

EACH NEW MOON



FROM ROME comes the news that seven beatification causes have progressed considerably. On June 22, the Holy Father presided a meeting of the Congregation of Saints and approved the miracles attributed to the Venerable Sister Agostina Pietrantoni, who spent most of her religious life caring for the sick and dying at Rome's Santo Spirito Hospital. She died in 1894.

The Congregation also promulgated the decrees concerning the heroicity of the virtues of six servants of God, thus honoring them with the title of "venerable".

Of these new Venerables, the one who interests us most is a Salesian seminarian, Ceferino Namuncura, born at Chimpay, Southern Argentina. He was the son of the last Indian emperor of Patagonia, Manuel the Great. Namuncura went to Rome to study for the priesthood, but he died there in 1905 at the early age of nineteen. Kateri's friends will pray so that the cause of the Venerable Ceferino may soon be crowned with success. After all, beyond time and space, isn't he Kateri's brother?

In the French daily, *Le Devoir* appeared a protest letter signed by twenty-eight female professors and students of the CEGEP (college) of Old Montreal. On March 5, at the Lafontaine Pavilion of the state-owned UQAM (University of Quebec in Montreal), a day FOR ABORTION was held. *Le Devoir* had not mentioned it, and this group of women waxed indignant:

"We certainly desire that better information concerning contraceptives make abortion less and less necessary. However, in our opinion, the actual legislation is far too restrictive in that it demands a veritable 'judgement' on the woman who wishes to interrupt a pregnancy. It should be broadened in line with the recommendation made by the Association of Nurses of the Province of Quebec, and amended in suchwise that abortion become a medical act decided by the woman and her doctor."

How can a surgeon who has taken the Hippocratic oath to protect human life, or its equivalent, commit wanton murder of the unborn?

Who pulled the strings that led the Association of Nurses of the Province of Quebec to condone such a "heinous crime"?

How can parents allow their children to attend colleges, run by the government, where "professors" publicly advocate feticide?

How can citizens allow the government and the unions to protect such evil, unparalleled in the history of Judeo-Christian nations?

Dear Kateri, you are in a position to awaken our "good Catholic population" from its lethargy. When it is wide-awake, lead it on to fight for the right, and victory.

On April 30, 1672 died the Venerable Mother Mary of the Incarnation, widow and religious, one of the great mystics of the Church, and foundress of the Ursulines in Canada. Last July, her tercentenary was gloriously celebrated in Quebec City.

Father A. J. Macdougall, S.J., in the 1971 winter edition of the *Martyrs' Shrine Message*, Midland, Ontario, wrote about her love for the aborigines of Canada:

Her love of and devotion to the native peoples was remarkable indeed, and the Algonkians and Hurons who came to know her well loved and respected her greatly. To be sure, her efforts to educate the young Indian girls, a number of them from Huronia, never turned out as well as she had hoped. The Indian children, used to the freedom of the wilderness, found boarding-school life rather confining.

But, even at that, a number of the Indian girls overcame the natural obstacles and learned a good deal from the Ursulines. Their most able and successful student, Teresa Oionhaton, was, unfortunately, captured along with Isaac Jogues by the Iroquois in August, 1642, and never returned to her people.

Mère Marie learned the Indian languages well, even composing a dictionary and a grammar, and she entertained high hopes for the eventual conversion of the Indian tribes. However, the unabating harassment of the colony by the Iroquois filled her with dismay. She even saw her own domestics carried off and her convent in imminent danger of being attacked. Like everyone else in New France



she yearned to have more military protection for the colony which barely succeeded in surviving the constant Iroquois invasions. Only in 1666, with the arrival of the Carignan-Salières regiment, would the situation change dramatically for the better.

This great woman lived and suffered through the period that witnessed the destruction of the once powerful Huron nation and brought the Canadian Church its own martyrs. Her letters at this time throb with her own reaction to these sad yet memorable events.

Let me add that many of the Huron girls whom Mary of the Incarnation had so carefully instructed helped the Venerable Kateri Tekakwitha later on.

In the June issue of *Kateri*, I promised to reveal the practical