

NO. 119

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COMPLIMENTS

of the

Caughnawaga

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 119

THE CATHERINE GANNEAKTENA ROLL

OUR SUBSCRIPTION CAMPAIGN: 27

KATERIGRAM

ARRERÍA! ARRERÍA! CHRÍSTOS SHÓTONNHÉTÓN!

EACH NEW MOON

AN OLD MANUSCRIPT

KATERI'S VOW

CORRESPONDENCE

**LILY OF
THE MOHAWKS**

Spring • 1979

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

Kateriana obtainable from the
Office of the Vice Postulation
(The Kateri Center)

Box 70, Caughnawaga P.Q., Canada J0L 1B0

Medals

Mat silver-plated: 50¢ each.

Pictures (prayers in English or French)

1. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 5¢
2. Colored picture by Sister M. Fides Glass, with the prayer in Spanish only. 5¢ for two.
3. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

Touch Relics

1. Small Kateri pictures with silk applied to relics. 20¢ each. (Limited supply.)

Plaques

1. Ceramic plaque with picture of Kateri on mushroom-colored tile (4" x 4") by Daniel Lareau. \$2.75.
2. Plaque, plastic case with prayer (2½" x 1½") \$1.50.
3. Metallic plaque (3½" x 2½") framed in blue and white enamel: \$2.00.

Novena

In the form of a short biography, 25¢ each.

Statues

1. In hydrocol, gilt or ivory-colored, \$6.50.

Books

- In English — *The Venerable Kateri Tekakwitha* by Henri Béchar, S.J., 20 pp., illustrated, 50¢.
- In English — *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., (Paperback) \$3.00; hardcover \$5.00
- In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.
- In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$3.25.
- In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchar, S.J., \$3.50.
- In French — *Kateri Tekakwitha, vierge mohawk*, by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.
- In German — *Das Mädchen der Mohawks*, by Franz Weiser, (Hardcover) \$6.00.
- In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.
- In Spanish — *Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buehrle: \$2.25.

Special

- In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchar, S.J., 178 pp., profusely illustrated. \$8.00. An important book on the Sacred Heart.
- In English — *In the Early Dawn*, The story of the Indian People in the days of the first Missionaries, Editor James S. McGivern, S.J., \$1.75 postpaid.

Kateri Seals

A sheet of 36 seals. \$1.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved, the Vice-Postulator will be happy to send a note of sympathy.

One box of twelve cards: \$2.00. Each yearly enrollment in the Kateri Guild: \$1.00.

Subscription to "Kateri"

One dollar a year. Please renew your subscription yearly.



KATERI, No. 119

Vol. 31, No. 2

AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.

2. It aims to increase the number of Kateri's friends and to procure from them at least one daily Hail Mary for her Beatification.

3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains :

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the native peoples of America, with special reference to the Caughnawagas and their friends.

BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. The Vice-Postulator prays at his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
4. The spiritual treasure of the good works of the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's Beatification.

MARCH 1979

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 CAUGHNAWAGA, P.Q., CANADA J0L 1B0

THE CATHERINE GANNEAKTENA ROLL

Now that the two hundred names on the Catherine Ganneaktena Roll are filled, one hundred Masses shall be offered for the repose of these deceased.

For each clutch of five new subscriptions to *Kateri*, you have the right to inscribe one of your departed ones on the new Marguerite Gagoüithon Roll. See p. 35.

1. Mr. James Hunter
2. Mrs. Eugénie Beauregard
3. Mrs. Germaine Laforest
4. Mrs. Jeannine Lavoie
5. Mrs. Gilberte Paquet
6. Mr. Nick Torney
7. Miss Marie-Anne Végiard
8. Mr. Joseph Végiard
9. Mr. Tancrede Dumais
10. Mr. Arthur Watier
11. Mrs. Rose Kingsley
12. Mrs. Thérèse Simard
13. Mr. Lawrence Kelly
14. Miss Blanche Paradis
15. Mr. Joseph Leclerc
16. Mrs. Priscilla Bolduc
17. Mr. Nelson Nadeau
18. Mr. Donat Langevin
19. Mrs. Emma Langevin
20. Mrs. Helen Marek Smith
21. Mr. Emery Parmentier
22. A member of the Roy Family
23. Another member of the Roy Family
24. A Soul in Purgatory
25. Mr. Normant Deschamplain
26. Mr. Armand Gaudet
27. Mrs. Florida Lacasse
28. Mrs. Gloria Biard
29. Mrs. Kathleen Baker
30. Mrs. Elizabeth Chiasson
31. Mr. Robert Wagner
32. A Soul in Purgatory
33. A Soul in Purgatory
34. A Soul in Purgatory
35. A Soul in Purgatory
36. A Soul in Purgatory
37. A Soul in Purgatory
38. A Soul in Purgatory
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40. A Soul in Purgatory
41. A Soul in Purgatory
42. A Soul in Purgatory
43. A Soul in Purgatory
44. Mr. Edward Kelly
45. A Soul in Purgatory
46. A Soul in Purgatory
47. A Soul in Purgatory
48. Mr. Aldéa Cordeau
49. Miss Irma Bourdeau
50. Mrs. Juliette Ratel
51. Mr. Robert Bertrand
52. Mrs. Mac Pochownil
53. Mr. Marc Bédard
54. Miss Charlotte Blanchet

55. Sr. Anna Gendron
56. Mr. Willy Coderre
57. Mrs. Raoul Tremblay
58. Mr. Isaie Beauregard
59. A Soul in Purgatory
60. Mrs. Eugène Châteauevert
61. Mrs. Rosalie Boilard
62. Mr. Charles Otis
63. Mr. Aimé Otis
64. Mr. Jean-Paul Chiasson
65. Mr. Ernest Fournier
66. A Soul in Purgatory
67. A Soul in Purgatory
68. Mrs. Berthe-Alice Cajalais
69. Mrs. Louis-Robert O'Bomsawin
70. Mrs. J.-Adélard Chartrand
71. Mrs. Donat Gilbert
72. Mr. Eugène Valade
73. Sr. Aurore Blanchette
74. Mr. Joseph Blanchette
75. Mrs. Evelyn Duquette
76. Mrs. Dolores Olguin
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78. Mr. John Jarzynski
79. Mr. Emile Rancourt
80. A Soul in Purgatory
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86. Mr. Edmund F. Adrian
87. Mr. Earl R. Morgan
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90. Mrs. Catherine Anne McDonald
91. Mr. William Hazen Shelton
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131. A Soul in Purgatory
132. A Soul in Purgatory
133. A Soul in Purgatory

