

# TEKAKWITHA

CAUGHNAWAGA, P. Q.

VENERABLE KATERI TEKAKWYTHA

Tsi Nenhatiatonniseroksi ne Kateri Akoiatonni  
Dévoilement du Monument Kateri  
Dedication of the Kateri Monument  
Sculptor, Emile Brunet, sculpteur

August 8 août  
1954  
Caughnawaga, P.Q.

## PROGRAMME

9:30 Entonwaion ne Kanata aonontonkwa ne Ariwawakonkowa raonaktake irate  
Remise des clefs à Son Excellence Révérendissime Monseigneur  
Giovanni Panico, Délégué Apostolique  
Presentation of the Keys of Caughnawaga to His Excellency the  
Apostolic Delegate

10:30 Ariwawakon enhahasen  
Grand'messe Pontificale  
Pontifical High Mass  
(Singing in Iroquois-Chant en Iroquois)

2:30 ~~Enhaterennaenhase ne Kaiatonni~~  
Blessing and Unveiling of the Monument  
Bénédictio et dévoilement du Monument  
Addresses-Discours:

~~Son Exc. Mgr Giovanni Panico~~

~~The Rev. Thomas Coffey, S.J., American Vice-Postulator~~

~~The Rev. Michael Jacobs, S.J., Pastor of St. Regis~~

~~The Rev. Henri Bécharde, S.J., Canadian Vice-Postulator~~

Enietinaton ne Kanawake ne Kateri

Tribute of Caughnawaga to Kateri

Hommage de Caughnawaga à Kateri

Entewakwato tsi Kaien ne Kateri ieiataronnion

Visite de l'exposition

Visit of the Kateri Exhibition

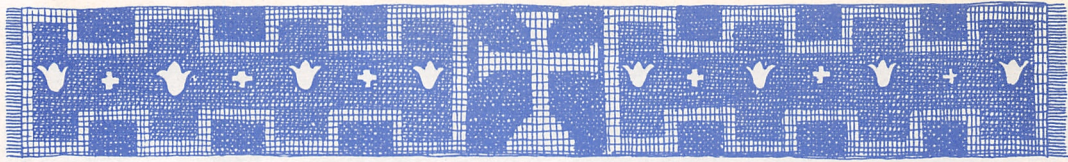
4:00 Enhatkaritiiotasi ne ne Kowanen  
Solemn Benediction  
Salut Solennel du Très Saint-Sacrement

4:30 Kateri tsitieiata ientewakwato  
Départ pour la Côte Sainte-Catherine: tombeau de Kateri  
Departure for visit to Kateri's Tomb

*The Reverend George Bruleur, S.J. Pastor  
of Caughnawaga  
The Honorable Alcide Côté, Postulator General  
The Most Reverend Giovanni Panico.*

*The Reverend John D. Scanlon, S.J., of the New York  
Mission Band.*





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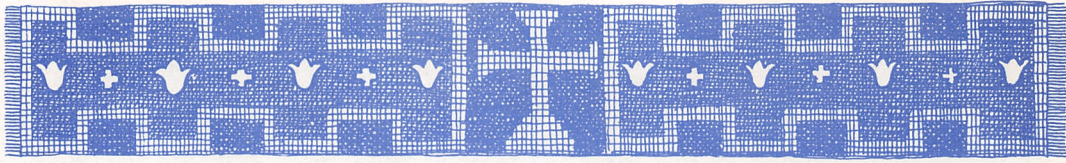
## THE STORY OF TWO SOULS -4- APOSTOLATE, AND DEATH.

It may seem strange to talk of apostolate in connection with Therese and Kateri. That a young Carmelite who died at twenty-four and a Mohawk Christian, converted to Catholicism only five years before she, too, died at twenty-four, exercised an energetic apostolate for souls could seem to many bizarre. Surely, Kateri, at least, intoxicated with a love for Christ and zealous for her own perfection had no time to think of others in the three short years she passed in the mission of the Sault. And what can a Carmelite contemplative do in the way of working for souls?

