



JOANNES VIDO COUTURE  
DEI ET APOSTOLICAE SEDIS GRATIA  
EPISCOPUS CHICOUTIMIENSIS

OMNIBUS ET SINGULIS PRAESENTES LITTERAS INSPECTURIS  
FIDEM FACIMUS AC TESTAMUR NOS RECOGNOVISSE  
PARTEM INFERIOREM THORACIS (STERNI)

BEATAE KATERI (CATHARINAE) TEKAKWITHA,  
VIRGINIS INDIANAE,

AB AUTHENTICIS RELIQUIIS EXTRACTAM EAMQUE COLLOCASSE  
IN OSTENSORIO EX METALLO ARGENTATO, BENE CLAUSO, FU-  
NICULO SERICO COLORIS RUBRI INTERIUS COLLIGATO ET  
SIGILLO DIOECESIS CHICOUTIMIENSIS OBSIGNATO,

IN QUORUM FIDEM HAS LITTERAS TESTIMONIALES A NOBIS  
SUBSCRIPTAS SIGILLOQUE NOSTRO MUNITAS CONCEDIMUS,

DATUM CHICOUTIMI, DIE 22 M. JUNII A.D. 1982.

+ *Jan. Vido Couture*

EPISCOPUS CHICOUTIMIENSIS



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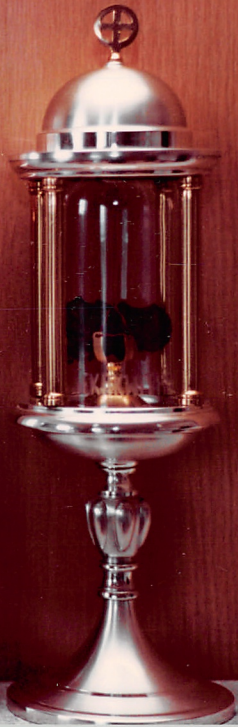
AB AUTHENTICIS RELIQUIIS EXTRACTAM SANGUE COLLOCASSE  
IN OSTENSORIO EX METALLO ARGENTATO, BENE CLAUSO, FU-  
NICULO SERICO COLORIS RUBRI INTERIUS COLLIGATO ET  
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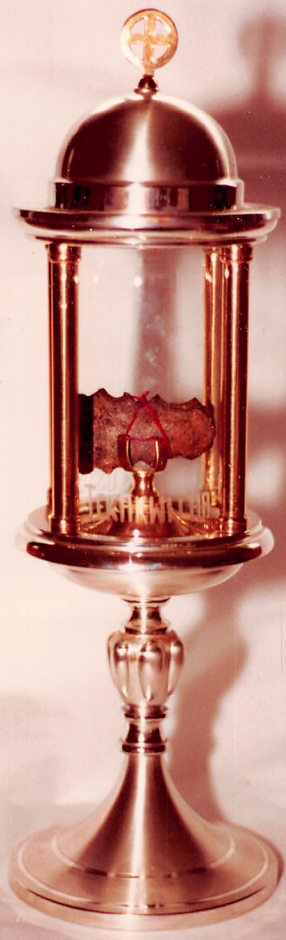
EPISCOPUS CHICOUTIMIENSIS



Chicautimé, 16 novembre 1982  
Relique spéciale de la Bienheureuse  
Kateri Tekakwitha conservée à l'é-  
vêché de Chicautimé.

- Diplôme d'authenticité (à gauche)  
signé par Mgr Jean-Henry Couture,  
évêque de Chicautimé, le 22  
juin 1982.

- Reliquaire en forme de monstrance  
(à droite) acheté à Rome, en mai 1982,  
par M. le Chanoine François  
Blouin, du diocèse de Chicautimé.



Au Père Henri Richard, S.J.

Relique spéciale de la Bien-  
heureuse Kateri Tekakewitha  
conservée à l'évêché de  
Chicoutimi.

Le reliquaire en forme  
de monstrance qui en-  
tient la précieuse relique  
a été acheté à Rome  
en mai 1982 par M. le  
Chanoine François Plourde,  
ci-devant procureur à  
l'évêché de Chicoutimi.

