

NEWS LETTER - No. 5

"CHEERS FOR THE HANDICAPPED" -

by ONE OF THEM!

Before 20,000 demonstrators at a big anti-abortion rally in London, June 25, 1983 Miss Alison Davis, a 28-year-old handicapped British girl whose warm and charming personality immediately captivated the hearts of the crowd said of herself:

"I have lived a happy life .... and I like to tell doctors so, too.

"Doctors try to defend what they are doing by saying it prevents the misery of living with handicaps....If they had their way people who like me are happy would not get the chance to live at all.

"Handicapped people are unique beings, just like everybody else and deserve to be treated as such. No one is perfect after all, and even though our limitations may be more physically or mentally obvious than most, we still have the same capacity for happiness as those who are able-bodied, if only we are allowed to live long enough to prove it."

MOTHER TERESA SAYS IT AGAIN!

In her taped message to this same London rally from her hospital bed in Rome, she said:

"THE HEART OF MY FAITH IS THAT GOD HIMSELF HAS BECOME AN UNBORN CHILD IN THE WOMB... TO WHOM MARY HAS SAID 'Y-E-S!'"

((( With such rich thoughts from Teresa and Alison  
we beg the INFANT JESUS  
BORN ANEW THIS CHRISTMAS  
Through His Virgin Mother  
and Foster-Father Joseph  
to bless every couple in the world with  
unbounded love for each child even though  
not planned. ))))

98.5 o/o EFFECTIVE !

**India — 1982** A statistical study of 25,098 couples who have been practicing the ovulation method for the avoidance of pregnancy for the past three and a half years just reported a *method effectiveness rate of 99.4%*.

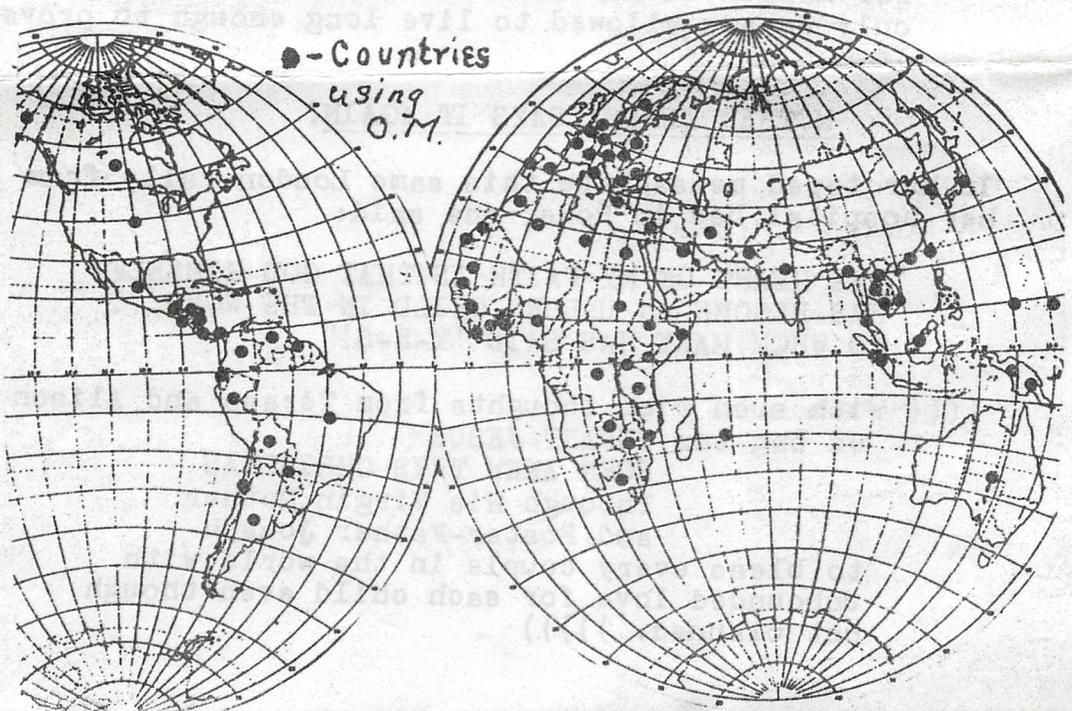
**Korea — 1978** A statistical study of 3,806 couples in the Kyu San Cho area who used the method for the avoidance of pregnancy reported a *method effectiveness rate of 98.8%*.

**Nigeria — 1979** A study of 5,059 couples from 34 centers around the country reported a *method effectiveness rate of more than 99%*. All the centers stated that illiterate couples could chart successfully.

**United States — 1979** A six-center study of 1,071 couples in six states of the United States reported a *method effectiveness rate of 98.8%*.

**Ireland, New Zealand, India, the Philippines and El Salvador — 1981** A five-country study of 725 couples, conducted over a period of three years and undertaken to determine the effectiveness of the ovulation method by the World Health Organization, concluded that the ovulation *method effectiveness rate was 97.2%*. It further reported that almost all the women in the study were able to identify their fertile phase.

**Dominican Republic — 1981** Their latest report revealed that the Billings Ovulation Method is being taught in the 18 dioceses of the island. They conducted 267 *teacher training courses* in 1981 and their teachers have taught the method to 61,558 couples.





SHARING PERSONHOOD

One of life's difficulties - even after we are married - is our tendency to go on just "doing our thing," segregating the many aspects of our life, - the material, financial, social, spiritual - each one by one and not as parts of a whole.

Once we enter the marriage covenant all that should change. The many aspects of life are to be regarded as parts of a whole: ONE LIFE of two persons constantly expressing our relationship to each other and our mutual relationship to others - to OUR parents, OUR children, OUR neighbors, OUR housework.

Even in sexual relationship we are no longer just "doing together something that's pleasurable" - we are SHARING PERSONHOOD by total gift of self, body AND soul, soul AND body.

Hence non-verbal communication becomes something very important. If we can be fully present to each other through varieties of touching all day long we will arrive at real communication, of listening to each other which is the greatest way of all to be open to each other in big things and little.

))) WITH MY BODY I THEE WORSHIP (((

*Dear Henri -  
May the Christ Child  
Bless you*



*Best of  
Greetings!  
Keep me & B  
in prayers to  
Henri.  
She's our  
secondary  
Patron.  
Hol Family  
First 5  
die.*  
on his  
the New Year  
Feast  
through

COMMITTEE OF BILLINGS NATURAL FAMILY PLANNING

NEWS LETTER - No. 9

"ADOLESCENTS: APPLAUDED - CONGRATULATED"

Charles W. Norris, M.D.

[ "At least 50 o/o of adolescents have already ]  
[ chosen to be responsible and have chosen ]  
[ abstinence as appropriate for them." ]

Surely one of the most generous compliments to our youngsters and from one who should speak with authority from his long years of study and acquaintance.