134. A Soul in Purgatory
135. A Soul in Purgatory
136. Mr. Théophile-E. Landry
137. Mr. Aurèle Caron
138. A Soul in Purgatory
139. A Soul in Purgatory
140. A Soul in Purgatory
141. A Soul in Purgatory
142. A Soul in Purgatory
143. A Soul in Purgatory
144. A Soul in Purgatory
145. Mr. Clément Le Claire
146. Mr. Peter A. La Fontaine
147. Mrs. Albina Bodette
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149. A Soul in Purgatory
150. A Soul in Purgatory
151. A Soul in Purgatory
152. A Soul in Purgatory
153. His Holiness Paul VI
154. Mr. Georges Otis
155. Mr. Luc Côté
156. A Soul in Purgatory
157. Mr. Harry Hartnett
158. Mr. Maurice Lavigne
159. Miss Emma Chauvette
160. Bro. Tony Jansen, O.M.I.
161. M. Peter Jansen
162. Mrs. Alice Morgan
163. Mr. Roger Harec
164. A Soul in Purgatory
165. A Soul in Purgatory
166. Sr. Mary Sophronia
167. A Soul in Purgatory

168. A Soul in Purgatory
169. Mr. Alfred Racette
170. Mr. Henri Prévost
171. Mr. Henri Pellerin
172. Mr. Antoine Thibault
173. Mr. David G. Ford, Sr.
174. Mr. Henry Turpin
175. A Soul in Purgatory
176. Mrs. Azilda Breault
177. M. Elphège Breault
178. Mr. Omer Lemieux
179. Mr. Philippe Allard
180. Mr. Ernest Laplante
181. Mrs. Sylvia Thibault
182. Mr. Onil Dubé
183. Miss Bridget E. O'Shaughnessy
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188. Mr. Rodolphe Messier
189. Mrs. Napoleon Cloutier
190. Mr. Conrad Longpré
191. Mr. Giovanni Fabello
192. Mr. Hervé Ouellette
193. Mr. Adalbert Brière
194. Mr. Ovide Otis
195. Mrs. Ovide Otis
196. Mr. Hector Otis
197. Mrs. Félicité Otis
198. Mrs. Simonne Borduas
199. Mrs. Alcide Marquis
200. A Suffering Soul in Purgatory

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OUR SUBSCRIPTION CAMPAIGN

For this one hundredth and twenty-seventh issue of *Kateri*, I appeal to our friends for help in spreading devotion to the Iroquois Maiden by attaining our objective of 10,000 new subscribers to the *Kateri* quarterly. If each subscriber found from three to five new subscriptions, our aim would be achieved. The subscription rates have not changed since 1949, and I do not intend to change them: \$1.00 a year, which, obviously, covers only the addressing and mailing costs.

Twenty-Seventh Quarterly Instalment

| | | | |
|-------------------------------------|-------|---------------------------------|----|
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| E. Beauvais, Caughnawaga, Que. | 1 | I. Parent, Lacolle, Que. | 1 |
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| L. Gagnon, Powasson, Ont. | 1 | E. Toston, Baltimore, MD | 5 |
| L. Duhaime, Three Rivers, Que. | 3 | M. Akins, Old Town, ME | 5 |
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| C. Potrykus, Kingston, MA | 1 | | |
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| S. Barboza, Raymond, NH | 5 | | |
| H. Flaherty, Medford, MA | 5 | | |
| G. Doyle, Sebago Lake, ME | 5 | | |

Total 8,476
10,000, OUR AIM !

St. Joseph's Residence
330 West Pembroke Street
Dallas, Texas 75208

TELEPHONE 948-3597

The Sisters at St Joseph's were
glad to collect these signatures.
We'll send more

MY PLEDGE TO KATERI

DATE March 21 - 1978

I, the undersigned, pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Vera Laugher
Sr. Maria Isabel
Edith St. Hilda
Maudie C. Daniel
Esther M. Hildner
Joan K. Hildner
Louise Jace
Clancy Dan
W. V. Barker
Jo Ann Stone
Margie Regnier
M. J. Regnier
Mrs. F. J. Regnier
Althea
Dana Anton
Helen Wagon
Mary Louise Taylor
Anna May Ternes
Maria Alvarez
Olivia H. Hildner
Mrs. Anna R. Hildner
Mary A. Harris

PLEASE!

We have 14,904 signed pledges.

We need 1,000,000 more.

Shirley Grace Giraldo
John B. Hildner
Delade Boonstra
Jack Reynolds
Carolina Branda M.
Mrs. E. Hildner
John Hildner
John Hildner
Douglas Hildner
Sr. Agatha Vargas
Frances O'Connor

MY PLEDGE TO KATERI

Date March 21 - 1978

I, the undersigned, pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name: Mr., Mrs., Miss.....
Street or Box.....
City or Town.....
Province or State.....
Country.....
Telephone.....
George M. Lawrence
Maria S. Vidant
Christina H. Hildner
W. J. Hildner
Eugene Hildner

KATERIGRAM

AT THE WEDDING OF CANA, according to St. John Chrysostom, Christ honored marriage by His virginity. Our Lady was also present for the same reason. The chaste and spotless honor all mankind as Christ and His Mother honored the newlyweds at Cana.

March 25, 1979 will be the tercentenary of the Venerable Kateri Tekakwitha's vow of perpetual virginity. Many people today have not the slightest appreciation of virginity. The pagans of Rome and of Greece were wiser. In virginity, they discerned a useful means to enter into contact with spiritual realities. Take for instance the Roman vestals who watched over the city. The masters of Christian spirituality have always considered virginity or chastity regained as indispensable to divine union.

Now what exactly is the virginity that Kateri practised? St. Augustine defines it as a continence that vows, consecrates, and keeps the integrity of the flesh for the Creator of the spirit and the body.

Why did Kateri pronounce this vow? Because of God's love. Did the Incarnation and Redemption not bring her a gift of grace, that wondrous gift of grace, the Eucharist? Not only to her, but also to every Christian, married or not. However, there are souls like hers, desirous of corresponding to the fullest extent with this gift of Himself that God has given them. In return they give themselves unreservedly to Him. Between their heart and the Heart of God, Who is worthy of all love, they want no other love. The pledge to practise virginity or at least perpetual chastity is the best response that a creature can make to his or her Creator. "I arranged for you to marry Christ so that I might give you away as a chaste virgin to this one husband." (2 Cor. 11, 2).