Jean-Philippe Blackburn,  
prêtre

16-XI-1982 archiviste  
4/1/2

11596



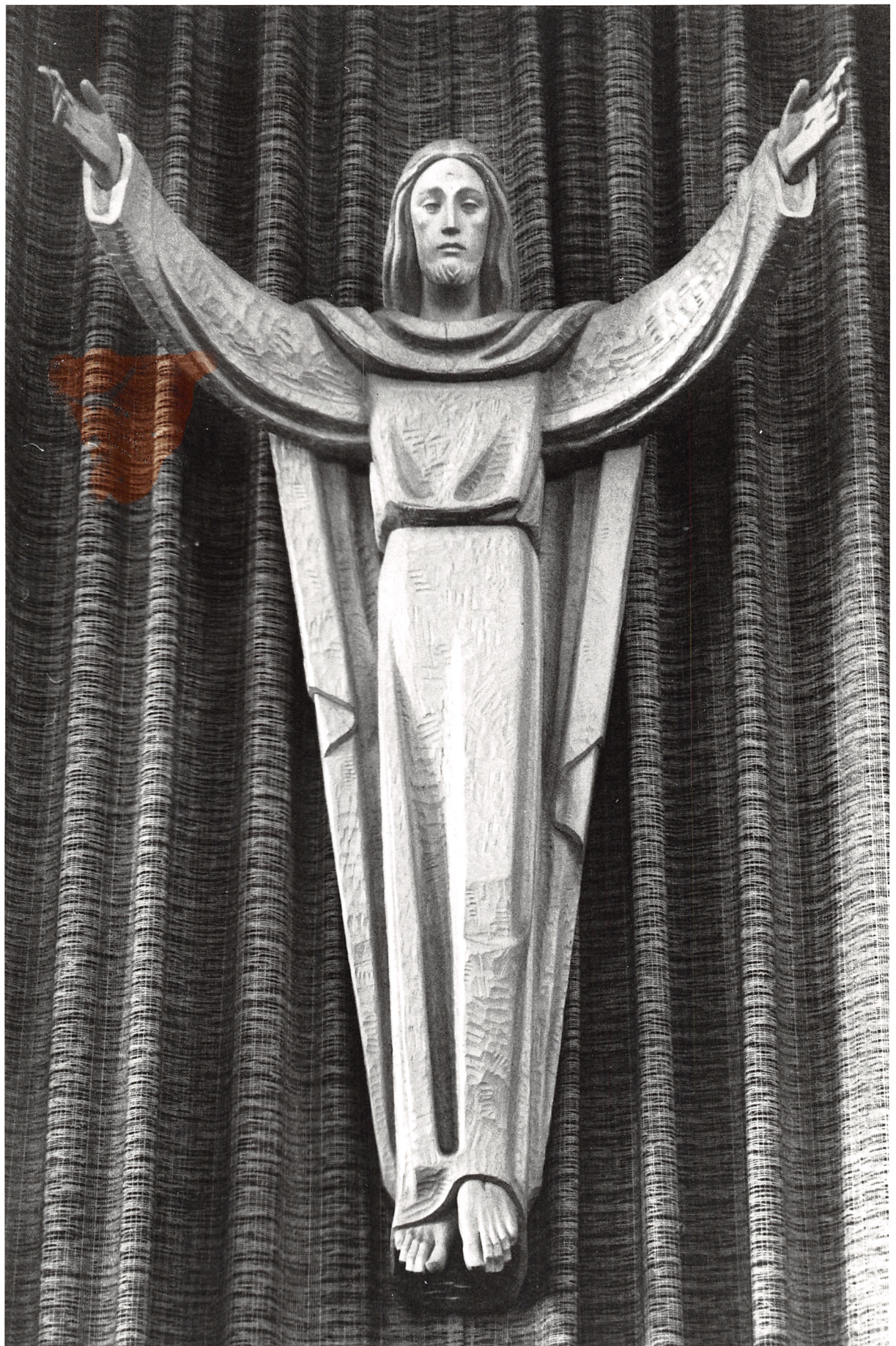
Sculptor

Gerald

Westgarden

KALAMAZOO,

MICHIGAN





dear Fr. Richard

We've moved to Hoilo for almost 3 months now and we're staying here for good. I felt sorry for not even bidding Bro. Trumbly good-bye when for me had a hard time contacting him through the phone.

I'm putting up my own kinder school and it shall be named Kateri's Learning Center. How do you like the idea. Please do pray for it's success. I've already talked about Kateri to many of my friends. Enclosed is the picture of my very own Kateri.

December, 1983

dear Fr. Richard,

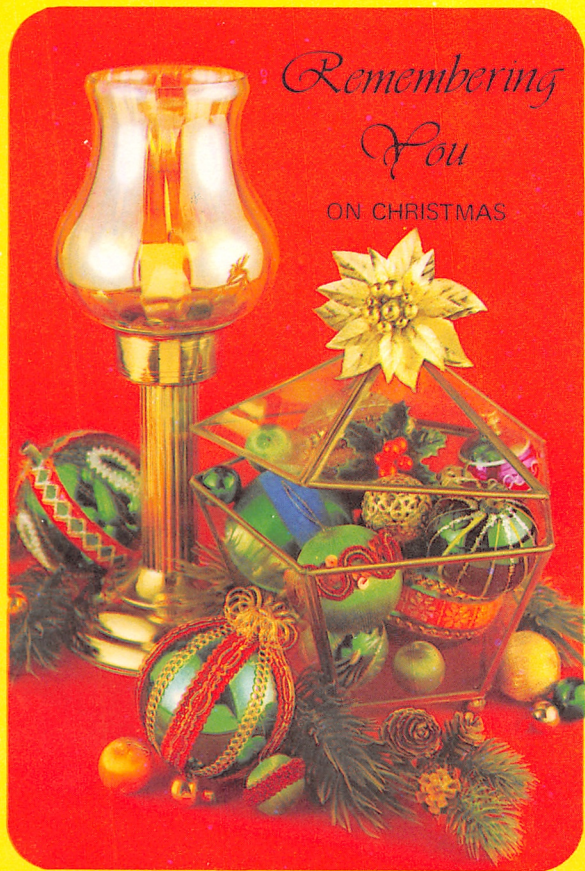
Remembering you with special thoughts at Christmas, and wishing you all the joys and blessings of this happy and holy season.

respectfully yours,  
Lito Nila +  
Kateri-Soy Alegre

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*Remembering*  
*You*  
ON CHRISTMAS

## Kateri Retreat on P.E.I.

The third Kateri Retreat, made available to the Micmac people of P.E.I., was held at St. Ann's Parish on the Micmac Indian Reserve on Lennox Island, November 25-27, 1983. Native people from Scotchfort Indian Reserve on P.E.I. and from Big Cove Indian Reserve in N.B. travelled here to participate in the weekend retreat.

The retreat was under the direction of Rev. Laurence Smith<sup>8</sup> of Maine and was ably assisted by Joseph Nicholas, also from Maine. We were most delighted to have Rev. Henri Bechard, the vice-postulator responsible for promoting the canonization of our Blessed Kateri, spend<sup>ed</sup> the weekend for us. His love for people and his devotion to Kateri's cause, was admired by many.

The theme of our retreat was Discovering Jesus as Indian Catholics Today. Talks and liturgical celebrations were held at the Church, while discussions, films presentations and a youth session <sup>was</sup> held in the school. Despite the gales, which battered our community, retreatants "blew to the

"Church" for each succeeding session.

The highlight of the weekend retreat was the beautiful closing Sunday liturgy celebrated by our own Bishop James MacDonald of Charlottetown. People from the Scotchport Reserve transported their beautiful Kateri statue for the celebration. Alan Francis from Lennox Island with his brother Brian Francis from Rocky Point Reserve provided guitar music for the Mass. Our own Sr. Cecilia Keizer led the singing of the hymns while 10-year old Andy Sark sang the Responsorial Psalm. Four young Micmac girls dressed in traditional dress costume <sup>were chosen</sup> to carry the gifts of offering. Following the liturgy, everyone joined in a reception and lunch at the school.