After an exhaustive list of Christian values in the make-up of truly Christian sexuality he sums it up in one profoundly inclusive concept.

First the list:(of human-Christian values)

Respect for self and others  
Conduct consistent with who we are  
Self-knowledge  
Self-assurance  
Self-understanding and enlightenment  
Respect for true reproductive health  
Respect for nature and natural biologics  
Respect for one's own reproductive ability  
Chastity  
Self-control  
Self-dignity  
Self-worth  
Sense of responsibility  
Freedom to be your own person  
Integrity in interpersonal relationships  
Knowledge of not being used or abused  
Avoidance of pregnancy and abortion  
by social pressure  
Freedom from venereal disease  
Freedom from contraceptive complications  
Saving yourself for your spouse  
in a life-time commitment

His summary concept: "So profound is the concept of human fertility - its beauty, Power, and its responsible acceptance - that the FUTURE OF THE FAMILY AND THE WHOLE OF THE HUMAN RACE might well depend upon its understanding and its acceptance."

## THE MYSTERY OF A WOMAN'S FERTILITY

For every girl aged 14 or 15 her BLOSSOM TIME!  
- HER OVULATION -  
i.e. time of POSSIBLE CONCEPTION!

11-year-old girl says to her mother:  
"I can't wait to have my first OVULATION!"  
-(Not "menstruation")  
She can now accept herself as a woman!

PART I: Signal for beginning of blossoming

- given by gland (beneath brain  
(behind eyes)
- to ovary (on alternate side, left OR right)
- from ovary to: breasts  
hips  
pubic hair

PART II: ONE OVUM - ripens and leaves ovary  
- (N.B. 1 out of 100,000!)

- (If she is not married)  
Ovum is picked up by FINGERS OF TUBE
- Dies within 24 hours

- IS ABSORBED in tube by special cells

- After 2 weeks, LINING FALLS FROM WOMB  
with bleeding (Menstruation)

/// END OF CYCLE ///

PART III: (If married,)

- before 24 hours are finished - in the tube  
OVUM MEETS SPERM (1 out of 80 million sperm!)
- Resulting in CONCEPTION
- after 5, 6, or 7 days,  
the FERTILIZED OVUM, i.e. Embryo  
NESTS (is implanted)  
IN THE LINING OF THE WOMB
- (No menstruation - until 2 or more months  
after birth)

P.S. -

For these "revelations" and those on the  
next page it is highly recommended to read:  
"THE JOY OF BEING A WOMAN" by Ingrid Trobisch  
(Harper and Row)

((Our address: NFPB/Egypt, Box 73 Faggalah, Cairo, Egypt))





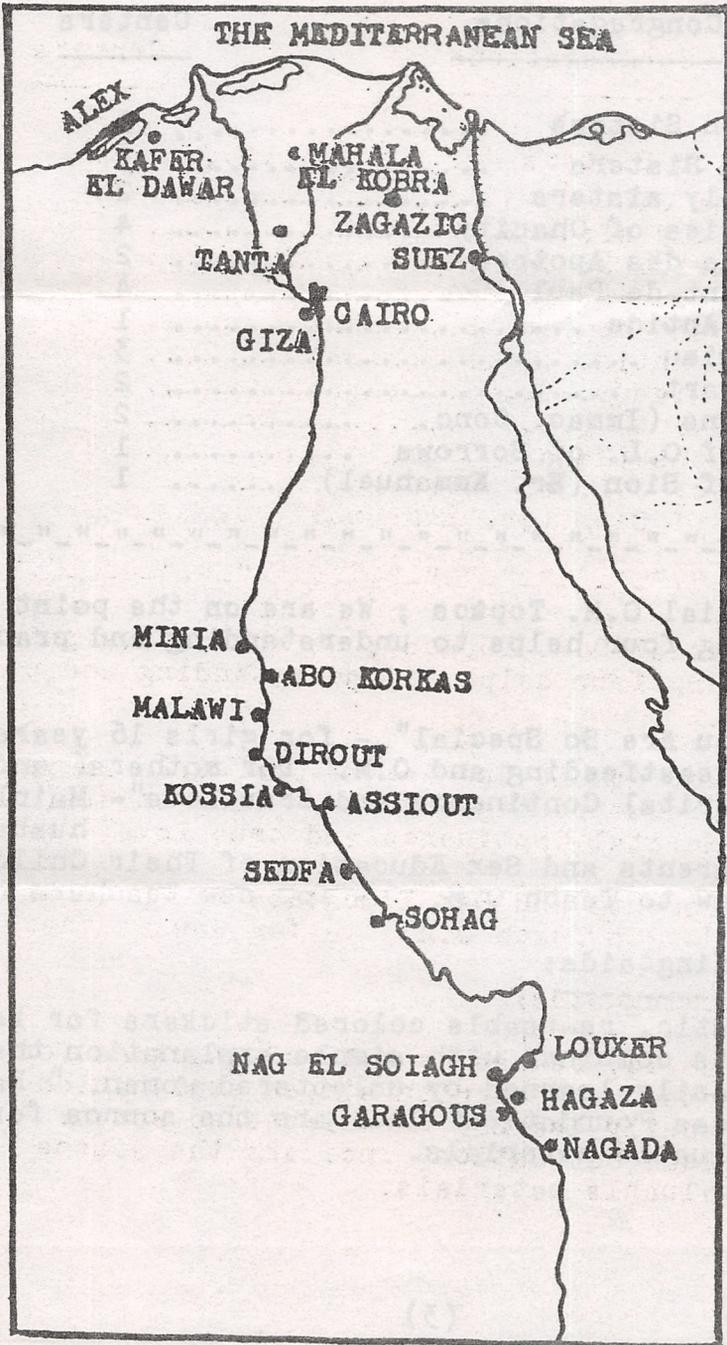








THE CENTERS OF OVULATION METHOD IN EGYPT



De 12 ans à son départ.

1. Conditions de la pairy - Roles-moines ✓

2. Déplacement à Fouda: nouveau village. ✓

3. Sa vie quotidienne.

4. Le culte des sorces, chez les siens. ✓

5. L'alcool - à Trouant-pren ✓

6. L'arrivée des PP. Brezys, Cholera ✓  
et Pierron. - L'impression qu'ils  
font: Kateri. ✓

7. Le P. Brijeu -

8. L'atopie des Indiens du Manclucelle. ✓

9. Le P. de Lantemille: comment il  
rencontre Kateri.

10. Son baptême. Réponse au P. Saville. ✓

11. Des Agniers s'en vont à Kalmanohi.

12. La persécution.

13. Son départ.

1. Conditions de la Paix

Maré de l'Incarnation, lettre CCXXX

Des Dieux, à son Filz, 18 octobre 1667. p. 78L

Droguois sont venus à Dieux demander le paiz

On a accépté à toutes les conditions

qui leur ont été proposées :

i.e. 1. Ramener tous nos captifs de l'un et de l'autre sexe

2. d'amenager de leurs familles par l'interposon des Pères et des Français qui sont envoyés de leur pays.