"A chaste soul," wrote Father Olier, "is a soul risen in spirit and which is of the same nature as Jesus Christ risen from the dead. It enters with Him into His perfect sanctity . . . It is marvelous that a vile creature like man can obtain the grace in this life of being able to enter into this participation of God."

This was true of Kateri Tekakwitha on the feast of the Annunciation 1679, at the Mission of St. Francis Xavier, when, after having obtained her spiritual director's permission, she took the private vow of virginity.

HENRI BECHARD, S.J.
Vice-Postulator

✿ Kateri's smile upon you, Mrs. P.B.!

Last April my husband won a large amount of money in the Pa. lottery. We would like to give one hundred dollars of this money to help Kateri's cause. We feel we have been blessed in so many ways and have received many favors because of her intercession.

I hope this letter finds you well and your work progressing. We continue to pray daily for the second miracle to bring about her beatification.

Last summer during my annual checkup with my doctor, two conditions were found which, in turn, sent me to two more doctors. I began using Kateri's relic and prayed for her help. I'm still being checked by these doctors, but so far nothing serious has developed and hopefully nothing will. I will continue to ask for Kateri's intercession and I am sure she will help me through this as she has in the past.

(St. Marys, PA)

✿ Kateri's smile upon you, Mrs. M.E.!

Kateri comes through! She has answered our prayers more than once. All of the intentions were very important in the physical, psychological, and spiritual welfare of our family. I, personally, have been calling on Kateri to obtain a better position for my husband. The job situation is presently much better financially. It changed almost overnight. We are all feeling a greater sense of security now. We are filled with sincere thanks to God through the intercession of Kateri. I pray daily for the future canonization of Kateri Tekakwitha.

(Caughnawaga, Que.)

✿ Kateri's smile upon you, Mrs. V.M.!

Please find my check enclosed for one hundred dollars, my promise made to Kateri two years ago, for her to ask God to heal me of a condition that the doctor could not help. This past spring, after being in the hospital for nine weeks and starting on a new drug, my condition is much better, not cured, but very much improved and I was able to go back to work. Also my mental condition has improved and I pray that Kateri will continue to intercede for me before God and the Blessed Mother.

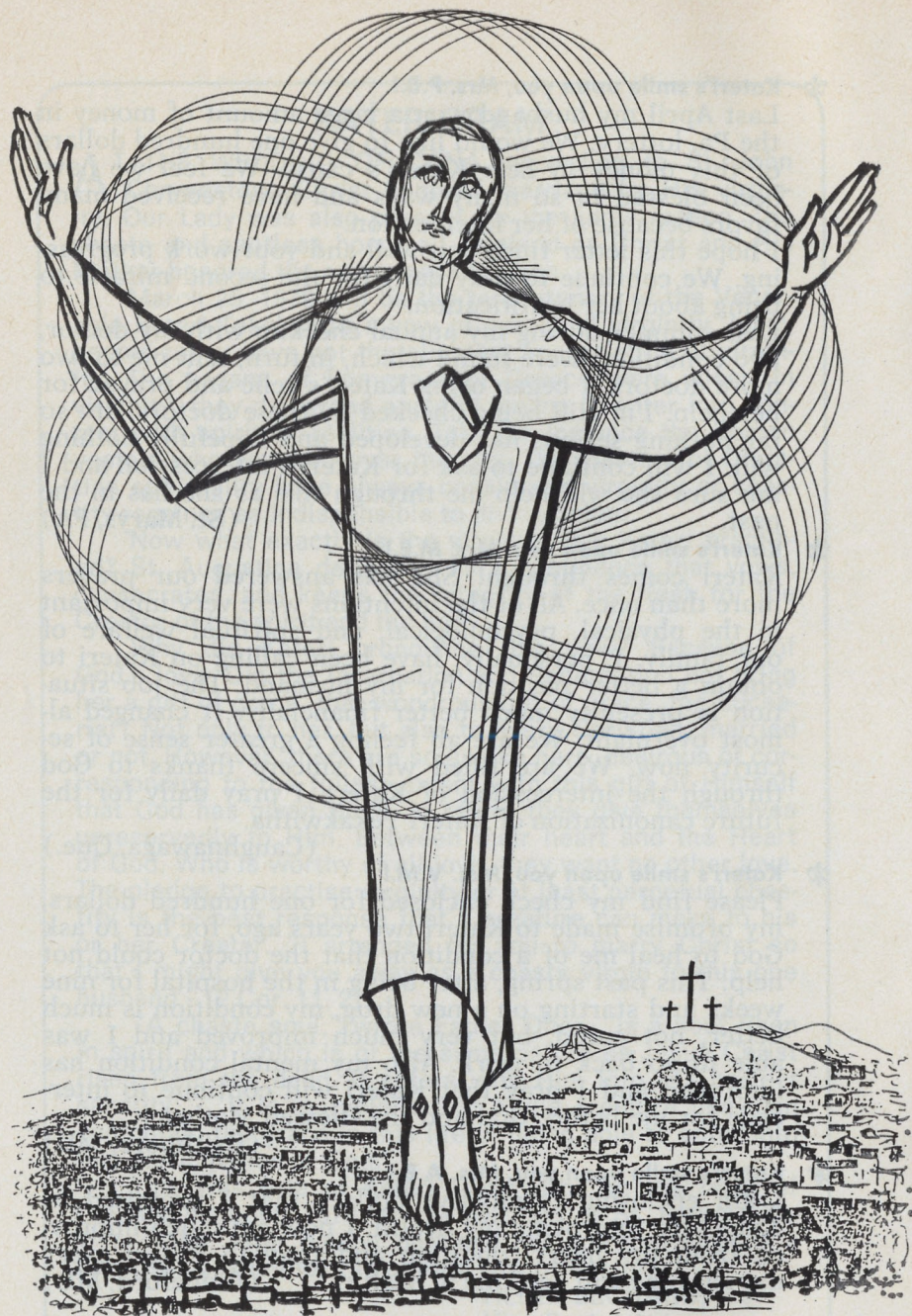
(Baltimore, MD)

✿ Kateri's smile upon you, Mrs. A.B.!

I am enclosing twenty-five dollars that I promised to Kateri for improving my health. I now am much improved from my heart condition and pray to Kateri every day that she will keep me in health.

(Biddeford, ME)

(When acknowledging favors to Kateri, be sure to indicate details.)



ARRERÍA! ARRERÍA! IÉSOS CHRÍSTOS SHÓTONNHÉTÓN!
Alleluia! Alleulia! Jesus Christ is risen!