John Joe Sark, a native person living in Fort Augustus, P.E.I., was largely responsible for the planning and organization of the retreat and for finding accommodations for visiting retreatants. Thanks are due also to the Native Women's Group of Lennox Island for providing lunches; to all the people who

welcomed visitors into their homes;  
and to all persons who provided  
meals during the retreat.

Our prayer is that this retreat  
will bring many graces and  
blessings to native people here and  
elsewhere. May Kateri smile upon  
you all.

Jr. Gemma Dunn, S.S.M.

~~Sr. Gemma Dunn~~  
Lennox Island, P.E.I.

Jan/84.

SENHA AHONWAMENNIOSTPE

A LA PLUS GRANDE GLOIRE DE DIEU

JHC

Jubilee

Golden

FOR THE GREATER GLORY OF GOD

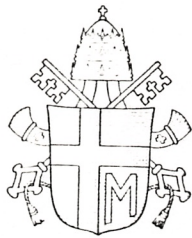
AD MAJOREM DEI GLORIAM

The Christian Community  
 Of St. Regis Church  
 cordially invites you to  
 a Celebration  
 in honor of  
 Father Gerard Lavigne, S.J.  
 on the occasion of his  
 Golden Jubilee as a Jesuit  
 Sunday, February 12, 1984  
 Liturgy at 11 a.m.  
 Dinner following at the  
 Kateri Hall

R.S.V.P

How are you weathering the winter?  
 All is going smoothly down here.  
 I hope you can be on hand for this  
 gala event, much like your big day  
 last winter. We plan to unveil Tom  
 Constantino's picture (Our Lady of Good Hope)  
 on this occasion and we are counting on  
 her coming with Rosal + Anthony  
 All the best  
 Tom SJ

over  
 her



# LITTERAE APOSTOLICAE

VENERABILIBUS DEI SERVIS  
IOSEPHO DE ANCHIETA  
PETRO A S. IOSEPHO BETANCUR  
MARIAE AB INCARNATIONE  
FRANCISCO DE MONTMORENCY-LAVAL  
CATHARINAE TEKAKWITHA  
BEATORUM HONORES DECERNUNTUR

## IOANNES PAULUS PP. II

### AD PERPETUAM REI MEMORIAM

ADORANDA CHRISTI verba: «Euntes in mundum universum, praedicate Evangelium omni creaturae» (*Marc.* 16, 15), id luculenter produnt praedicationem Evangelii non esse solum unum de muneribus Ecclesiae praecipuis, sed ad eius essentiam pertinere; ut ne concipi quidem possit Ecclesia, quae ab incepto propagandae religionis absteat. Nimirum illatum populis verbum Dei, primum eo tendit, ut fidem adstruat in pectoribus, excitatam alat ad salutem. Verbum illud tamen tam dives est donorum, ut semper terrestrem etiam hominis condicionem honestiorem faciat. Amplissima enim humanae dignitatis opinio, qua creditur homo Dei Filium hominumque omnium frater, et consecraria quae ex ea notione manant, ut est obsequium erga personam humanam, ius cuiusque ad libertatem, ad opus cotidianum, et similia, quae semper Ecclesia insaevit animis, praecepit, tuita est, ac quasi tributum insigne hominum Societati dono dedit, non possunt in bonum illorum non redundare. Ceterum vita, praedicatio, labores eorum quos Beatorum titulo hodie decoravimus, hoc omnino confirmant: Ecclesiam, cum hominem adit per praedicationem Evangelii, totum hominem afficere, cuius integram salutem operari, praesentis videlicet ac futurae vitae. Horum autem Venerabilium Dei Servorum persequi casus, etsi breviter, gaudium erit ac certa possessio. Nam non solum meditata illorum vita ad praestantiorem virtutem movebit, sed etiam tali hominum nos devinciet amore, ut facile eorum necessitates subeamus, scilicet Dei creaturarum, et fratrum in fide, et una nobiscum ad aeterna viatorum. Primus autem huius gloriosae cohortis athleta est Venerabilis Dei famulus Iosephus de Anchieta, die undevicesima mensis Martii, anno MDXXXIV natus in urbe S. Christophoro de Laguna, in Insulis Cana-



riis. Qui admodum iuvenis, virginitatem suam voto Deo dedicavit, atque totum se tradidit Virgini Mariae tenerrimo affectu, quam serius etiam Latine condito poemate celebravit. Anno vero MDLI Societatem Iesu ingressus est; atque duos post annos Brasiliam petiit sacris missionibus addictus. Ibi autem et sacerdotio initiatus est, anno MDLXVI, et nonnullas religiosas domus sancte rexit, donec Moderator Provincialis universae missionis Brasilianae suae Societatis factus est. Meritorum plenus diem supremum Reritibae obiit, in Brasilia, anno MDXCVII; quam urbem hodie in eius honorem «Anchieta» cognominant. Opus autem eius in universum considerantibus, manifesto patet illum summo studio Christum praedicasse tum vivo verbo, tum exemplo virtutis. Sane praeterquam quod de aeterna hominum salute, de humana Indigenarum dignitate provehenda maximam curam adhibuit, in quos potissimum operam contulisset. Horum vitae, linguae, institutorum studiosus acerrimus, id annisus est, ut Evangelium in indigetem oleastrum insereret. Grammaticam etiam illius linguae scripsit, item et catechismum in christianorum usum. Ceterum, tanta eius fama, ut «Apostolus Brasiliae» diceretur, eiusque memoria tot per saecula in benedictione fuerit. Secundus in hoc Venerabilium grege est Petrus a S. Iosepho Betaneur, qui est in has luminis oras exortus die primo et vicesimo mensis Martii, anno MDCCXXVI, in urbe Vilaflor de Tenerife, item in Insulis Canariis. Eum parentes, pastores quidem et agricultores, sed divites fidei, pie sancteque educarunt. Quo opulentus patrimonio, viginti tres annos natus, Guatimalam petiit Christum nuntiaturus: ubi et graviter aegrotavit, et quasi per prodigium convaluit. Interim autem miseriam pauperum penitus cognovit, eorumque conditioni mederi studuit. Divino vero motus instinctu, voluit paupertatem beati Francisci Asisinatis imitari, atque proximo servire. Idcirco Tertiarius (ut dicebant) Franciscalis factus est, coenobium S. Francisci ingressus, quod erat in Antiqua Guatimala situm; atque ibi quod optaverat expertus est vir ille beatus: nam et vixit rerum omnium egenus, et proximi necessitatibus omni ope consuluit: qui et collectos pueros docuit, et pauperes aegrotantesque invisit, et scholam, oratorium, valetudinarium struxit, et domicilium sacerdotibus peregrinis excipiendis, et hospitium invenibus adiuvandis qui Studiorum Universitatem frequentabant, aperuit. Hac in re eo processit, ut valetudinarium pro convalescentibus incoharet, rem, ut iis temporibus, omnino inauditam. Id autem summo pere curavit ut Christi doctrina animos imbueret, atque eo genere