Et s'est fait de point en point.

"Les Pères sont parties avec quelques Français et quelques Droguois, qui devant leur captivité s'estoient fait protestans,

et qui sont à présent tous Chrétiens.

I'en instruit ses leurs familles si certaines et d'hôtege,

dont plusieurs doivent être baptisés,

jour de la Conception de la sainte Vierge.

(Note 2) N.B. Les Ojiveris et les Onneis arrivent à Dieux le 5 juillet 1667; ils avoient long temps hésité à se rendre; le paiz fut conclud le 10 juillet; elle devoit donner dix-huit années de paiz à la colonie; les Droguois demandèrent des notes réelles et laisèrent des étapes; le 14 juillet, les P.P. Frémin, Perrin et Bruyot partaient pour Ojiveris.

g. Journal des jésuites p. 385

"Le 5 juillet, les Anniévi avec le Onneis et arrivent. Le P. Frémin est descendu en leur compagnie.

Verden de l'Incarnation...

Tchab. :

Doc. VIII p. 46.

Seo parents veulent l'Étaker  
par s'en défaire à cause qu'en la regardant  
comme un esclave mal fait  
et qu'en la surveillant de cause en cause.

Commentaire après sa mort. —

Pourtant, par son adresse au travail  
elle se fait accepter chez elle —

G. p. 46 + 47. Pri 72.

Jets pour un

Martin 28 Après  
1670

Marie Trésaintes serrait de catéchiste à Gandouqui  
en l'absence du missionnaire.

Convoquant les néophytes  
faisant les prières  
expliquait les tableaux des missionnaires  
matrônait de m. un prisonnier qui allait être  
brûlé  
et les confère à Colatins.

p. 26. On l'a vu dans la colonie hollandaise  
tenir tête hardiment aux barotipou  
par son air soigné et soigné.

p. 27. Le P. Perron ne peut que préparer l'œuvre.  
En 1670, il fut remplacé à Gandouqui  
par le P. Brucy, arrivé de France

R. BOWLEACE

l'année précédente. Remplace Perron à  
Gandouqui.  
Nécessité de lui faire un guide à la langue  
il établit les exercices réguliers de la religion.  
Les uns c. la messe = propres aux néophytes;  
les autres, c. les catéchismes,  
le chant des cantiques  
l'explication des tableaux  
attachaient tous un certain  
nombre de prières.

Chaque soir il présidait à la prière  
qui se faisait en commun dans la chapelle  
et que terminait le chant des cantiques  
suivis de prières aux Amérindiens.

Il arriva formé de petits enfants de Tâpou  
à célébrer les louanges de D. par leurs prières  
occultes.

Ses industries à l'approche de Noël: Crade  
Jesu, Marie, Joseph, berges, d'agneau, saules

Le 8. les Amérindiens & les Omucist font leurs  
prières, entre autres les prières demandent  
deux roles dans le Omucist vno.

Le 10. on leur fait réponse. On leur occide ce  
qu'ils demandent; ils laissent de famille  
en état.

Le 14. le P. Fremier, Perron & Brucy avec  
Charles Boquet & Fr. Poisson partent  
avec le François pour venir à Omucist.

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NB: 3 Onze François d'Aguié et d'Omucist  
furent baptisés le 3 décembre. cf Journal des Jésuites.

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cf. J.-P. Perronier, Les pairs de 1667, Les Colons  
des Dix, 29, 1964 25-45.

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Haute de l'Incarnation. Pierre Lettine, p. 782

"Une femme Hingouise nous a donné sa fille, à condition  
qu'elle serait Française comme nous. C'est un enfant  
qui a beaucoup d'esprit, a tellement plus goût aux mystères  
de la Foi et de l'honneur Français, qu'elle ne veut  
plus retourner chez ses parents. Elle tient de l'honneur  
des femmes de sa nation, qui sont les créatures des  
marchés les plus douces et les plus dévies."

## 2. Déménagement & Funer

N.B.

Fr. Frémont's labor begins at Tiamoutouwe.

Left alone for nearly a year at the Mission of  
St. Mary, as it was called.  
of Grassman.

Young warriors torturing Ottawa captives.

Fr. Frémont saves him.

Dies but baptized by Fr. Frémont.

N.B. arrives at Tiamoutouwe

On Oct. 7, 1668 <sup>←</sup> Perron returns from his journey  
to Dulac. K. may have seen him as he passed  
through the ~~streets~~ of the Turke Castle. — He  
was hurrying to meet & replace Fr. Frémont.

J.R. 111  
p. 10

Fr. ~~the~~ Frémont goes to the Seneca, leaving his  
labor to the care of Perron. The comparative  
gentleness and docility of the Seneca, and the  
presence among them of a Christian Indian who  
made this a promising field of labor for the S. J.'s.

Spring 1669<sup>(1)</sup>

Fr. Perron takes entire charge of that new Church.

p. 117 Firming very meager: hardly any meat in fields.

p. 119 "No one could be poorer than our Agniz," said Fr. Fother  
[Perron] in one of his letters; "but, in spite of that, I have  
them more than myself, seeing how well they are dis-  
posed toward Christianity."

It is painting so. Advantages 1. Those who don't come from  
devotion come from civility. 2. In bearing the  
misery, we describe the mysteries, the Cross, the language.



P. 94.

"There was another person in the town who had  
asked for baptism, an Iroquois woman named  
P. 95  
No!?"

We are not told whether this was Tegonticheweg,  
or some other, though we know that she did in  
the name of Christum. — How Fr.  
Fadimus failed her sincerity ...

P. 123. Visit constantly each week 7 lillops  
covering 7 1/2 leagues.

What he desires happens.

Fr. Buisson leaves us arriving from France  
to go this year and next his year.

Was between Hopewell + Longs.

P. 127. Sein des coffins.

P. 126. Il y en avait parmi les Esquimaux qui  
n'ont pas la Fuy; néanmoins plusieurs d'entre  
eux ont une horrible soif, et une horrible faim  
de la Justice & il se trouve que Dieu fait op-

P. 128 prendre à quelques-uns d'eux leurs prières d'une  
façon qui rend leur âme au malin. Il y a des  
femmes Sauvages si fermées dans le prison,  
qu'elles y passent les nuits très entières,  
& si dévotement envers la sainte Vierge, qu'elles  
desirent chaque jour plusieurs fois leur  
Chapelet."

Comment elles vont travailler aux champs.

P. 129 Le catéchisme se fait 2 fois par semaine.

P. 183

Les chrétiens de Sandoz gens.

par la conduite catéchiste -

N.B. <sup>convers avec elle</sup> leurs mystères.