Kateri never preached to anyone, although her apostolate was perhaps as great if not greater than any missionary whose direct object was the ministry of souls. Example is the most affective weapon. "How these Christians love one another!" was the most effective apostolate that the first Christians could exercise. Kateri's apostolate was by example and conversation. Put a saint among a group of fervent and mediocre Catholics and what do you expect the result will be? Kateri came to the mission and the white-hot glow of budding sanctity mixed with the fervor of the Christian Indians. "Her coming proved a blessing", <sup>STATES THE CHRONICLE</sup> ~~states the chronicle~~ <sup>of the mission.</sup> "Her assiduity in praying and watching was admirable to witness". Her hours spend daily in prayer could not help but make a tremendous impression on her companions. That Kateri could deny herself the little vanities in dress and apparel that delight the Indian maiden's heart was something unthinkable. A wave of fervor, reminiscent of the early Church, swept over the mission. The missionaries bowed their heads in humble thanksgiving that an Indian maiden could show her people how "God is admirable in His saints".

Therese, two centuries later, is approaching the end of her earthly pilgrimage. What can we say of her apostolate? The little Martin girl had given up the vanities of the world when she entered Carmel. She had not to renounce marriage nor be looked on with awe as was Kateri. But she did have an apostolate to exercise. The vocation of the Carmelite is a profoundly apostolic vocation. They pray and put the merits of their prayers into the treasury of the universal Church. By their watching and fasts a nation or a tribe in Africa may be converted to the true





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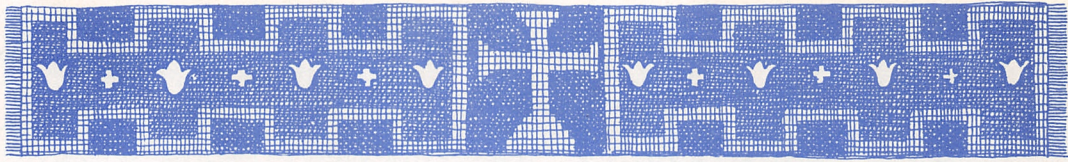
faith or a member, of the Mystical Body, weakened by sin may be restored to the plenitude of power and grace. Therese partook of the apostolate of her order, but two special aspects of the apostolate impressed her deeply: prayer for priests and for the missions. She prayed for priests with all her energy, because priests exercise directly the ministry of Christ. Into the apostolate of the missions she put every ounce of love of which she was capable. A pin picked from the floor for love might convert as many souls in one day as a missionary in the fields afar.

"Had I been rich, I could never have seen a poor person hungry without giving him to eat. This is my way also in the spiritual life. There are many souls on the brink of hell, and as my earnings come to hand they are scattered among these sinners. The ~~time~~ has never been when I could say: 'Now I am going to work for myself.' The Little Flower sums up in her own words her apostolate.

Therese and Kateri exercised an apostolate by personal contact and by conversation or letter. Therese's letters are pearls of wisdom and cheerfulness. Kateri deeply impressed all around her by her conversation but especially Mary Theresa. This young lady had been baptized, but later fell into grave temptation and sin. After a near escape from death she came to the mission and chanced to make the acquaintance of Kateri. By gentle conversation and encouragement, her new friend led her to the love of Christ and fervor. But Kateri's influence cannot be restricted to one or two people nor can Therese's. The love of Christ which burned in them could not be contained in their childlike hearts. It must need overflow and cover the earth.

Kateri died after two months of extreme suffering on April 17, 1680. "A saint has lived amongst us and has just passed away" was the sentiment of the mission. Therese gave her soul to God on September 30, 1897 after a period of terrible agony. God took these souls from us because into twenty-four years they had concentrated the love of a lifetime.





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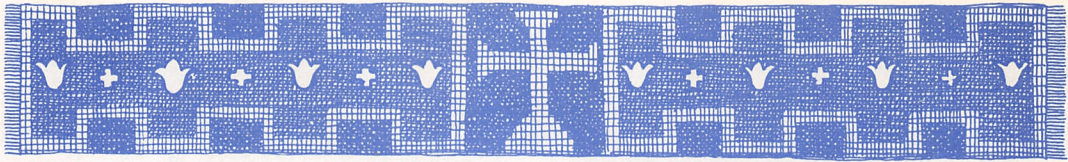
## THE STORY OF TWO SOULS - 1.