✿ **Kateri's smile upon you, Sr. M.T.!**

Thank you so very much for writing to us, and sending the little booklet of Kateri. Mother Superior asked me to answer, for she knows well that I love the little "Saint" very much. She has obtained for me a very special favor one year, which I promised her I would make known. In a way it seems small, but what it meant to me was great. I planted flowers seeds and they were all coming out "Colored Ones." I turned in prayer to Kateri, asking her for at least three bunches of "White Ones." And so it was. Three came out — no more or less! I am very much interested in her Cause and I also pray to her for the Natives we have here. Sad to say, there has been several suicides just lately. Be assured of our prayers and I wish I could help more.
(Duncan, B.C.)

✿ **Kateri's smile upon you, Miss M.T.!**

I promised a letter and a small donation in thanks to Kateri for the grace she gave me. I had a back injury and had asked for health and to be able to return to work. My back is much better now and I'm working again.
(Cleveland, OH)

✿ **Kateri's smile upon you, Sr. M.C.!**

A million thanks to "Kateri" for immediate help — when highly needed.
(Chandler, Que.)

✿ **Kateri's smile upon you, Mrs. M.K.!**

Enclosed find my offering for help in the work of the beatification of Kateri. She has helped my son and his wife so very much with their problem. They are now in a nice home and are really trying to be good parents. They have three lovely, bright children. So please keep on praying for them and I in turn pray to Kateri every day. This donation fulfills a promise.
(Edmonton, Alta.)

✿ **Kateri's smile upon you, Mrs. B.L.!**

Enclosed is a money order for twenty-five dollars to help further Kateri's Cause. Last Spring I had a car accident. It wasn't serious and there were no injuries. The car didn't look too bad but it doesn't take much damage to be expensive. Although the driver of the other car was clearly at fault, I had difficulty collecting insurance to cover my damage. Well, the check finally came in and I want to share some of it with Kateri.
(Bethlehem, NH)

(When acknowledging favors to Kateri, be sure to indicate details.)

EACH NEW MOON



EASTER YESTERDAY AND TODAY

Thanks to Fr. Joseph Cosette, S.J., Archivist of the Society of Jesus of French Canada, I am able to inform **Kateri's** readers that in 1679 Easter fell on April 2. It was the Venerable Kateri Tekakwitha's last Easter on earth. As for us, living in 1979, how should we celebrate the Resurrection of Christ Our Lord? By doing our best to go thoroughly into the immense joy it holds for each and everyone of us, despite the sorrows and disappointments of life. By doing our best as Kateri did to be happy with Him, not only in heaven later on, but here below also. Eight days after her death, in an apparition to her old friend and guide, Anastasia Tehatsiongo, Kateri said as she showed her a cross brilliant with light, "Mother, look at this cross and see how beautiful it is. It was the source of my happiness during my life, and I counsel you to make it yours also."

Let us take to heart this message, fitting not only for good Anastasia of old, but also for each and all today. Let us wel-

come into our lives the supreme happiness of the Cross, not necessarily by hunting out for suffering, but by giving it a good reception even when the "day is darkening at the windows and the street doors are shut;... when the voice of the bird is silenced, and song notes are stilled..."

To thank Kateri for having vigorously recalled to us that the Cross always precedes the splendor, the glory, and the joy of the Resurrection, what is there to do? Offer up a prayer a day, no matter how short it may be, to beseech the Lord to grant us the miracles needed for her beatification, if possible for the tercentenary of her holy death. Hold up your friends spiritually for the promise of a daily Our Father or Hail Mary for the same intention; encourage them to ask for temporal and spiritual favors for themselves and for their dear ones. Make the **Kateri** quarterly better known around and about you, and do whatever a heart of gold and a normal imagination suggests. Alleluia! Alleluia!

IN TELUGU



Already in 1966 a life of the Venerable Kateri Tekakwitha, **Star of the Mohawk** was published in far-away India in the Bengali language, thanks to the efforts of Fr. Gaston Roberge, S.J., a French Canadian Jesuit, who had

volunteered to work in the Bombay Province of the Society of Jesus. An immediate success, it was soon out of print.

In November 1976, Fr. Ignatius Kakumanu of Guntur, India, informed me that another biography of the Lily of the Mohawks had appeared in his country. "You will be pleased to learn," he wrote, "that the life story (unabridged) of Kateri Tekakwitha has been published in the regional language, Telugu, a direct offshot of Sanscrit, and the sweetest of our national dialects, spoken by fifty million people! Would you believe it? Three years back, an Indian National Conference was conducted in the said language.

"Needless to repeat there is something of that indefinable oriental charm about Kateri's mystic way of life and deep spirituality, which move the heart of a devout Hindu or an Oriental for that matter... May our dear Lord raise her to the altars as a model to her kith and kin! Juan Diego is another whom we love and admire for his utterly beautiful self-effacement!... We are pretty old Catholics. French Jesuits and later priests of the Foreign Mission Society of Paris labored here generations ago. And my brother is a Jesuit priest stationed in Bombay. Hindus have contributed millions of rupees towards your Institutions, e.g. Loyola College, Loyola Public School and Xavier Institute..."

I answered Fr. Kakumanu's letter, requesting that he send me a copy of this new book on Kateri and asking, also, to get the Ka-

teri Center some signed Kateri prayer pledges. At the beginning of April, 1977, he replied, enclosing prayer pledges in his letter:

"...I am making frantic efforts," he informed me, "to get at a copy of her life in the regional language. It is out of print. The same will be forwarded to you by Air Mail and gratis."

On November 20, 1978, the Telugu biography of Kateri reached my desk and two days later, I received a letter from Father Ignatius. He wrote:

"At long last, I managed to get a copy of the said book after searching the retired Bishop's old book shelves. I sent a nun for the purpose, since I failed in my attempt several times. It is a joy for me to be able to visit you in your work. I expect no recompense, please..."

And so, we rejoice with Kateri's devotees, that her life is made known to more millions of people, who will regard her as a saint for all nations.

A KATERI STAMP?

In the Christmas issue of **Kateri**, a stamp in honor of the tercentenary of the death of the Lily of the Mohawks at Caughnawaga was mentioned. A letter from the Office of the Minister of Canada Post reached the Kateri Center at the end of November, "I have the honor," wrote his secretary, "of informing you that your suggestion was added to the list of subjects we are seriously considering for our program of postal stamps in 1980."

The members of the Kateri Guild, especially but not exclu-

sively the Canadian members, are invited to write a few lines to the Honourable Gilles Lamontagne, Minister of Canada Post, Ottawa, Ontario, K1A 0B1, to request that he favor a Kateri stamp for 1980. Your letter may help to make Kateri better known throughout the world.