P. 134

Spring: J'ambassade des principaux guerriers d'Opit  
qui sont venus le printemps vers 142 le conseil  
pour leur demander une des prières qu'ils ont  
de son père après d'assister celles qui a soin  
de leur esprit.

SA NOUVELLE DE MEURE

Après l'incantation de Pont en pont <sup>LII, p. 207</sup>

B. Contre l'urogalerie <sup>L I</sup> ~~II~~ - p. 245; <sup>ZII, p. 129</sup>

A. Lutte contre la jonglerie, ZII 125

C. Les Hollandais contre le pi - LIII, p. 179

D. Attrope des luyrs. LIII, p. 137  
18 août 1669

E. Fils des mûres LIII, p. ~~137~~ 213

P. Bonifaci.

and during the spring clear new fields for corn, and in the course of two years a partial removal could take place. The palisading could be completed during the year, and in 1668 the village could be said to have changed. The new chapel was built in 1669, and in this year also they were attacked by the Mubogans. → When Gandawague was visited in 1667 no mention is made of a removal; but the fact is mentioned of the removal of Teonants after a quarter of a league higher up. I conclude that if Gandawague or Andogom had either of them been removed, the fact would have been mentioned, and indeed they retained temporarily to the old sites, which may not have been so completely destroyed as was Teonantsgen... The name Gandawague must not, however, be confounded with Caughawaga / altho' after for a time it may have been transferred to the new site.

p. 306

N.B. p. 94: "During their short visit an alarming incident had occurred. A band of Mubogans [notes] doling down upon the village, had adopted a wretched posture at the very gates. Frimien was one of the first to hasten to his, eager to see or send where help was in no great need; but she returned his offer. Five times she turned away in scorn; but the pitiless zeal of the missionary was by at last, and she died a Christian." <sup>in</sup>

When the Canadians withdrew (Troy, & Cancell), the Indians quickly returned from the forests to the places where their homes had been. The inhabitants of Ganawaga rebuilt their village on a new site, across the Mohawk River (near Fonda, N.Y.).

... In Sept., 1667, three Kaderoko arrived in the company of the returning ambassadors.

The first village they entered in the Mohawk Territory was Ganawaga...

Wahonah. The City of the Mohawks

p. 87.

She believes Tekakwitha still dwelt at Ganawaga near Auntie's town.

"Above them, on the crest of a hill, stood all that was left of Ganawaga, the Turtle Castle, where Tekakwitha and her uncle the chief still dwelt. They had not yet moved to the new site "at the Rapids," near Fonda."

p. 308

\* "Now the removal from the west bank of Auntie's Creek was not made bodily, but gradually. The villages were destroyed in October, 1666. They could do nothing in the way of establishing themselves in a new position that year, having to make themselves shelter for the winter. For next year, after the bark would peel, they would commence building their new houses on a new site,

situé au nord de la Mohawk, au ~~sud~~ <sup>sud</sup> de Gandawag, pendant l'automne, Tekakwitha avait atteint ses douze ans, ~~elle n'était~~ <sup>mais elle n'était</sup> ~~pas~~ <sup>pas</sup> ~~encore~~ <sup>encore</sup> ~~portant~~ <sup>portant</sup> ~~des~~ <sup>des</sup> ~~petits~~ <sup>petits</sup> fruits. Désormais, elle était considérée adulte et la besogne des femmes lui incombait.

Elle passait des heures et des heures à cueillir les petites fraises des bois, les mûres, les framboises, les baies deureau, comme pendant l'été, les myrtilles ou les "flucto", comme écrit le P. de Charlevoix. ~~Fort A~~ <sup>Fort A</sup> ~~comme~~ <sup>comme</sup> ~~des~~ <sup>des</sup> ~~compagnes~~ <sup>compagnes</sup>, elle apportait trois paniers : deux plus petits remplis ensemble par une lavure en peau de daim jetée sur un épaule, la troisième assez grande, tenue à la main. Quand les deux débordaient de délicieux ~~petits fruits~~ <sup>baies</sup>, elle les vidait dans le grand panier. Le soir, félicitée par ses tantes et les autres femmes, elle venait chez elle avec trois paniers de ~~petits fruits~~ <sup>petits fruits</sup>. Dans les bon, Tekakwitha prenait part aussi à la glandie. ~~Des~~ <sup>Des</sup> ~~bois~~ <sup>bois</sup>. De même, à la cueillette des noix de moyes, <sup>avec</sup> des noix cendrées et des arelines. Plus tard, ~~ce fut~~ <sup>ce fut</sup> ~~à~~ <sup>à</sup> la grande moisson annuelle des Trois Socus, le maïs, les fèves et les courges, cette fois-ci dans les nombreux champs près de l'emplacement de la place reconstruite.

En 1668, les récoltes ne faisaient certainement pas aussi abondantes qu'à l'égalité. La crainte des Saupes tapies dans les fourrés, qui se tuaient l'occasion de brûler un coup de main, portait les ~~gens~~ <sup>gens</sup> Agniers à la plus grande précaution dans leurs sorties. Trop de leurs compagnes avaient séjourné et abattues et scalpées aux portes de leurs villages.

~~l'attaque~~ l'attaque

des ~~l'attaque~~ l'attaque  
Au cours de cette ~~épave~~ <sup>épave</sup> que faisait Tchalukwa ?  
En plus de préparer la table pour les messagers,  
elle s'est sans doute jointe aux autres filles  
pour manipuler aux ~~quatre~~ <sup>quatre</sup> ~~reuses~~ <sup>reuses</sup> ~~qui se lamen-~~  
~~taient~~ ~~comme~~ ~~de~~ ~~la~~ ~~mort~~ ~~de~~ ~~leurs~~  
maris, et pour aider au P. Frémont à porter secours  
aux leurs.

