de la messe de Kateri Tekakwitha.

Je transmets donc votre requête à M. Jean-Bernard Allard, p.s.s., directeur à l'Office de liturgie à Montréal, qui pourra sûrement vous donner les précisions nécessaires.

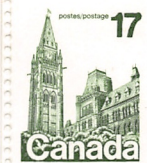
Je vous souhaite tout le succès désiré dans votre apostolat et je vous assure de mes prières.

Sincèrement dans le Christ,

André Vallée, p.m.é.
secrétaire général

AV/h1

c.c. M. Jean-Bernard Allard, p.s.s.



La Pointe-du-Seminaire
18 Dec. 81

Rer Père Henri Bechar, O.J.
Montréal

Mon très cher Père,
Je suis mieux et pas
mal mêlé - - - Je vous ai
envoyé un chèque au montant
de \$400⁰⁰; car j'étais sous l'im-
pression de vous en avoir envoyé
un autre de \$100⁰⁰ - - -

Si vous n'en n'avez pas reçu
un autre, il y a peu de temps;
daignez me le dire et j'ajouterai
ce cent dollars.

Que le Seigneur vous accorde
le plus beau des Noël.

P. Des, arlais père

Le Séminaire des T.R.

5 déc. 81

Rév. Père Henri Richard, s.j.
Caughnavaga

Mon très cher Père,

Je vous remercie gros,
gros, pour votre bonne lettre que
je garde à la pie. - -

Vous remarquerez que j'ai
emménagé au séminaire St
Joseph de T.R., près de mon doux
ami Emilien Tirard que vous
devez connaître.

En réponse à votre question
sur la sorte de bois employé pour
la sculpture de Kateri - - - C'est de
bois canadien ou de noyer

tendre. . . Les deux expressions
sont employées. - - -

Ne manquez pas de me
faire part de votre campagne
d'ave et de pater. . . . Si je le
puis, je vous aiderai à la
répandre dans le diocèse. - -

Quand il s'agit de la plus
grande gloire de Dieu et l'hon-
neur de Kateri, je vous y tra-
vailler de mon mieux. Les
deux m'ont donné un coup
de force du tonnerre!

Que le Seigneur vous garde,
et glorifie Kateri.

Albert Desjarlais, P.S.

Longueuil 20 décembre 1981

Au Père Henri Richard : —

Jacques Lefebvre O.F.M., fils de M. M^{me} Henri Lefebvre de Longueuil —
est né le 27 juillet 1944 - Fit ses études primaires à l'école St Jean Baptiste à
Longueuil et débuta son cours classique à l'Externat Classique de Longueuil, aujourd'hui
Cezep Edouard Montjelet et termina ce cours au Séminaire de St Jean.

Fit sa théologie à l'Université de Montréal - A été ordonné prêtre dans la
paroisse des Français à St Maxime de Souel par Mgr Albert Soucheagien
le 12 juin 1971. - Il faisait partie de l'équipe sacerdotale de cette paroisse de-
puis un an -

En mars 1972 il fut l'aumônier d'un groupe qui se rendait en Terre Sainte
pour la période de Pâques. - Ce groupe était dirigé par sa mère M^{me} Sébastien Lefebvre

En 1973, il partit comme missionnaire au Pérou où il occupa depuis
ce temps. Après huit années passées à Lima la capitale il fut nommé à
un poste nommé Tamshujacu dans la jungle de l'Amazonie. d'où il avait
une sous-station de petit village à visiter le long de l'Amazonie -

Un de ces villages nommé Apacapana n'avait pas de saint patron et les
résidents ont demandé à Padre Diego (c'est le nom que porte le P. Jacques
Lefebvre au Pérou) d'en choisir un -

Il a tout de suite suggéré Kateri Tekakwitha, petite indienne
comme eux qui a vécu au Canada et dans le diocèse où est né le Père
Jacques Lefebvre - Ce fut accepté avec enthousiasme -

Comme l'usage veut que dans leur église, comme ici, il y ait
soit un cadre ou mieux encore une statue du saint patron ou patronne,
il servit à ses parents leur demandant de leur trouver de la documentation,
images, poèmes, souvenirs de Kateri où - si c'était dans le domaine
du possible - une belle statue qu'il pourrait leur remettre lors de la cere-
monie de l'enthronisation. - Tout de suite je me mis à l'œuvre pour
répondre à ses diocésains - Mon mari et moi sommes allés à Caughmaswaga pour
rencontrer le Père Henri Richard à Montréal. -

Dieu permit que le même jour je fis la connaissance de M^{me} Margu-
rite Belland et sa sœur Hermance qui, ayant une grande confiance en Kateri
ont acceptées de faire faire une magnifique statue de 27 pouces de hau-
teur en fibre de verre, dans le but de leur envoyer au Pérou -

Tout ceci s'est déroulé en juin 1981

Père Richard -

Je vous envoie quelques notes
sur l'instituteur de faiblesse et son projet
veuillez prendre que ce qui fait votre
affaire dans tout cela et faire les
corrections à votre gré..

J'en ai quelques photos qui peut-être
sont vous intéressées - est-ce possible de les
retourner après usage ? - Merci -

Voici les noms de 2 nouvelles
abonnées pourraient-elles recevoir
le dernier numéro sorte. .

Merci - ..

Lilianne Lefebvre
1130 rue CHAPAI'S
Longueuil P. Q.
J4K 1E7

Carlton Cards



de bonheur et contentement.

Puisse ce Noël être rempli

Heure & bonne fête.

October 18, 1981

Dear Father,

Your presence at our Kateri Celebration in September was most appreciated.

It was so nice to see you again. You are always a sign of encouragement and support to us.

It is really wonderful to see how Kateri Tekakwitha has become better known and loved

by all people.

She's beginning to become a powerful person with many people here in St. Regis.

I am going to try to get an article ready for you concerning my "Kateri Activities."

Take care and God love you, and may Kateri smile upon you.

Sr. Kateri

IN THE
EVENING OF

Life



WE SHALL BE
EXAMINED IN

Love

saint john of the cross

Cet Enfant vient
de Vous
Vous l'avez Fait



Le sieur Jacques Lefebvre & sa mère
dans le local des baptêmes à
St Georges de Laqueune



Mme Marguerite Pelland & sa
sœur Helene Millot les
donatrices de la statue



HEAR
THE
WORD
OF
GOD