THE NEW KATERI BAND

The "New Kateri Band" is now open to our friends who wish to do more than they have done in the past to spread devotion to the Venerable Kateri Tekakwitha. It does not aim to supplant the present Kateri Tekakwitha Guild, which has so generously donated life-blood to the Kateri Center over the years. It is simply an auxiliary movement, founded at the suggestion of Guild members who have asked, "Couldn't we

do something more to hasten Kateri's beatification?"

Mr. Tom Burns was the first to request membership. "The Kateri Band is a fine idea," he wrote. "Here's my \$25 and a few signatures from my students." His thirty-two students attend St. Gerald's School in Willowdale, Ontario.

Readers who have not seen the December issue of **Kateri**, explaining the program of the New Kateri Band, are invited to write to the Kateri Center for information. Complimentary copies of Fr. Weiser's captivating biography, **Kateri Tekakwitha**, and the Vice-Postulator's book, **The Original Caughwanaga Indians**, on the extraordinary people who lived with Kateri during the most important years of her life, will be sent to each member of the New Kateri Band.

❖ Kateri's smile upon you, Bro. P.D.!

I would like to thank Kateri especially for the evening I had to drive a friend at night through a large city where I knew no streets. I asked Kateri to help me and everything went very well, although I had trouble with sight because of fog and smog. (Brig/Vs, Switzerland)

(When acknowledging favors to Kateri, be sure to indicate details.)

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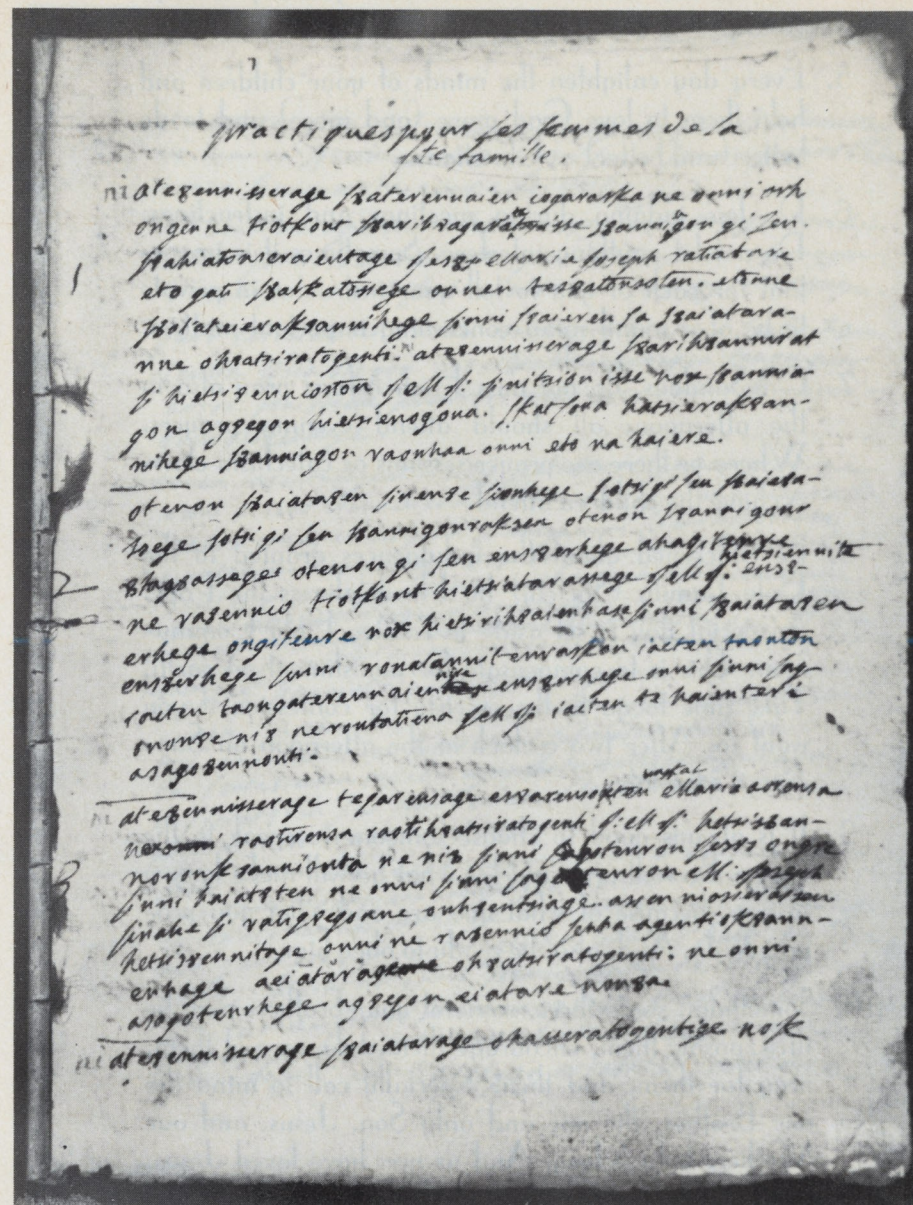
AN OLD MANUSCRIPT

I am happy to offer you an excerpt from a yellowed manuscript, written in old Iroquois, which I found in the archives at the Mission of St. Francis Xavier: **Rules and Prayers of the Holy Family**. A note by Fr. Joseph Marcoux, Pastor at Caughnawaga from 1819 to 1855, informs us that it is the 35th work of Fr. Guen. Thanks to Miss Marie Baboyant, librarian at the Historical Section of the Montreal Municipal Library, I am now able to give you some information on the writer. Fr. Hamon Guen was born in 1687 at Sarlent-de-Plouedern, in the vicinity of St. Pol-de-Léon in Brittany. He entered the seminary in November 1711, arrived in Canada on August 22, 1714, and was ordained a priest of St. Sulpice on September 21, 1715. At first he labored at the Iroquois Mission of Sault-au-Récollet until 1721, then at the Lac-des-Deux-Montagnes, where he died on April 15, 1764. This Sulpician, one of the most fervent and most hardworking missionaries of Canada, had perfectly mastered the Iroquois language. He composed many hymns, anthems, and much church music in this language. He also knew Huron, and in this language wrote the Mass, Vespers, and many other prayers. It is quite probable that in his lifetime, the Hurons of the Lake sang at church in their own tongue.