atque ratione, quae vias nostras anteveniret. Condidit praeterea duas Sodalitates Religiosorum, virorum unam, alteram mulierum, quas Bethlehemitarum cognominant, sub protectione dulcissimi Pueri Iesu, eo nempe consilio, ut sua ipsius vestigia sequentes inceptum a se opus illi perpetuarent. Vita excessit annum unum et quadragesimum agens, die quinto et vicesimo mensis Aprilis, anno MDCLXVII; cui praeclarum cognomen inditum est: « Mater Guatimalae ». Tertia est nobis Venerabilis Dei famula Maria ab Incarnatione sermone commemoranda. Cuius sane prorsus singulare fuit, quod per omnem vitam contemplationem cum actione coniunxerit. Admirabilis haec mulier est in lucem suscepta Caesaroduni, in Gallia, die duo de tricesimo mensis Octobris, anno MDXCIX, a parentibus industriae deditis; atque ad Dei praecepta educata est. Iuxta morem, tam mature nupsit, ut duodevicesimum annum agens iam mater esset. Sed heu! vicesimo aetatis anno, est viri morte viduata. Atque ex eo id unum cordi habuit, ut domum bene regeret ac filiolum pie informaret. Sed urgebat Deus ancillam suam ut vitam religiosam caperet; qua re, filio, vix atque adolevit, amicis optimis tradito, ad Ursularum familiam Turonensem tamquam in portum se recepit, ut puella optaverat. Votis autem anno MDCXXXIII nuncupatis, anno MDCXXXIX Canadensem terram petiit, in mulieribus Gallis, quotquot ad evangelizandum patria cesserunt, omnium prima. In urbe vero Québec sede collocata, atque coenobio Ursularum condito, ibi fere semper degit. Singularis sane domus: in qua et orabat assidue, et meditabatur attente divinas veritates, et virtutes colebat more Sanctorum; in qua praeterea Missionarii consilia salutis, Indigenae doctrinam vitae, honestam disciplinam, atque interdum necessaria alimenta hauriebant! Ceterum, ut erat culta, tum lexica scripsit, tum catechismos linguis illorum populorum; atque SS. Trinitatis afflatu multa composuit, quorum haec sunt praecipua: *Epistulae*, *Relationes spiritales*, *Brevis expositio Cantici canticorum*, *Schola sancta*. Quorum scriptorum tanta est altitudo doctrinae et ardor pietatis, ut altera Teresia Abulensis habita sit. Tandem die tricesima mensis Aprilis, anno MDCLXXII, morte lumina clausit in Domino, cognomen adepta « Matris Canadensis Ecclesiae catholicae ». Est in hoc Beatorum agmine etiam Venerabilis Franciscus de Montmorency-Laval, natus in ea Galliae urbe, quam ibi loci cognominant Montigny-sur-Avre, die tricesimo mensis Aprilis, anno MDCXXIII. Res Graecas et Romanas apud Sodales Societatis Iesu didicit in urbe La Flèche, sacram vero Theologiam Lutetiae Parisiorum. Sacerdotio

auctus anno MDCXLVII, anno MDCLVIII creatus est primus Vicarius Apostolicus Canadensis, in eamque orbis plagam se contulit. Cum vero anno MDCLXXIV Sedes episcopalis Quebecensis condita esset, Franciscus factus est primus illius Episcopus, dioecesis nempe tunc temporis ad Sinum usque Mexicanum se protendentis. In eo autem munere seriem immensam laborum summa ille patientia ac tolerantia subiit fortiterque sustinuit. Providus futuri, Seminarium Quebecense condidit, quod nunc Studiorum Universitatem a Laval appellant: opus sane egregium atque omnium sacerdotum fere domicilium; ex quo non modo Missionarii scribebantur, quasi Christi milites, sed illuc, ut in communem domum, coibant quotquot pietatem, scientiam, virtutem sitiebant. Cor autem illius pulsans fuisse Franciscum docet historia. Ad quem quod attinet, tenendum ita eum de Christo praedicasse, ut Indigenarum vitam, cultum, instituta propria summopere tueretur, maxime ab Europaeorum insidiis. Fuit itaque ille in Canadia qui S. Augustinus fuerat in Britannia, S. Bonifatius in Germania, Cyrillus ac Methodius in populis Slavicis. Tandem abdicata dioecesi tardae aetatis annos in Seminario degit quod ipse condiderat, omnibus exemplo atque consilio perutilis. Ibi autem mortale suum curriculum confecit anno MDCCVIII, ut annis, sic etiam meritis dives. Superest una Catharina Tekakwitha iis annumeranda quos hodie beatos ediximus. Haec autem Indis orta parentibus, ethnico altero, altera catholica imbuta fide, hanc vitam ingressa est anno MDCLVI, in Statu, ut dicunt, Neo-Eboracensi, ad urbem Auriesville. Patreque matreque vero una cum eius fratre mature amissis, Catharina, et ipsa pustula deformata maligna, patris tecto accepta est, qui tribus, cui nomen Mohawks, princeps erat. Christiana ergo religione erudita, anno MDCLXXVI a Iacobo de Lamberville, Sodali Societatis Iesu, baptizata est, omniumque virtutum exemplar evasit, maxime castitatis. Sed ob hoc ipsum, quasi iniquum esset, in summum discrimen venit etiam a suis. Qua re, consilium Sodalium Societatis Iesu secuta, Indos petiit missionis a S. Francisco Xaverio, qui Pratum S. Magdalenae incolebant (hodie dicunt Montréal), ubi tranquille degit. Sed heu! brevi hinc ad sempiternam lucem excessit, die decimo septimo mensis Aprilis, anno MDCLXXX, viginti quattuor annos nata, primus Indorum flos; ab omnibusque est sancta vocata. Horum autem Dei Servorum fama, quae viventium late manaverat, mortuorum etiam perpetuo tenuit. Atque, tametsi serius, est publicum de illa iudicium Ecclesiae petatum. Qua re Processus ad uniuscuiusque illorum, diversis quidem temporibus