It is the privilege of Almighty God to bestow the grace of sanctity where and when He will and on whomsoever He thinks anxious to follow His councils of perfection in a unique way. Thus we have saints for all times for all causes and for almost all places. From St. Stephen, the Apostles and martyrs through the middle ages till today, the seed sown by the divine Harvester is blossoming into the pure and mature flower of sanctity. The Church, in solemn session, through the vicar of Christ, is constantly adding to the roster of the saints, models of virtue who at once command our respect and solicit our imitation. Perhaps the model who claims our subservience has not yet heard the silver trumpets sound in her honor over the tomb of the Apostle. May we hope that through the intercession of Therese, whom she so much resembles, Kateri may soon be raised to the honors of the Altar.

In nineteen hundred and twenty-five, only twenty-eight years after her saintly death, Therese of the Child Jesus was raised to the Canon of the saints. Her life, to the idle onlooker had been quite ordinary, even dull. The life of a contemplative Carmelite rarely makes the headlines of the daily press. But into this seemingly fruitless life of twenty-four short years had been packed the dynamic experience of a soul's utter and complete devotion to Christ and His cause. "God exists...He loves me...I love Him" is the lesson of the life of little Therese. She waved the magic wand of love over her simplest action and let its brilliance light and clarify every thought and feeling even to the deepest recesses of her soul. Who could know that the life of this "Little victim of Divine love" would prove an irresistible attraction for the world at large?

Saints, say the wise, are unique; no two are ever alike. Certainly they all love and serve the same God but their approach to Him is diverse. If this be true, it precludes the possibility of having saints of the same spiritual family. Saints, who in their approach to sanctity, choose an identical path. They may differ in race, time, and outward circumstances, but they will be essentially alike in their spirituality.





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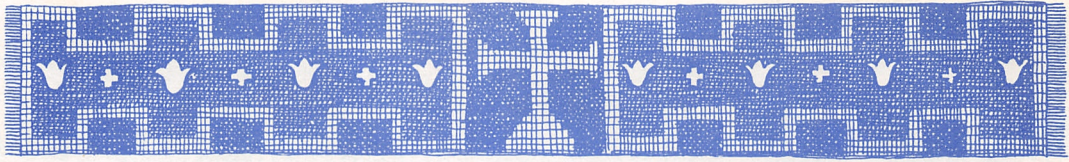
CAUGHNAWAGA, P. Q.

1 - continued

In Kateri Tekakwitha and St. Therese, we have saints of the same spiritual family. It may seem impertinent to compare Kateri to Therese, because it is to compare a venerable to a saint, a Mohawk maiden to the fair flower of France, the wilderness of America to the culture of nineteenth century Europe. But Therese did not become a saint because she was French and lived in Lisieux or Kateri because she was a Mohawk and lived in an American forest. The reason why they are sister saints we ignore; the secret lies with God. That they are two most similar buds of sanctity, two jewels of equal lustre and brilliance in God's crown, we intend to show.

There is a strange fascination in watching experts to about their task; they proceed without haste and anxiety but sure of foot and hand. The finished product is simple, beautiful and bears little evidence of the exhausting effort that went into its construction. So it is with our saints: we see the finished product of two souls who took the path of spiritual childhood and the finished product is a mature sanctity of surpassing beauty and excellence. Reading their lives, we feel our hearts lift in admiration and wonder that Christ, the center of their lives, could demand so much of these two; yet we should conclude that their lives had been the epitome of joy for themselves and for their immediate companions. We have come so far off normal that we do not realize that in this lies the beauty and simplicity of Christian perfection. To follow Christ is not to kill nature, but on its trunk, graft the shoots of the divine branch.