The manuscript which now interests us is probably a transcription from the original of Fr. Guen. As the Venerable Kateri Tekakwitha was the most illustrious member of the Confraternity of the Holy Family, it is easy to grasp its relevance. Without the able assistance of Dr. Solomon Cook, a Cornell University graduate, from the Mission of St. Francis Regis, of Mrs. Cook, and of his brother-in-law Fr. Michael K. Jacobs, S.J., it would have been impossible for me to offer you the following translation.

Practices for the Women of the Holy Family

1. Every day pray in the evening and in the morning. Married women, always encourage one another. In your prayer book, there is a picture of Jesus, Mary, and Joseph. Look at it, kneel, then remind yourself of what you did before joining the Holy Family. Every day, all of you who are married, pledge to abandon yourselves completely and all your children to Jesus, Mary and Joseph. Each one of you, remind your husbands to do the same.
2. All of you married people, go to confession. This is the way to do it. Tell the things that happened to you since the last time, tell of sins or bad things or thoughts or temptations. Think that God will always forgive you. Include Jesus, Mary, and Joseph in your prayers. Humble yourselves before them so as to receive mercy and ask for advice with regard to what will happen to you. Think, too, how merciful they are, not only in your prayers but also with the love of God's children, cherishing the Holy Family of Jesus, Mary, and Joseph, who never refuse you anything.
3. Every day say two rosaries, one for Mary and the other for the Holy Family of Jesus, Mary, and Joseph, adoring God, who loved Jesus made man and protected Mary and Joseph, when they were here on earth. They were together for thirty years. Also, pray to God to give (us) more members of the Holy Family and to have pity on all present members.
4. Every day receive communion at Holy Mass. It is important to do so with all your heart; then, too, to be



in the same frame of mind when you say Mary's rosary.

5. Every day enlighten the minds of your children and help them to love God more (and more) and to do better (and better) as Christians.
6. Do less judging during meetings and instructions. Do not let anything interfere. Sometimes it is important for each of you to tell your instructor in private to be of a sound mind concerning important matters.
7. On Sundays, do not miss High Mass; pray also in the afternoon; all should attend evening prayers. Wherever there are prayer sessions or catechism classes, have the children attend.
8. Be concerned about the indulgences granted to the Holy Family (Society) by His Holiness the Pope. A special day is set aside to receive Holy Communion. This is to compensate for punishment on earth. Take time to go to the sacristy for confession if you want to. After two o'clock in the afternoon on Sunday, it's too late.
9. It is always good to choose someone to speak to the group. Be well prepared for what he will make known to you, because of what you are and what you propose to do. And, also, be ready to obey him.
10. Sometimes, somewhere, some of your brothers may be ill. Console them, encourage them, take care of them, pray for them, and then, especially call to mind the one Brother, the one and only Son, Jesus, and our Mother, holy Mary. And as you have loved Jesus, Mary, and Joseph, it's a good idea to join the Holy Family and for all of you to love one another.

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 onnen / gannigourstahage eto onni ni / gannigourstahage
 5 atesen niverage / gannigourstahage / gannigourstahage
 etienogona. / gannigourstahage / gannigourstahage
 onsehage ne nis / gannigourstahage / gannigourstahage
 6 gano tessatierer onnen / gannigourstahage / gannigourstahage
 aienta tosa otenon / gannigourstahage / gannigourstahage
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11. If one of the members dies, receive communion as a group and attend three holy Masses and recite three rosaries for the deceased. Be all present at the funeral Mass and let members be assistant pallbearers. Afterwards, the Society will make an offering for a High Mass for the deceased member.
12. A member is expected to observe holydays on the feast of the Resurrection, that of Mary, and, also, of the Ascension of the Lord. Do not ever join in dancing at night. As a member of the Holy Family do not let yourself be overcome by drinking. You might suddenly get lost if you do not follow Jesus, Mary, and Joseph. You may well surmise that strange things will happen to you if you indulge.
13. You should all love the Holy Souls, who are already happy in heaven and love (even) more those who were initially members of the Holy Family, Joachim, Ann, and also St. John, chosen by Jesus to assist our Mother Mary. The Holy Family Society should venerate the names of those just mentioned.
14. For the first three days after Easter, receive communion. This is a new beginning, for you committed sins, which have been forgiven by our Mother Mary. You are now a member of the Holy Family. You have less than ten days after Easter to receive com-

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12. Iste senha pasterist ias entamurorossan pinter
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munion and retain membership in the Holy Society of Jesus, Mary, and Joseph. You have fifteen days to be joyful in preparation of the beautiful feast that is coming of Jesus, Mary, and Joseph.

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aonthasenhage / inha asgataro lakage onnen
iagento togentanere. yonentasun. festi o Maria
Joseph.

❖ **Kateri's smile upon you, Mrs. H.W.!**

Thanksgiving Blessings to you and all up there! We have so much to be thankful for this year, even though sorrow, grief, and misfortune have touched all of us.

My eye is coming along (slowly) and I'm hoping to get lenses soon to improve my vision. It is truly amazing what I can see with my left eye even though I have no lens of my own in it. That was removed last December when I had the cataract operation. My surgeon has warned me I will eventually lose the sight of my right eye, so it is a sort of a race between them, one coming up, the other going down. Knowing that you and my loved ones and friends are praying for me has given me much confidence.

However, Kateri knows what I am going through, as my right eye is sensitive to light. But God has spared me of pain. My prayers to Kateri are constant, several times a day sometimes, so I feel she will help me to good eyesight.

My check for ten dollars is a special thanksgiving gift to Kateri. God bless and keep you all in His care.

(Queens Village, NY)

❖ **Kateri's smile upon you, Mrs. C.D.!**

I have a little sister, M., who died last year. She was a mongoloid and the joy and light of the whole family. She was the twelfth of fourteen children. She was baptised Margaret Mary Kateri — called M. She had a very simple but complete understanding of God and a great love for his saints and angels. She suffered much in her lifetime from injuries, operations and casts, but always offered them up for others and never complained. Now that she is dead, she still seems to be the central focus in our family and from all her answers to our prayers we know she is in heaven with her heavenly Father and Mother. Every Christmas in our Infant of Prague novena, her intention was for the canonization of Kateri Tekakwitha. You might try asking our M. for her intercession for Kateri Tekakwitha's canonization as it was a favorite intention. I have a daughter now, named Kateri Lucienne Marie after two lilies (of the Mohawks and ours.) She will now have that intention at Christmas time. I will keep on praying for Kateri's cause as we need such examples of innocence and purity in the world today...

(Enniskeane, Ireland)

(When acknowledging favors to Kateri, be sure to indicate details.)