et locis, Beatificationem instituti sunt, atque felici exitu absoluti, sive ordinarii sive apostolici; post quos, virtutes eorum sunt sollemni iudicio probatae: Venerabilis Iosephi de Anchieta, anno MDCCXXXVI; Petri a S. Iosepho Betancur, anno MDCCCLXXI; Mariae ab Incarnatione, anno MDCCCXI; Catharinae Tekakwitha, anno MDCCCXLIII; Francisci de Montmorency-Laval, anno MDCCCCLX. ] Post haec actum de miraculis, quae Ius Canonicum (c. 2117) requirit ad Beatificationem. Cum autem ob temporum, locorum, personarum distantiam iam difficile esset proposita miracula ad medicae artis severitatem probare, ut sacri canones poscunt, et tamen illorum prodigiorum fama solida esset, sanctitas insignis, momentum pastorale magnum propter bona quae, si beati dicerentur, manare possent per nationes, in quibus Venerabiles illi aut nati, aut operati essent, maxime propinquate anno Sancto MDCCCCLXXV, subiit cogitatio an, singulari quidem via et ratione, miracula in causa supersederi possent. Huc autem spectabant supplices Litterae tum Conferentiae episcopalis Canadensis, ad Catharinam Tekakwitha quod attinet (a. MDCCCCLXXIII), tum Conferentiae episcopalis Brasilianae, Guatimalensis, Canadensis atque Civitatum Foederatarum Americae Septentrionalis, quod ad ceteros pertinet (a. MDCCCCLXXVII). Est autem hoc negotium a Paulo VI et Ioanne Paulo I, Decessoribus Nostris, quibus et Nos accessimus, Plenario Coetui Sacrae Congregationis pro Causis Sanctorum permissum; qui die vicesimo mensis Ianuarii, hoc anno, omnibus attente consideratis, in eam sententiam ivit, in quam petitores. Qua Nos nisi opinione, die decimo quinto Martii item hoc anno, concessimus ut, unice in populi christiani bonum, atque singulari prorsus ratione, lex miraculorum in casu intermitteretur. Ad sollemnem autem Beatificationem hanc diem statuimus, vicesimam secundam Iunii, anno MDCCCCLXXX. In qua sane, cum magna Patrum Cardinalium, Episcoporum, cleri atque populi multitudo, maxime ex iis nationibus, quas supra memoravimus, in templum S. Petri, Romae, convenisset, Nos inter Sacrum stata Beatificationis verba protulimus, quae sunt: « Nos, vota Fratrum Nostrorum Avelari Brandão Vilela, Archiepiscopi S. Salvatoris in Brasilia, Marii Casariego, Archiepiscopi Guatimalensis, Mauriti Roy, Archiepiscopi Quebecensis, Pauli Grégoire, Archiepiscopi Marianopolitani, Howard J. Hubbard, Episcopi Albanensis in America, nec non plurium aliorum Fratrum in Episcopatu multorumque christifidelium explentes, de Sacrae Congregationis pro Causis Sanctorum consulto, auctoritate Nostra Apostolica facultatem



# KATERI TEKAKWITHA

19 septembre 1983

Comment  
aider  
la  
cause ?

R.P. Fernando Martín, S.J.,  
Quito - Ecuador

Bien cher Père,

Dire  
un  
Pater  
chaque  
jour  
afin  
d'obtenir  
les miracles  
exigés  
pour  
la  
Canoni-  
sation  
de Kateri.

C'est avec beaucoup de satisfaction que j'ai reçu votre lettre du 25 mai dernier et votre article sur la bienheureuse Kateri Tekakwitha. De tout coeur, je vous remercie de faire connaître cette fleur indienne dans votre pays!

J'accepte volontiers votre offre de me faire parvenir des exemplaires de cet article. Pourriez-vous m'en faire parvenir 25?

Je l'ai traduit en français et je projette de le faire paraître dans le prochain numéro de Kateri. je vous en expédie une copie. Si j'ai mal traduit, auriez-vous la bonté de corriger mes erreurs? J'ai omis tout ce qu'il y avait de dépréciatif à l'égard des Indiens du XVIIe siècle, car leurs descendants n'aiment pas à en entendre parler!

Lire  
sa vie;  
en parler  
à vos  
amis.

Pourriez vous me faire parvenir une photo de vous? A côté de l'article j'aimerais en faire connaître l'auteur. Et puis-je vous demander de me l'adresser dès que vous le pourrez? D'avance je vous remercie.

J'ai devant moi votre lettre du 27 janvier 1982. Vous ai-je envoyé les timbres de Kateri que vous me demandiez alors? Il n'en a paru qu'une sorte.

Trouver  
un abon-  
nement de  
deux  
dollars  
à la  
revue  
"Kateri".

Bien fraternellement vôtre en Jésus et Marie,

"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. 1688 FUNDATA

Kahnawaké (Québec), Canada  
C.P. 70 — J0L 1B0

KATERI TEKAKWITHA

Fernando Martín, S.J.

Dans la tribu d'Indiens iroquois qui habitaient l'actuel Etat de New York, au sud du Canada, prit racine une merveilleuse fleur de bonté et de grâce, Catherine, ou Kateri en langue indienne, élevée à l'honneur des autels en juin 1980.