A Maintenant on célèbre la victoire. Américainement  
Tchalukwa se ~~réjouit~~ <sup>raïssait</sup> à la pensée  
des tortures que devaient subir les captifs.  
Assis dans ~~le~~ <sup>un</sup> ~~compartiment~~ <sup>compartiment</sup> ~~de sa cabane,~~ <sup>avec</sup> <sup>un</sup> <sup>compagnon</sup> <sup>de</sup> <sup>sa</sup> <sup>cabane,</sup>  
elle ne voulait pas assister à la messe. Assise  
au compartiment <sup>de</sup> <sup>sa</sup> <sup>cabane</sup> <sup>et</sup> <sup>occupée</sup> à parler  
~~des~~ <sup>un</sup> ~~musiciens~~ <sup>de</sup> ~~de~~ ~~dan,~~ ~~elle~~ ~~était~~ ~~inondée~~ ~~les~~  
~~hautes~~ ~~notes~~ ~~de~~ ~~réjouissance~~ ~~de~~ ~~l'illage~~ ~~chants~~ ~~de~~  
morts des condamnés, les cris effrayés des  
femmes si on brûlait les ~~brûlements~~ <sup>brûlements</sup> ~~de~~  
sais ~~projet~~ <sup>projet</sup> ~~de~~ ~~l'illage~~ ~~l'~~ ~~vis~~ ~~ou~~ ~~comme~~  
une haute mare de sang. <sup>le</sup> <sup>soir</sup> <sup>Comme</sup> <sup>ce</sup>  
Les heures s'enfuyaient ~~et~~ ~~la~~ ~~jeune~~ ~~filles~~  
tautés et son oncle ne rentrerait pas, elle  
n'attendait sur sa couche. Le soir meurt ~~trist~~  
à ~~nuir~~ ~~tant~~ ~~les~~ ~~impressions~~ ~~des~~ ~~derniers~~ ~~jours~~.  
~~et~~ ~~se~~ ~~trouvait~~ ~~dans~~ ~~son~~ ~~lit~~ ~~de~~ ~~sa~~ ~~cabane~~. Les vix, les  
~~se~~ ~~démourent~~ ~~bruits~~ ~~de~~ ~~l'extérieur~~ ~~s'~~ ~~étaient~~.  
~~graduellement~~ ~~elle~~ ~~entendit~~  
~~de~~ ~~plus~~ ~~de~~ ~~plus~~ ~~le~~ ~~cri~~ ~~plaintif~~ ~~de~~ ~~l'engourdissement~~  
~~et~~ ~~le~~ ~~jeune~~ ~~filles~~ ~~semblait~~ ~~dans~~ ~~le~~ ~~sommeil~~.

J'ai dû aller  
répéter deux ou trois  
fois

Grassman: The Mohawk Indians and Their Valley,

p. 273, 274. Mohawks Castle on North Side  
where Jesuit Missionaries arrived in 1667.

p. 274 ... "Proceeding by about midnight, the Combined  
groups came to within three-quarters of a league  
of the village called Gaudacoups where the missionaries  
were received "with the customary ceremonies and with  
all in opposite hands." They were conducted to  
the cabin of the present Captain, where all the  
people crowded in, to contemplate us (the  
three French missionaries) at their ease."

As soon as the opportunity permitted,  
Father Frémont visited the cabins in  
Gaudacoups to search for Huron and  
Algonquin captives "who alone comprised  
two-thirds of the village." While occupied  
in searching for captives, Father Frémont  
entered a cabin in which a young  
woman, a dead two weeks, had been  
scalped in all parts of the village by warriors  
of the Huron/Maligen nation. The missionary  
administered spiritual aids to her. This death  
caused by the Maligen obliged the missionaries  
to remain at Gaudacoups for four days  
before a proper escort was provided (JRS 1:191)



3/4  
2

2"

Rev. Frank R. Haig, S.J.  
President  
Le Moyne College  
Syracuse, New York 13214

45%

COLLÈGE  
DE LA SAINTE FAMILLE

B.P 73 - FAGGALA  
LE CAIRE - EGYPT  
TÉL. : 900411 - 900892  
ADR. TÉLÉGR. : JÉSUITES - CAIRE

مدرسة العائلة المقدسة

ص.ب ٧٣ - النجالة  
القاهرة - ج.م.ع.  
تليفون : ٩٠٠٤١١ - ٩٠٠٨٩٢  
عنوان تليفرافي : جزويت القاهرة

Jan. 10, 1985

The Kateri Center  
Box 70, Kahnawake, P.Q.  
Canada JOL 1B0

My PLEDGE TO KATERI

Date: Jan. 10, 1985

I, the undersigned, pledge to offer up each day one Our Father  
and Hail Mary until the miracle needed for Blessed Kateri's  
canonization is obtained.

Name: Leo J. Shea, s.j.  
P.O.Box 73 Faggalah  
Cairo, Egypt



COLLÈGE  
DE LA SAINTE FAMILLE  
B.P 73 - FAGGALA  
LE CAIRE - EGYPT  
TÉL. : 900411 - 900892  
ADR. TÉLÉGR. : JÉSUITES - CAIRE

# مدرسة العائلة المقدسة

ص.ب ٧٣ - النجاة  
القاهرة - ج.م.ع.  
تليفون : ٩٠٠٤١١ - ٩٠٠٨٩٢  
عنوان تلهغرافي : جزويت القاهرة

June 28, 1985

Dear Henri:

Peace! Joy! Love!

Just received yesterday a note from Fr. Roland St. Denis, s.j. informing me that the gift of 100 dollars brought by Fr. Rene Paquin some time ago was from you. Sorry for the delay in acknowledging your great charity. I think I told you that I hope to publish Kateri's life (by Fr. Weiser, s.j.) in Arabic - at least the major part. That would allow for the Egyptian tendency not to read books! Meanwhile I would like very much, if possible, to get a slide-package of her life which my poor memory lists as a work of the Sisters of St. Paul at Auriesville, N.Y. I wrote there but never received a reply. Can you help me with exact information? Thanks again manh times over for the donations

In Him + Kateri, s.j.



# KATERI TEKAKWITHA

September 9, 1985



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

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

can  
it's

R. S. J.  
St. Lawrence College



Shrine of Our Lady of Martyrs  
AURIESVILLE, NEW YORK

Dear Henri;

August 21st

P.C.

Here's a copy of Father Haig's homily at the Shrine Centennial Mass.

I am happy that you were able to share in the day.

Sincerely  
Bob Boyle, S.J.

MISSIO SANCTI FRANCISCI

KATERI

Box 70 (514-525-3611)  
Kahnawake, P.Q., Canada



BL. KATERI TEKAKWITHA

# TEKAKWITHA CONFERENCE

NATIONAL CENTER  
POST OFFICE BOX 6759  
GREAT FALLS, MT 59406-6759  
(406) 727-0147

April 12, 1985

## MEMO

**TO:** Northeast Regional Tekakwitha Planning Committee

**FROM:** Fr. Gilbert F. Hemauer, OFM Cap.

**SUBJECT:** Follow Up Planning Meeting for 1985 Conference  
April 27, 1985 10:00 a.m. - 4:00 p.m.  
St. Lucy's Parish, 432 Gifford St., Syracuse, NY

## AGENDA

- 10:00 a.m. Opening Prayer - by St. Lucy's Kateri Circle
- 10:15 a.m. Presentation and Update - by Fr. Gilbert F. Hemauer, OFM Cap., President and Executive Director, Tekakwitha Conference National Center.
- 11:00 a.m. Reports from other members of the Planning Committee. (Come with your suggestions, recommendations, and reports of any new developments, realistic options and possibilities.)
- 12:15 p.m. Lunch
- 1:30 p.m. Committee Work
- 2:30 p.m. General discussion and finalization of plans for August Conference.
- 4:00 p.m. Liturgy - Celebrant: Fr. Gilbert F. Hemauer, OFM Cap.