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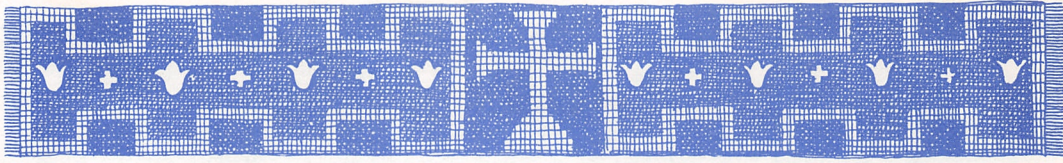
THE STORY OF TWO SOULS ----2

The work saint is open to a variety of interpretations containing varying degrees of exactitude and truth. Some would put the saint on a plane higher than the ordinary mortal. Others would try to explain that the saint was the object of special predilection and hence it was natural for him or her to reach the heights of sanctity. Perhaps our moderns would explain sanctity as an attempt to escape from the sometimes crude reality of life on earth. The saint, however, does not dwell in an ivory tower; he may move in elevated spheres and spurn earthly ties because a higher love with the persistence of the Hound of heaven knocks at his heart and demands entrance. The interpretation which would deprive the saint of his place in the human nature of man is a false interpretation. The saint has human ties and through his human nature knows charity by which he puts on Christ. That the saint may be the object of God's special predilection we grant, but in the sense that God as the all-Wise and provident Father prepares the way and gives the child the first taste of His sweetness and then whispers softly that there is joy abounding for those who follow Him.

In a very real sense we can say that Theresa and Kateri were naturals. We do not mean that the life of heroic virtue came to them as something innate and in no way attributable to their own efforts, but that, once having heard the persuasive call, "Come follow Me!" they never, like the wife of Lot, turned back to see the conflagration of their earthly home. They simply kept their eyes on the sure and straight road which led without detour to the home of their heavenly Father.

There is a strange parallel between the vocation of Therese and that of Kateri. Both listened to the stories of Christ and his teachings as the ordinary child to a bedtime story. Therese's interior life was intense even in her infant years. But, where the ordinary child outgrows this stage of his development, Therese and Kateri could never outgrow the appeal of their divine Master.





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Part 2 Page 2

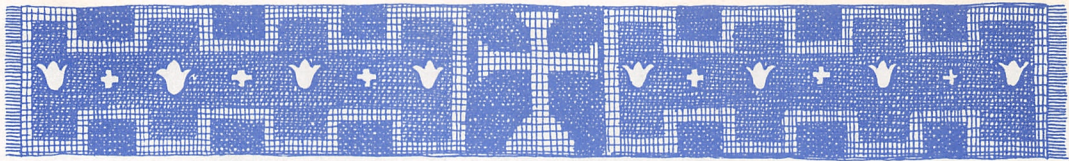
CAUGHNAWAGA, P.Q.

Every Christian to enter the Kingdom of Heaven must be a saint. Only those who practise virtue heroically are proclaimed saints for our veneration. Therefore, we must inquire how Kateri became a Christian before we can discuss her vocation to holiness! For Therese the problem is not the same. She was born into a family thoroughly Christian and Catholic. Therese tells us that His Holiness Pope Leo XIII placed his hand on the head of her father during their Roman pilgrimage, a special gesture honoring him because of his two Carmelite daughters. In reality Mr. Martin ended his life as the father of four Carmelites, one of whom receives the veneration of a grateful world.

Kateri's mother was a Christian Algonquin led captive to a Mohawks village. There a Mohawks chief took her for his wife and in 1656 she gave birth to a daughter whom they called Tekakwitha. Orphaned during an epidemic of small-pox, the little tot went to live with her uncle. The dread disease did not completely pass her by and, as a result, she spend the rest of her life half blind. Missionaries visited Tekakwitha's village when she was eleven and the young pagan listened avidly to their stories of the great white God who died to save her. The Jesuit Fathers who knew her have left in writing their astonishment that here in the forest they should find the soul of a young pagan maiden so naturally Christian. She nurtured these ideas for years and when she was eighteen a resident missionary was assigned to her village. Her demand for instruction was immediate and her simple candor and the ease with which she assimilated the great truths of the faith left Fr. de Lamberville in admiration. The Indian Maiden craved for Baptism and on Easter Sunday, 1675, received it along with the Christian name of Kateri.