Elle naquit en 1656. Son père était un guerrier iroquois qui, dans une incursion chez les tribus voisines, avait fait son esclave d'une Algonquienne chrétienne avec qui il se maria dans la suite. De cette union naquit cette gracieuse fillette. Elle avait quatre ans quand une épidémie de petite vérole la laissa orpheline. De plus endura-t-elle l'infirmité qui lui laissa le visage grêlé. Confiée à une ancienne, elle grandit intelligente et aimable. Elle avait reçu une certaine instruction religieuse de sa mère. Ses occupations furent celles des femmes iroquoises: tisser, travailler les écorces des arbres, s'occuper des tâches de la cabane.

A cette époque, quelques missionnaires jésuites étaient venus chez les peuplades iroquoises pour essayer de les apaiser. Le premier qui vit cette jeune Indienne, pressentit tout de suite qu'il s'agissait d'une âme extraordinaire. Le jour de Pâques 1676, il la baptisa. Sa vie d'intense union à Dieu, de prière et de pénitence contrastait ouvertement avec les coutumes de sa tribu; néanmoins, cette jeune fille de 20 ans sut maintenir vivant son idéal de sainteté, comme une fleur au milieu des épines, ou mieux peut-être, comme un ange au milieu des bêtes féroces. Cette tribu n'était pas prête à recevoir le christianisme ni même à garder chez elle une jeune chrétienne décidée à vivre seulement pour le Seigneur. On la molestait continuellement on la ridiculisait de toutes les façons possibles et l'on arriva à l'accuser d'immoralité et de turpitude. Voilà pourquoi les missionnaires décidèrent qu'il fallait la conduire ailleurs. Non loin de Montréal, se trouvait une

mission florissante. Elle se prépara à fuir et en automne 1677, en voyageant en canot par les rivières et les lacs ou à pied à travers la forêt, elle parvint au Sault Saint-Louis. Elle y rencontra quelques femmes qui avaient connu sa mère et fut confiée aux soins d'une de ses parentes chrétiennes, qui parut très habile à l'éprouver d'une foule de manières. Toutefois, Kateri comprit ensuite qu'elle était parvenue à un milieu idéal pour sa vie de piété. Ceux qui la cherchaient la trouvaient soit au travail dans sa cabane, soit absorbée dans la prière à l'église de la Mission. Plusieurs missionnaires, prêtres jésuites, la guidaient dans sa vie spirituelle. Bien que l'existence de cette jeune fille s'écoulait dans la simplicité et le silence, sans aventures sensationnelles, Kateri fut pour eux un objet de souverain respect, d'admiration et d'émerveillement. Le jour de Noël de cette même année 1677, on lui permit de faire sa première communion.

Chaque hiver, elle devait, avec le reste des Indiens, aller dans les bois pendant le temps de la chasse. A cause de la vie plus large que parfois des Indigènes menaient, et par suite du danger pour sa vertu, Kateri n'éprouvait pas de goût pour la chasse. Elle levait sa tente à part, posait une croix rustique parmi les arbres et là, elle s'entretenait avec le Seigneur dans la prière et la méditation pendant que le travail la laissait libre. En rentrant au village, à la fin de la saison froide, elle se sentit heureuse de se retrouver avec les missionnaires, avec la petite église où elle faisait ses longues oraisons, avec les émouvantes cérémonies de la Semaine Sainte et de la Préparation à Pâques.

Aux propositions de mariage et aux pièges qu'on tendit à sa vertu, elle répondit par le vœu de perpétuelle virginité, avec l'approbation dûment obtenue de son Père spirituel. C'était une décision héroïque, mais en même temps absurde compte tenu de la mentalité très différente de son peuple. Maintenant elle appartiendra plus au ciel qu'à la terre. Affaiblie par ses

austérités et ses pénitences, elle remit son âme très pure au Créateur le 17 avril 1680, âgée de 24 ans.

Parmi ses compatriotes, qui ne connaissaient pas le secret de sa vie spirituelle et de sa sainteté, se répandit la nouvelle de sa mort en ces termes: "La sainte est morte".

Sa tombe à Kahnawaké, près de Québec, au Canada, est visitée continuellement par les descendants des Hurons et des Iroquois comme des Blancs, qui recourent à son intercession pour demander des faveurs dans leurs besoins et pour déposer des fleurs sur sa tombe. Sa fête se célèbre le 17 avril.

Quito (Equateur)

*de l'...*



COLEGIO SAN GABRIEL

APARTADO 266 - TELEFONO 453-050

QUITO - ECUADOR

17 octubre 1983

R.P. Henri Bechard, S.J.  
Kahanwaké ( Québec )  
C A N A D A

Querido Padre:

Muchas gracias por su amable carta del 19 del mes pasado.

De acuerdo a su pedido, le envío con el mayor gusto un sobre por correo aéreo con ejemplares de la hoja que aquí hemos editado sobre Kateri.

Y ahora le devuelvo la traducción de dicho artículo al francés ; está muy bien y no hay que hacer ninguna corrección.

Le adjunto una foto pequeña, según su deseo; no estoy en ella con cuello clerical, por fue tomada en la costa, en región tropical, donde usamos como distintivo sacerdotal únicamente una cruz pequeña en la camisa blanca.

Le agradezco muchísimo su recuerdo sobre los sellos de Kateri, pero no se preocupe de ello, pues ya me los envió en marzo de 1982, habiéndole yo acusado recibo y agradecido en carta del 2 mayo 82.

En el último número de Acta Romana S.J. he visto que está ya en estudio en Roma el milagro atribuido a Kateri recientemente; ojalá esto acelere su canonización.

Agradeciéndole todas sus atenciones , quedo  
affmo. en Jesús y María

  
Fernando Martín, S.J.



Diocèse de Chicoutimi

Le 17 novembre 1982

Père Henri Bechard, s.j.  
Vice - postulateur  
Centre Kateri  
Kahnawake (Québec)

Cher Père Bechard,

Il me tarde de vous communiquer  
une copie du diplôme d'authenticité de notre  
reliquie spéciale de la Bienheureuse Kateri  
Tekakwitha qui a signé Mgr Jean-Huy  
Couture, évêque de Chicoutimi, le  
22 juin dernier. Du haut du ciel son  
prédécesseur et premier évêque du diocèse  
de Chicoutimi, <sup>Monsieur l'évêque Dermotique Racine?</sup> a dû se réjouir parti-  
culièrement de cet acte qui est le  
fruit <sup>éloigné</sup> de son intervention de 1882 en  
faveur de la cause de Kateri.