KATERI'S VOW

(Continued.)



KATERI'S PENANCE on the occasion of the Purification of the Blessed Virgin, excessive though it may have been, sprang from an immense love: she practised it to show how fond of Our Lady she was. She also manifested this love through prayer. Five times a day, in the little church, kneeling at the foot of the statue of Mary, she delighted in the meditation of the divine mysteries. On Sunday, she joined the other faithful divided into two groups, who said the rosary before the Blessed Sacrament. She always carried her rosary wherever she went and never forgot to say the Angelus while she was at work in the fields or in the woods. When night had fallen, after evening prayers in the longhouse, she recited the litanies of the Blessed Virgin. The melodious Iroquois words flowed softly from her lips: "**Takwentenr Sewenniio**, Lord, have mercy... **Wari Saiata-tokenti, Takwaterennaenhas**, Holy Mary, pray for us!"

On **Warihne**, or Mary's-Day, that is to say on Saturday, she took leave to perform extraordinary mortifications, whose merit she increased by trying to imitate the Blessed Mother in one or the other of her virtues.

Day by day she realized more effectively in her life the ideal proposed to the members of the Confraternity of the Holy Family and of Slavery of the Blessed Virgin, of which she was now a member for nearly a year. This was a slavery of love like that which transported St. Paul to the third heaven. Beside her rosary, Kateri also made use of the chaplet of the Holy Family, composed of three decades. Between each one, peaceful and recollected, she addressed the Virgin Mary, whom she felt

quite close to her. On the big beads, she would say the Our Father, on the little ones, "Jesus, Mary, Joseph, Joachim, and Ann, come to our assistance," with the response, "Holy Trinity. one God, have pity on us! "The Glory be to the Father, ended each decade.

Neither ecstatic visions nor extraordinary revelations threw Kateri into the arms of the Queen of Heaven. She was not favored with apparitions like those of the founder of Montreal, Jerome Le Royer de la Dauversière in 1635, or of the young Huron girl Jeanne Ouendité, on April 14, 1668 at Ancienne Lorette, or of a young Mohawk of the Mission, Martin Shandekonraksen, who died during December 1675.

Her Marian love was a result of her exquisite purity. Father Cholenec noted it unequivocally, "From this source resulted her tender affection for Our Lady, the Queen of Virgins, and the Mother of Purity."

It has been rightly said that Christ revealed the true value of virginity to the world. Even after Abraham the Chaldean became the Father of the Chosen People, marriage did not exclude polygamy; it took the coming of Moses for monogamy to become the law. God, Who is never in a hurry, reserved the ideal of voluntary virginity to the fullness of time, when the Son of the Blessed Virgin appeared on earth.

This fullness of time came to the Iroquois when they had their own Christian village, the Mission of St. Francis Xavier. Kateri, we know, always praised celibacy, though she knew of many fine marriages among her Christian compatriots. In the village there was very little evil-doing, and if there was some, the delinquents were held in abhorrence. Many girls and women practised virginity. Father Chauchetière notes: "There are already seven who carried their virginity to heaven, who were but thirteen, fourteen, fifteen, or twenty years old. Several are still living who, having often refused good offers in marriage, pass the marriageable age, and give to God their bodies and their souls in great poverty, and clothe themselves by alms."

More and more, quite unwittingly, Kateri was drawing attention to herself. After receiving the priest's permission not to marry, she began to enjoy an extraordinary peace, a repose, a contentment so great that she seemed quite different from what she had been before. This serenity, this bliss was to remain with her until death. The radiance of her purity, heightened by her joy, aroused the admiration of the entire village.

Something like that of the children of Fatima or of St. Bernadette at Lourdes during the apparitions of Our Lady.

March 25, 1679, the feast of the Annunciation, was already near and everyone was making ready for it, particularly Kateri. Since the end of her misunderstanding with elderly Anastasia and her "sister", happiness reigned supreme in her longhouse. Her mind at ease, she resolved to sacrifice herself entirely to the Lord by a decision past recall. She spoke about it to Father Cholenec. He noted his impressions on this occasion.

For a young Iroquois girl to consecrate herself to God was so new, so unexpected, so incompatible with the life of her people that he did not immediately give his consent. During many weeks, the missionary had examined her conduct and had seen the progress she was making in all sorts of virtues. Above all, he had noticed how generously the good Master was communicating Himself to her. After attentively reviewing this progress, this exceptional progress of hers, he came to the conclusion that her resolution could come only from the Holy Spirit and finally granted her the permission to go ahead with it.

"It would be hard to put in words," he said, "the joy she felt and fervor with which she prepared for so great an act." And since Kateri the virgin loved the Blessed Virgin with so immense a love, she chose the Feast of the Annunciation to take her vow of virginity.

The day arrived, the day she had been waiting so long for, and she retired within herself to offer her sacrifice to the Lord in a final outburst of filial love. After having attended the first Mass before sunrise, she then quietly awaited the next one during which she would make her vow.

St. Gregory of Nyssa, the Father of the Church who studied consecrated chastity more than anyone else, explains that it takes its origin in the life of the Trinity itself. The Father begets the Son, and the Son begets the Mystical Body in the most absolute purity, within the perfect unity of Himself and of His Father. The sacrament of marriage is the sign of the union of Christ and of the Church. Without disdaining the sign, the vow exceeds it and unites the soul directly to God, in the perfect offering of self to Christ. Obviously Kateri had not read the Fathers of the Church, but she felt deeply that her vow would unite her more and more intimately with Him whom her heart loved, that she would lose herself in Him.

On the St. Lawrence, during March, winter is still in full swing. Snow covers the earth, and if the weather is good, the

bright rays of the sun dance in the fine white powderish snow thrown up by gusts of wind. But in Kateri's heart, burned a devouring fire.

It was during the Holy Sacrifice, offered at eight o'clock in the morning, after having received Holy Communion, that she abandoned herself totally to Jesus Christ. She renounced forever to all purely human love and promised Him perpetual virginity. She made a donation of her soul to Jesus in the Eucharist and of her body to Jesus crucified. In the blaze of her love, in the language of mystics, she conjured Him to be her only spouse and to accept her for His own. She then turned towards Our Lady, for whom she had a deep and tender devotion, and asked her to present her to her Divine Son; with the thought of offering a double sacrifice, she at once consecrated herself to Mary, imploring her to be her mother and to take her as her daughter. This day was without a doubt the most beautiful one of her life; she had at last realized her most ardent desire.