If at all possible, I would appreciate your presence and participation. If you are unable to attend, I'd appreciate hearing from you and your recommendations and ideas can be shared at this meeting.

My prayers and best wishes are with you. I pray for God's continued blessings and the protection of Blessed Kateri during the coming year.

P.S. If you need to come in the day before or leave the day after this meeting, the community at St. Lucy's Parish, together with Fr. James Carey, have offered overnight accommodations. Please contact Fr. Carey at St. Lucy's to make these arrangements: 315 475-7273.

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Most Rev. John F. Kinney, D.D.

KATERI PRAYER DAYS

October 11th., 12th., and 13th. 1985



Kateri Hall  
Kahnawake, Que.

THEME: "DO NOT BE AFRAID" Mark 5: 36-42.





Le Moyne College

Office of the President

September 18, 1985

Rev. Henri Béchard, S.J.  
KATERI  
Box 70, Kahnawake P.Q.  
Canada JOL 1B0

Dear Father Béchard:

Thank you for your recent letter about my homily at Auriesville. As you requested, I am enclosing a photograph.

With best wishes,

Sincerely,

(Rev.) Frank R. Haig, S.J.  
President

FRH/mw  
Enclosure

Hwy. 21 East, Box 110  
Necedah, WI 54646  
May 14, 1985

Kateri Center  
Box 70  
Kahnawake, P.Q., Canada  
JOL 1B0

Dear Vice-Postulator:

Thank you for your personal answer to my letter requesting filmstrip of Kateri.

I don't have a black and white photo of Kateri at this time but will forward the color photo(s) of her and her sister and little brother who has since passed away.

The good Lord has blessed us with another baby, not yet born (will be expecting Sept. 8th- Blessed Mother's Birthday). The little unknown is very healthy and exceptionally active I am told. We are very grateful.

Through the loss of our dear son the good Lord has blessed us with the opportunity to establish a business that we have hoped for for quite some time now. We will be starting an outlet for fine artisans and center our theme around quality handcrafts. This has only been possible through prayers and I am most certain our little Matthew Joseph in heaven has been pleading incessantly. Our family obligations will be easier to meet with this new endeavor and we have promised God to support the Church and our country. The good Lord has been exceptionally generous to us in allowing this work.

God Bless you and your work.

Sincerely,

*Mrs. Jean M. Schmidt*  
Mrs. Jean M. Schmidt

Encs.

COLLÈGE  
DE LA SAINTE FAMILLE

B.P 73 - FAGGALA

LE CAIRE - EGYPT

TÉL. : 900411 - 900892

ADR. TÉLÉGR. : JÉSUITES - CAIRE

مدرسة العائلة المقدسة

م. ب ٧٣ - الفجالة

القاهرة - ج. م. ع.

تليفون : ٩٠٠٤١١ - ٩٠٠٨٩٢

عنوان تليفرافي : جزويت القاهرة

Aug. 15, 1985

Dear Father Henri:

Peace of Christ!

Your very cordial letter of congratulations for my priesthood jubilee arrived just a month ago. I didn't answer quickly because I had written (according to my correspondence records!) to you on June 28th, to thank you for the 100 dollar check I received from Fr. Roland St. Denis, S.J. of Canadian Jesuit Missions, and in that same letter I thought I asked your help to scout up a slide-package on Kateri. The one reference I came across<sup>was</sup> it was to Srs. of St. Paul in Auriesville, N.Y. I wrote to them months - maybe a year ago - and never received <sup>an</sup> answer.

Of course I was beautifully touched by your letter of congratulations and also by your recalling my Kateri devotion in Baghdad. I think I also mentioned to you at one point that we would like to publish an Arabic version of Fr. Weiser's beautiful story; but before attempting that I was hoping we could start with the slide-package - in Arabic of course -. A friend from Utica offered to round up literature on Kateri for me; I took that opportunity to tell her about the slide-package deal. I and Mother Teresa's Indian sisters here

gave the Lord the chance to work a miracle in Kateri' name for a 12-year-old crippled boy in the Sisters' house. Prayers are always heard - and answered - in the best of ways. Else why call our God "FATHER"? I have been begging her help for several other cases and am ready to pray till my last breath for the results to appear. I entrusted the first Egyptian postulant of the Indian Sisters to the care of Kateri and the lovely 20-year-old girl is clearly moved at the idea.

So now: (1) enclosed is my best photo (I just hope I am not quite so dour or sour as the photo shows me to be); I thought I was wearing a gentle smile!

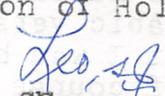
(2) If I'm mistaken about the slide-package's existence, please do set me straight. If it exists and can be sent as filmstrip, by airmail, I will be most grateful.

(3) Would you <sup>you sent</sup> approve our using the recent prayer for her canonization to produce the same but in Arabic, I would like to give it a try?

Very many thanks for the Jubilee Mass you offered; that's of course the best possible!

More power to you and your cohorts in promoting Kateri's cause. If I don't hear from you in a month or so, I'll write again. Meanwhile ardent best personal regards to you, Henri,

In union of Holy Sacrifices,

  
Leo J. S. Bea, S.J.



Panaji 48.301, Ind.

December 26, 1985

Rev. Fr. Henri Bechard, sj  
Box 70 (514-525-3611)  
Kahnawake, P.Q.,  
Canada  
JOL 1B0

Dear Fr. Bechard,

I received your letter addressed to Fr. Vincent Gomes Catao, sj, Pune. You ask about the permission to reproduce a painting of Christ appearing to the Apostles on Easter night, entitled "Peace to You" by Angelo de Fonseca. Till recently I was Director of Art India, the centre which is publishing the above picture. Please go ahead and publish it. As a matter of principle we normally ask for a small contribution which we pass on to the artist or his family. Could you pay the equivalent of US Dollars 5 and send them to Rev. Br. Julius D'Souza, Art India, 2008 St. Vincent Street, Pune 411 001.

With kind regards,

Yours sincerely in the Lord,

*Matthew Lederle*

Matthew Lederle, sj  
Provincial

Copy to:

Rev. Br. Julius D'Souza, sj  
Art India,  
2008 St. Vincent Street  
Pune 411 001.