Vous aussi, Père Richard avez  
droit à goûter un bonheur particulier  
et à le mériter d'une gratitude spéciale  
à l'occasion de la publication de cet "acte".  
C'est grâce à votre compétente collaboration et à  
votre bienveillant encouragement qui a pu être  
constitué le dossier qui pouvait et devait ser-  
vir de nihil obstat à la signature de cet  
lettre d'authenticité.

Je joins deux photos du reliquaire  
en forme de monstrance dans lequel logera  
désormais cette précieuse relique. Il fallait  
bien que le contenant fait le plus et le  
mieux possible au niveau du contenu...

Au'à leur manière et avec  
l'aide du Seigneur ces manifestations d'ad-  
miration et de dévotion pour le Lys des  
Agriens s'ajoutent à toutes celles qui  
ont leur source dans votre nomination  
de 1949 et qui elles hâtent la canonisa-  
tion de notre Bienheureuse -

Avec l'assurance réitérée  
de mon estime et de mon dévouement en M. S.,  
Jean-Philippe Blackburn, prêtre

## Scenes from the life of Kateri

### Scene one

The death of Kateri's parents

Kateri was born of an Iroquois chief and an Algonquin mother, a native of Three Rivers. During an epidemic of smallpox her father, her mother and her baby brother died. She lived. But, the marks of smallpox remained on her face.

Though only four years of age, she always remembered the teachings of her mother on God, Jesus, and the missionaries. For a few years, she continued listening to her mother's friend, Anastasia, who was a Christian.

### Scene two

Kateri is taken over by her uncle the new Chief

After Kateri's parents' death, the little girl had to be adopted by her uncle, the new Chief. She was looked upon by him with great hopes. He had no children of his own. He would marry her to a young brave.

Then food and fur would come into the family and prosperity would last till his old age. He had a great dream for her in the Iroquois society, even if she had been disfigured by the smallpox and was somewhat blind.

### Scene three

Kateri does not accept to be married

When she was 13 years old, Kateri's aunts gave a feast with a very special intention. They wanted to trick Kateri in becoming engaged to a young brave. They adorned her with her best and prepared a festive meal. It was arranged that during the meal a young man would come and present her with a dish meaning engagement. When she realized the trick played on her, Kateri ran away into the bush and prayed to the great Spirit.

### Scene four

Kateri is threatened for her refusal to marry

One day a young man who desired to marry Kateri, came into her cabin. He tried to urge her into marrying him. As she staunchly resisted, he raised his tomahawk intending to overcome her by fear. But, Kateri did not budge; she boldly looked at him with an attitude of resignation to such a fate. Indeed, she preferred to die for Jesus whom she loved more than all men.

The young man dropped his weapon and ran away.

### Scene five

Kateri prays to God in the forest

Whenever it was possible, Kateri would quietly slip into the forest after her work was done. She would make a cross with twigs, and kneel to worship God and her Savior Jesus Christ. She could spend long hours with the Lord in the silence of the woods where she felt in the presence of God.

Scene six  
Kateri's persecution after baptism

One day ~~she~~ Kateri saw the black robe missionary in the camp. A treaty of peace had been signed with the French and the Algonquins. She made her mind to ask for baptism and join the little community of Christians in her village. After a few lessons the priest realized her piety and her understanding of christianity. He admitted her to baptism. Kateri was so happy to go to church, to listen to the Word of God and to assist at Mass! But, the pagan young people mocked her and called her names on her way to church and threw things at her.

Scene seven  
Kateri escapes to Canawaghe

Christian braves from Montreal had come to the village. As Kateri was so badly treated the priest thought she'd better go to the Christian village of Canawaghe near Montreal. So he arranged with the visitors to take her back with them.

The uncle pursued them but they escaped.

After a safe journey, they landed at the mission, near Montreal. She gave a letter from her missionary to the local priest. It read: "You will soon know what a treasure we have sent you", talking about Kateri herself.

Scene eight  
Kateri's first communion at Christmas

At Canawaghe, the faithful prayed the Mass in the mornings, and in the evenings the Rosary and other devotions at church.

Kateri was admitted to communion on Christmas of the year 1678, at the age of 22. From then on, she progressed very fast in heroic holiness. She prayed and did penance for herself and her people. Her heart was full of love and zeal for Jesus. She spent long hours before Jesus in the Blessed Sacrament. But she never neglected her daily chores on account of her prayers.

Scene nine  
Kateri wants to start a religious order for Indian girls

Kateri and some friends visited the nuns in Montreal. They saw their good works. Kateri was much impressed. She thought that it was what she wanted for her people and to serve Jesus. So, she asked the advice of the priest on retiring to an island near Canawaghe where she would start a religious community. But, the priest discouraged Kateri and her companions. They really did not know what is religious life. Nevertheless, the priest thought within himself: How much God must love our little Kateri to inspire such a grace!

Scene ten  
Kateri prays and does penance in a heroic way

Even if he refused Kateri the permission to begin a religious community, the priest allowed her to take a private vow of virginity similar to the one of the religious nuns.

As she was prompted by her love for Jesus, Kateri followed his path of self denial and penance. She began to chastise her body by putting some thorns in her bed at night. When the priest heard that, he somewhat scolded her for this exaggeration.

With her fasting, Kateri was literally kidding herself. So, as admonished by the priest she put an end to this practice. But, it was too late and she got dangerously ill.

Scene eleven  
Kateri's death

From her sick bed, Kateri continued teaching the children about Jesus. She'd talk so nicely to all who'd come to visit her. She never complained, but remained calm and happy.

On April 17, the Wednesday of Holy Week 1680, a sorrowing little group gathered in Kateri's cabin. It was three o'clock in the afternoon, and the end had just come. But, as Marie Therese her close friend, knelt weeping beside her body, her heartbeats quickened. Suddenly the ugly pock marks had vanished from Kateri's face, and she was incredibly radiant and lovely."