Purity was certainly Kateri's characteristic virtue. Purity as it is generally understood or exemption from the vice of impurity, and also in a larger sense, exemption from sin in general. She had a real horror for sin and took great care to preserve herself from it. Father Cholenec remarked: "I do not think that she ever offended God by a mortal sin; rather I would say she had such a real horror of sin and kept such vigilance to preserve herself from it that I do not know if in the two years and a half she lived at the Sault, she committed any, even the smallest, deliberately, for she took special care to avoid the slightest faults. That is what may be termed being really holy and possessing perfect charity. What concerns the second kind of purity, I say and shall always say, that it is a miracle of grace which cannot be understood, how Kateri passed more than twenty years in the midst of the corruption of her country and two years and a half at the Sault, virgin in body and soul, without ever, during all that time, having felt the least thing contrary to this virtue, either in body or soul. This, I say appears unbelievable, but is nevertheless true."

Father Cholenec and his two companions must have often taken for the subject of their sermons love of Jesus in the Tabernacle and on the Cross. On the same day, after having disposed herself by penances with exceptional fervor and after having received Holy Communion, an Onondaga named Marie, whom her spiritual director called "the penitent," because of her constant mortifications, also abandoned her soul to Jesus in the Eucharist and her body to Jesus crucified. She



loved her husband and her four children to distraction, but feared not to observe the admonition of the Master, "If any man come to me without hating his father, mother, wife, children, brothers, sisters, yes, and his own life too, he cannot be my disciple" (Luke XIV:26). In this verse, the original verb "to hate" used by the Evangelist is a Semitism, which would have been attenuated in our modern language, for they express far better different shades of meaning. However, it still demands the total detachment that Marie the Penitent was striving to attain. Christ's doctrine is not a simple toy, a child's rattle to be thrown aside according to one's whims. Both Marie of Onondaga and Kateri Tekakwitha were convinced of this.

Like St. Paul, Kateri would have liked to have everyone resemble herself. Her extraordinary reputation which was spreading, an appropriation of her person by God Himself, which the French as well as the Indians discovered in this "marvel of our forests," attracted many to her. They wanted to hear from her lips what was the most agreeable to God so as to realize it in their lives. Although she did her best to slip away, they always ended up by finding her and she could not turn them away. Neither too harshly nor too gently, she talked to them of virginity, chastity, and continency. In these conversations, Kateri always mentioned Our Lady.

Among those in search for more enlightenment, was an engaging couple aged twenty-one years, who had come to the Mission during the year: Francis Tsonnatoüan, whom the French called "The Big Log," and his wife, Marguerite. Despite his youth, the husband passed for one of the best hunters of the village and for an excellent warrior. Both admired Kateri, though they were not aware that she had just taken the vow of virginity. They wanted to learn from her what kind of life they must lead to live as genuine Christians. They did not want a watered down Christianity, a second-rate Catholicism. As they knew Kateri well, they approached her tactfully. They felt that, if they bombarded her with questions concerning the interior life, she would withdraw forever within the fortress of her humility. So they invited her to come to their longhouse with Marie Teresa Tegaiguenta.

As soon as the four friends found themselves together inside, Francis Tsonnatoüan shut the entrance. The two visitors would thus understand that the matter in hand was something private, something not to be divulged to outsiders. He told them that he knew about their penitential life and even about the hairshirts they wore. Both he and his wife wanted to become

authentic disciples of Christ, in the manner of Kateri, a veritable Iroquois.

Surprised at these words, at first Kateri remained silent, then mastering herself, she asked Marie Teresa to speak for her. And little by little, they found themselves conversing about what they thought was the most agreeable life they could lead for God. On the other hand, Kateri and Marie Teresa did not want to play the role of spiritual directors, and they advised their friends to consult the Blackrobes and to open their hearts to them.

Francis Tsonnatoüan, who was recently married, was thinking of living with his wife as with a sister, thus hoping to make up for the sins he had committed before baptism. For several years, he did so, until one of the Fathers advised him to live the ordinary conjugal life.

After this conversation with Kateri, he took her as his model. Every morning, he marked the acts of virtue to be performed during the day on a little chaplet of beads, and before retiring in the evening, he counted his beads to see if he had been faithful to his resolution.

Not long after Kateri's death in 1680, he was afflicted with scrofula, which would carry him off some fifteen years later. He always carried some of her relics around his neck. He also invented a new chaplet, which he called "Kateri's Rosary." It was composed of a cross on which he said the Creed, of two other beads for the Lord's prayer and a Hail Mary, and finally, three other beads for the Glorias. He offered this prayer to thank the Blessed Trinity for the graces granted to the Lily of the Mohawks during her lifetime. During the worst attacks of his illness, he turned to Kateri for assistance.

His wife, Marguerite, was quite pious; even so, the rasp of dire poverty now and then jarred on her nerves. Francis always encouraged her with a few affectionate words and with the discreet example of unflinching patience.

His suffering occasionally lessened and when he felt well enough, he roamed about, bent over a stick. At times he was even able to hunt in the neighborhood or work in the fields with the women. As he was clever with his hands, he fashioned pipes, chests, boxes, sleds and toboggans. Now and then he repaired cauldrons. On bad days, if he could not leave his longhouse, if he could not earn his keep, the esteem in which he was held was so great that friends and neighbors kindly came to his assistance.

(To be continued.)

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✿ Kateri's smile upon you, Miss M.A.B.!

Enclosed you will find a money order for twenty-five dollars which I promised, along with publication of this letter, in thanksgiving for successful vascular surgery on my mother. To all appearances the surgery itself was quite successful, but the recovery process is very slow and painful. However, I have such faith in Kateri that I am sure she will come through all the way.

(Detroit, MI)

✿ Kateri's smile upon you, Mrs. C.S.!

Enclosed is a check for twenty-five dollars for a favor received through Kateri. Five years ago, I had a very serious operation on my windpipe. A few hours later, things went bad and before I was sent up to the operating room again I asked that my medal of Kateri be tied to my wrist. Everything turned out well and has continued to be so for five years. All thanks to Kateri! Please pray that I may have the strength, courage and guidance to do what is right for my large family in the near future.

(Arlington, MA)

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As I am sending the names of FIVE new subscribers to the Kateri Center, I now inscribe, free of charge, the name of a deceased person dear to me on the Marguerite Gagoliithon Roll.

- Mr. ☐ Mrs. ☐ Miss ☐.....
- When the Roll is complete with the names of 200 deceased, 100 Masses shall be offered for the repose of their souls.
 - If no name is submitted for the Roll, "A Suffering Soul of Purgatory" shall be inscribed instead.