Now begins the work of her complete sanctification and her struggle for self-mastery and Christian perfection which was to consume her brief life as the first consumes the lamp before the Eucharist in our Churches.





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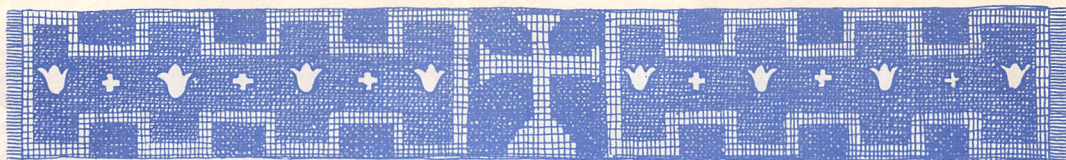
CAUGHNAWAGA, P. Q.

To be a Christian in a pagan village, whose members give themselves up to every excess, is not the easiest way to complete union with Christ. The suggestion that she should go to live at the Christian Mission fell on fertile ground, but the problem was how. Her uncle wished her to remain; she was part of the household. He wished her to marry, and thereby aid the family. How was she to do it? While we see Therese plaguing the superiors of Carmel for admission, the Vicar General, usually a patient man, listening to her pleas, and even the Holy Father assuring her that if it were God's will she would enter Carmel at fifteen; we see no such encouragement given to the Iroquois Orphan girl.

How then was Kateri, watched over by a cruel uncle, to reach the haven of Kahnawake near Montreal? With the help of Hot Powder, her cousin, and a friendly Huron, she managed to steal away. Her uncle set out in pursuit, but the two Indians hid Kateri and her irate relative, unable to find her, turned back.

Kateri Tekakwitha arrived at the Sault, the model Christian community, in the autumn of 1677. Fr. James de Lamberville wrote briefly to the Superior of St. Francis Xavier, "We are sending you a treasure; take good care of her!" Thus Kateri the Christian like Therese, after much heartbreak and disappointment finally reached the Carmel of her desire, the mission of the Sault.





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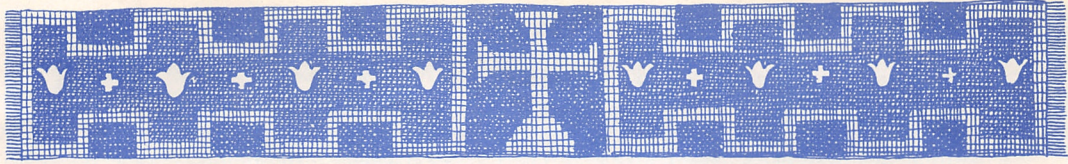
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little vanities in dress and apparel that delight the Indian maiden's heart was something *unthinkable*. *God does not look at the magnitude of sacrifices but at the love with which they are made. Through her edifying example* *truly heroic* a wave of fervor, reminiscent of the early Church, swept over the mission. The missionaries bowed their heads in humble thanksgiving that an Indian maiden could show her people how

*"God is admirable in His saints". The power of God is seen at its best when one's ordinary life becomes extraordinary by shedding His glory with an unconscious spontaneity.*

Therese, two centuries later, is approaching the end of her earthly pilgrimage. What can we say of her apostolate? The little Martin girl had given up the vanities of the world when she entered Carmel. She had not to renounce marriage nor be looked on with awe as was Kateri. But she did have an apostolate to exercise. The vocation of the Carmelites is a profoundly apostolic vocation. They pray and put the merits of their prayers into the treasury of the universal Church. By their watching and fasts, a nation or a tribe in Africa may be converted to the true





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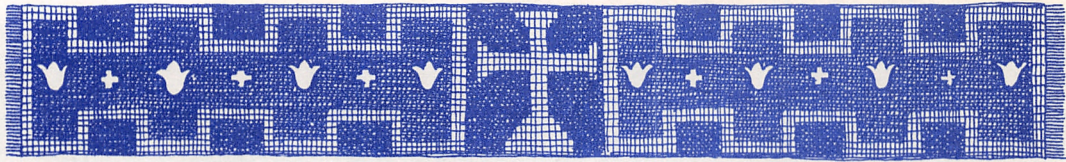
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Oct. 23, 1953  
Feast of St. Cecilia & Jude

John C. H. Wm  
Professor of Law  
Seton Hall University School of Law





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Ne ratitsihenstakwenios ne Kanawake  
Les curés de la Mission Saint-François-Xavier  
The Pastors of Caughnawaga, P.Q.