The priest said: "I'm sure that Kateri is now a saint in heaven".

Scene twelve  
Kateri is declared a blessed in heaven

Soon countless others were of like mind as the priest. What favors "the Lily of the Mohawks" was showering on those who asked her help! What miracles of healing! Through the centuries the favors continued, and then, on June 12, 1942, the voice of Pope Pius XII joined the chorus of praise. Yes, Kateri Tekakwitha had lived and died in the practice of heroic virtues. She was truly a Venerable Servant of God."

Then on June 2nd, 1980 Pope John Paul II declared solemnly that Kateri Tekakwitha is blessed with the heavenly life and may be honored as an example of holiness in the Church.

So, we now honor Kateri Tekakwitha in our churches and in our homes. We also try to follow her example of purity and love for Jesus.

\*\*\*\*\*



Sculptor

Gerald WESTGERDES

Kalamazoo, Michigan

P. 14

1 1/4"

1"

3 3/10









Vice Kateru in Tokanga

Maniwa 5-7 Oct 1993

(6)

86<sup>a</sup><sub>b</sub>

P. Payment



Vie de Kateri ~~de Kateri~~

Hawirakhi, 5-2 ~~oct~~ 1993

(4)

869

P. Piement



Vie de Katherine Fortin

Maniwoto 5-7 Aug 1993

③

8690

P. Poirement





Vie de Katin en Colca  
Mammals 5-7 1993

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26<sup>3</sup>  
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P. Perment



Vie de Kari en taktar

Manuski 5-7 août 1983

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86%

P. Pelement



Vincent Kattai en J. Kattai

Hainan 5-7 aout 1983

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P. P. P. P. P.



Les figurants  
dans la Vie de Katerine tokéas  
3-7 0 ans 1983  
Mauiwahi





Vie de Kater au froleau

Manicouli 5-7 ans 1983

P. Delermant



Vie de Katin en Tokay  
deauwoki 5-7 aout 1983

P. P. Clement



Vie de Kateri Tekohi within the history  
Mawmohi 5-7 June 1993







Vice Kateru in Tokanga

Maniwote 5-7 Oct 1993

(6)

86<sup>a</sup><sub>b</sub>

P. Payment

Vie de Kateri ~~de Kateri~~

Hawiraki, 5-2 ~~oct~~ 1993

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P. Piement

Vie de Katherine Fortin

Maniwoto 5-7 Aug 1993

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Vie de Katin en Colca  
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Vie de Kaituma en tamarin

Manuscript 5-7 août 1983

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Vincent Kattai in Malay

Hawinotti 5-7 April 1983

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P. P. Clements

Les figurants  
dans la Vie de Katerine tokéas  
3-7 0 ans 1983  
Mauiwahi

Vie de Kater au felleau

Manicouli 5-7 ans 1983

P. Delermont



Vie de Kati en France

Kauaiuki 5.7 août 1903

Vie ce Kato: Tuhohi iha e hōhō  
Kau'uohi 5-7 o oia 1923

P. P. P. P. P.





Vi de Kati ei haka

Honolulu 5-7 1983

P. Paiment



Vie de Kabbé en France

Kaymakis 5. 7 Mars 1923

P. P. P. P. P.





Dear Fr. Bechard,

I especially bought  
this indian suit for  
Kateri-Joy on her 2nd  
Birthday to make her  
look like Blessed

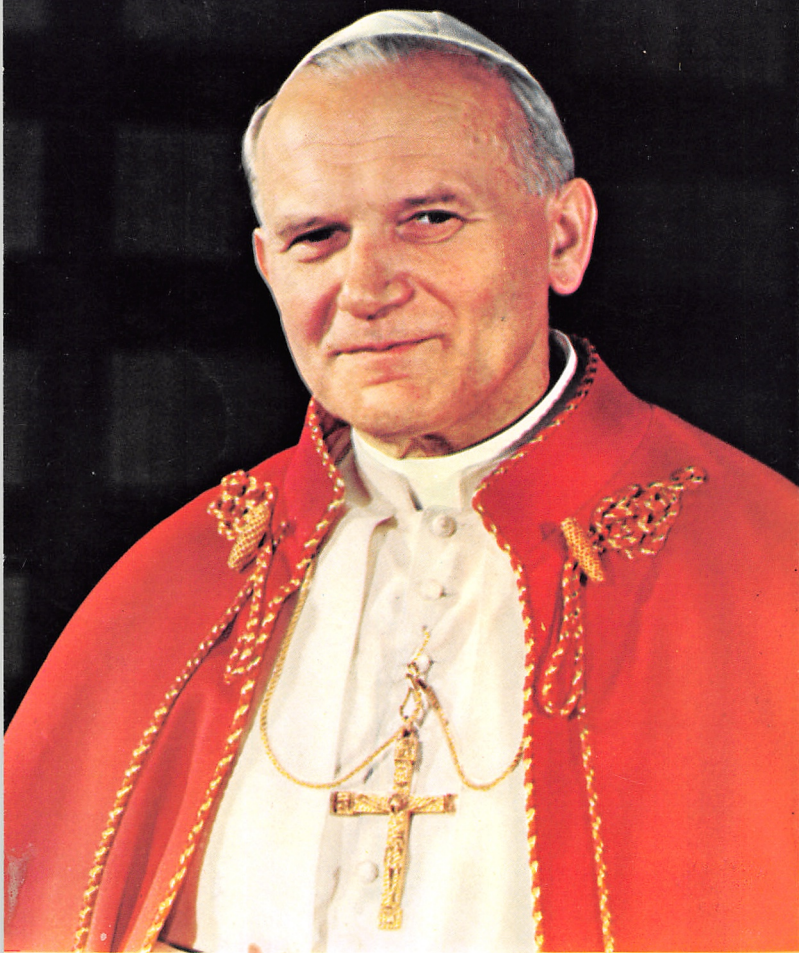
Kateri. Is there any  
resemblance? I hope  
she'll grow up to be  
like Blessed Kateri.

5/21

1"

33%





Joannes Paulus P.P. II