THE FEAST OF THE ASSUMPTION - 1985  
CENTENNIAL OF THE SHRINE OF OUR LADY OF MARTYRS

Most Reverend Howard Hubbard, Bishop of Albany; Very Reverend Joseph Novak, Provincial of the Province of New York of the Society of Jesus; Very Reverend Bernard Carriere, Provincial of the Province of French Canada; Very Reverend Timothy Curtin, Vice Provincial for the Social Apostolate of the Province of New York; ~~Very Reverend William Reilly, S.J., Superior of the Jesuit community;~~ very reverend and reverend fathers, esteemed deacons, beloved sisters, friends of the Shrine of Our Lady of Martyrs, when I came here today I travelled the way I imagine most of you did, by automobile. One hundred years ago, the celebrant of the first mass that dedicated this shrine as it then existed was the Very Reverend Robert Fulton, Provincial. He acted for the Bishop of Albany, the Most Reverend Francis McNierney, who was ill. Father Fulton and the other worshippers could not have come as we all did. The automobile and the bus did not yet exist. The standard means of transportation in those days were by horseback, by railroad, -- there used to be a railroad station here at the foot of the hill --and by some kind of ship, perhaps on a canal, such as the Erie Canal. If we go back much further in history,

to when Jesuits first came to the area which is now New York State, the common means of conveyance would have been either by foot or by canoe.

In 1635, Jean de Brébeuf, later to be St. Jean de Brébeuf, wrote a famous set of instructions giving rules to Jesuit missionaries as to how they were to behave when they travelled by canoe. Let me mention just three of his items of advice.

Rule 1: If you pick up a paddle, do not put it down. It was considered a matter of etiquette among the Iroquois that if you picked up a paddle that meant that you were volunteering to serve in that capacity for the whole trip. It was very bad manners to pick up a paddle and then put it down and not work for the rest of the trip.

Rule 2: While in a canoe, do not wear your hat. In those times Jesuits still wore hats, and then tended to wear rather large sort of pancake type things such as one still sees now and then used by the clergy in Rome. But that would mean that the Iroquois brave seated behind the Jesuit in the canoe, or

even in the following canoe, would have trouble seeing around this big hat. Consequently, one is not supposed to wear a hat in a canoe.

Rule 3: Under no circumstances stand up. Well, this we can understand easily. The canoes were were from 10 to 36 feet in length and they were made out of birch bark, usually from one tree. Especially respected were the Algonkin canoes. They were designed to be very light, very durable, and very swift in the water. The result was that they were also very unstable and it was extremely easy to tip a canoe over. Therefore, under no circumstances would you try a dramatic pose of standing up and waving to the crowd on the shore. If you did, you, and the other members of the canoe, would soon be swimming. Well, that's the way life was in those days.

We now celebrate today the 100th anniversary of the founding of Auriesville. At the same time, we celebrate the Feast of the Assumption of Our Lady, the mother of Our Savior. And so I would like to spend some time thinking about the first reading that we heard today and then seeing how it applies to our situation in

this anniversary celebration.

We hear today of a great sign in the sky. A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. And then we hear of a huge dragon, flaming red with seven heads and ten horns and a tail that sweeps away one third of the stars of the sky.

All this is beautiful, rich, even lavish imagery. But it is not exactly clear. After all, dragons nowadays are something of an endangered species and seven-headed dragons even more so. And how does one get ten horns on only seven heads? Moreover, we have something of a difficulty now in that women do not wear things on their heads. Although, if the thing they wear is a crown of twelve stars, and by twelve stars we actually mean diamonds, they might be persuaded to use it, at least on occasion.

So the reading forces us immediately to ask three questions:

1. Why did John use this elaborate, sumptuous imagery? Why didn't he just say flat out what he was thinking about?

2. Who is the woman of whom John speaks?

3. What does that woman tell us, and does she say anything to Auriesville and to our occasion?

So, as to John's use of imagery, let's remember the situation John was in. He tells us in the first chapter of the Book of Revelation that he was on the Isle of Patmos in the Aegean Sea where he had been exiled in the persecution started by the Roman government toward the end of the first century. As a prisoner of the Roman emperor Domitian, John could hardly criticize the Roman authorities. He and his fellow Christians were in enough trouble as was. So he had recourse to an old device, apocalyptic literature, a luxurious poetic sign language in which John could say what he wanted about the situation without the persecutors ever understanding what was meant.

For instance, a dragon with seven heads can mean simply a perfectly terrible dragon since seven is a perfect number. A dragon with seven heads is, therefore, perfectly a dragon. Or, it could mean Rome, that city built on seven hills, that imperial

power that was persecuting the Church in John's day. At any rate, you cannot really put someone in jail for being against perfectly dreadful dragons, can you? And there is no sense suspecting insults and treason on all sides. So John was home free.

John therefore uses a code language, a language his Christian readers can understand but no one else. For instance, why does the dragon have ten horns? Well, because the dragon described in the Book of Daniel has ten horns signifying the ten kings from Alexander the Great down to Antiochus Epiphanes, the great persecutor of the Jews in the second century before Christ. So we have a whole code language so those who know the Old Testament can understand.

But then, who is the woman of the passage? Now note that we are dealing with poetry and we do not want to be too logical. A poem can mean many things. The woman, first of all, is Eve. Remember in the second chapter of the Book of Genesis when God puts a curse on the serpent he says, "I will put enmity between you (that is, the serpent) and the woman and between your



offspring and hers. He will strike at your head while you will strike at his heel." (Genesis 3:15) John has made the serpent of Genesis into a dragon and that dragon waits to fight against the offspring of Eve.

Secondly, the woman is the people of God from whom the Messiah comes and all the other children who keep the people of God living. Evil fights against the people of God but God protects his people against evil by preparing a special place in the desert away from harm.

Thirdly, the woman is Mary, the perfect embodiment of the people of God. Why do we say this?

First of all, the apocalypse of Saint John is in the same tradition as the Gospel of John, whether it is the same John or not. There has been some dispute on that from early times. In the Gospel of John there is the strange circumstance that Our Lord in talking directly to His mother does not call her "Mother." He uses an unusual mode of address which we have not been able to verify elsewhere in ancient literature. He calls her "Woman."

At the marriage feast of Cana, for instance, He says, "Woman, why are you concerned? My hour has not yet come." On the cross He again says to His mother, "Woman, there is your son." This passage particularly must have burnt itself into John's memory since he was there and he was directly the person Our Lord referred to. How could he avoid realizing that Mary thereby became his mother and the mother of all the faithful? And so, this experience is bound to be in his mind when he speaks of a woman clothed with the sun, with the moon beneath her feet. Is he even momentarily thinking back to Mary on Calvary, in pain at the birth/death of her son as Messiah but now seen in the glory of the Easter resurrection?

So the woman is all of these: Eve, the people of God, the Church, Mary, and perhaps even more.

Well finally, what does the woman tell us and what does she tell us at this moment in the one hundredth anniversary year of the founding of the Shrine of Our Lady of Martyrs?

First, she tells us to have confidence. The people of God

suffer persecution. They go through pain, waiting, and anxiety. Sometimes the persecution is violent. Sometimes it is just that persecution which is the allure of the world and our own weakness. Sometimes it is just that we get tired trying to keep things moving forward. In any case, God always offers us a special place, a special providence, a special protection.