Ratitsihenstatsihonwe  
Les Révérends Pères Jésuites  
The Reverend Jesuit Fathers

Pierre Raffeix.....	1667-1671
Jacques Frémin.....	1671-1682
Jacques Bruyas.....	1682-1684
Claude Chauchetière.....	1684-1688
Jacques Bruyas.....	1688-1693
Jacques de Lamberville.....	1693-1695
Pierre Cholenec.....	1695-1699
Jacques Bruyas.....	1699-1709
Julien Garnier.....	1709-1711
Pierre Cholenec.....	1711-1722
Pierre de Langrené.....	1722-1723
Pierre de Lauzon.....	1723-1727
Jos-François de Lafiteau.....	1727-1729
Pierre de Lauzon.....	1729-1734
Jacques de la Bretonnière.....	1734-1735
Luc-François Nau.....	1735-1743
J.B. Tournois.....	1743-1751
Antoine Gordon.....	1751-1752
Nicolas de Gounor.....	1752-1753
Antoine Gordon.....	1753-1755
Jean-Baptiste de Neufville.....	1755-1759
Joseph Hugué.....	1759-1782
Jean-Baptiste Well.....	1782-

Oktihatitsihenstatsi  
Messieurs les abbés  
Diocesan Clergy

Jean-Baptiste Dumouchel.....	1783
Pierre-Antoine Gallet.....	1783-1784
Laurent Ducharme.....	1784-1793
Antoine Rinfret.....	1793-1802
Antoine Van Felson.....	1802-1808
Antoine Rinfret.....	1808-1814
Pierre-Nicolas Dufresne.....	1814-1819
Joseph Marcoux.....	1819-1855

Ronatiasotarhon  
Les Révérends Pères Oblats  
The Reverend Oblate Fathers

Eugène Antoine.....	1855-1864
Jean-Claude Léonard Bayeux.....	1864
Michel-Victor Burtin.....	1864-1892

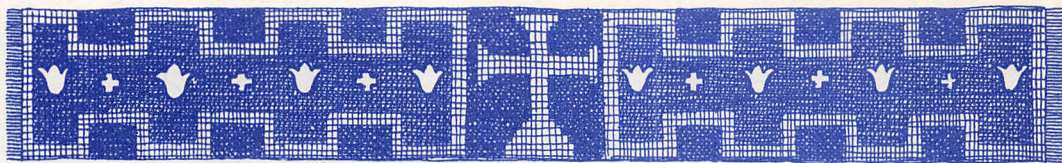
Rawension  
Monsieur l'abbé  
Diocesan Priest

Jos. Cuillaume-L. Forbes.....1892-1903

Ratitsihenstatsihonwe  
Les Révérends Pères Jésuites  
The Reverend Jesuit Fathers

Samuel Granger.....	1903-1904
Arthur Melançon.....	1904-1906
Samuel Granger.....	1906-1913





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Joseph Gras.....	1913-1922
Samuel Granger.....	1922-1923
Onésime Lacouture.....	1923-1927
Conrad Hauser.....	1927-1932
Wilfrid Ménard.....	1932-1936
Conrad Hauser.....	1936-1937
Réal Lalonde.....	1937-1951
Georges Brodeur.....	1951-





76



























































































































































































7491.

M. Brunet semble très heureux  
et il y a de quoi!

Coughnawaga 8 août 1954



















7491.

Voyez comme papa est bien

Canghnewaga 8 août 1954







749L.

La belle Kateri, puisse-t-elle  
devenir bientôt la sainte Kateri!

Canghnewaga Août 1954