Secondly, the women<sup>2</sup> tells us something of the future. The future will reveal the victory of the woman's child. That victory Paul has described for us:

"Christ has been raised from the dead, the first fruits of those who have fallen asleep." Every sovereignty, every authority, every power will be destroyed, put aside, superseded. So in Christ, all will achieve new life but each in proper order. So first Mary, and then "all those who belong to Him." The woman would achieve "a special place...prepared for her by God," but then so would all those who love her son.

It is no surprise that Mary could sing a special song, her Magnificat. Following Paul, who quotes Jeremiah, she could

remember:

"Let not the wise man glory in his wisdom, nor the strong man glory in his strength, nor the rich man glory in his riches, but rather let him who glories glory in this that in his prudence he knows the Lord."

It is in this tradition that Mary can say, "My being proclaims the greatness of the Lord, my spirit finds joy in God my Savior."

So John used a splendid lush Oriental style of speaking to encourage Christians in a time of persecution without being detected by their persecutors. The woman of whom he speaks is Eve and the chosen people, the new Israel, the Church, and most perfectly, Mary. And Mary in her Assumption tells us to have confidence that as she has taken her special place beside her son as are we called to do.

And that leads us to where we began, the rules for travel in a canoe. The first and most important-- if you take up the paddle, do not put it down. Here at Auriesville the paddle has been taken up. It will not be put down. And in the future, a

hundred years from now, we will again gather -- someone will gather -- to celebrate the bicentennial of Auriesville. I am sure that the Bishop of Albany will again be present as will the then serving Provincial. You know, I do not know how people will come here at that time. They will not come by automobiles as we now know them because by that time we will certainly have used up all the petroleum in the world. Somehow they will come and they will keep paddling however one paddles in those days, and with joy in their hearts they will once again hear those words of John on the Isle of Patmos as they celebrate on that day the Feast of the Assumption - a great sign appeared in the sky - a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.





*The Pilot. Friday, June 21, 1988*

**Rev. Leo Shea, S.J.**

**Will Mark Golden**

**Jubilee June 23**

Father Leo J. Shea, S.J., will celebrate the golden jubilee of his ordination to the priesthood on June 23. Father Shea, 82, directs a Catholic family planning educational center in Cairo, Egypt.

Three years after his ordination, Father Shea joined the new mission in Baghdad, Iraq, where a few other New England Jesuits were in the process of founding Baghdad College, a high school that, two decades later, would also give birth to Al-Hikma University. Father Shea served in Baghdad until all the Jesuits were expelled in 1969. He has worked in Egypt since.

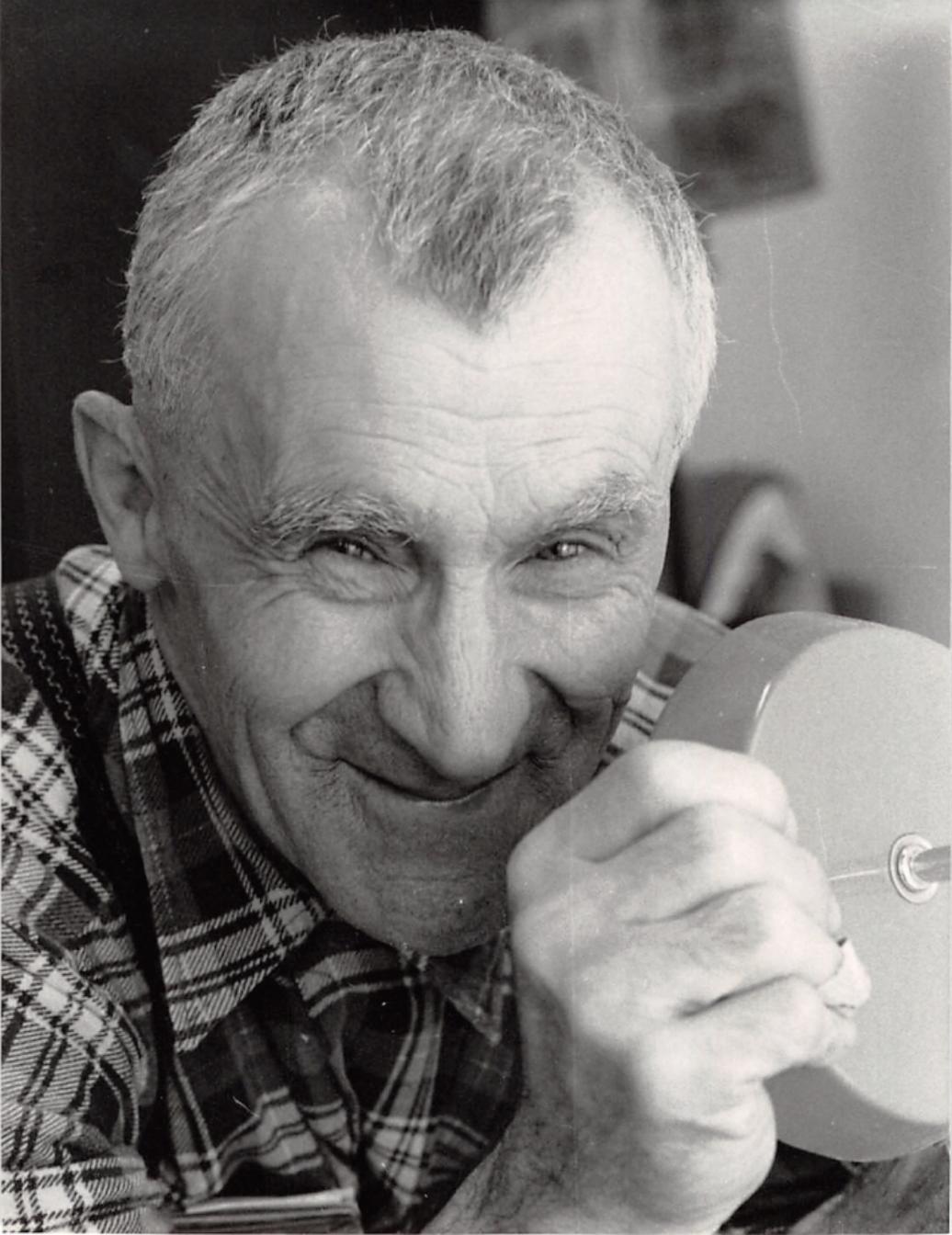
A native of Lawrence and a graduate of Lawrence High School, Father Shea is the brother of Margaret Geagan of Hyannis, Mass.















Archbishop Pio Laghi, Papal Nuncio,  
is honored by a statue of Bl. Kateri  
the gift of

at the Mass at the Galesville Shrine  
birthplace of Kateri

13/8

P. 14

40%



2''



8/8/85  
AMS  
TT

