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COMPLIMENTS  
of the  
Caughnawaga  
KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 123

THE JOSEPH RONTAGARHA ROLL

KATERIGRAM

EACH NEW MOON

"I WILL LOVE YOU IN HEAVEN!"

TEKAKWITHA'S SIGNIFICANCE FOR  
THE CHURCH OF NORTH AMERICA

WHY READ "THE ORIGINAL CAUGHNAWAGA  
INDIANS?"

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Spring • 1980

Caughnawaga, P.Q., Canada





# The Venerable Kateri Tekakwitha

ISSN 0315-8020

*Kateriana obtainable from the*  
**Office of the Vice Postulation**  
**(The Kateri Center)**  
**Box 70, Caughnawaga, P.Q., Canada**  
**J0L 1B0**

## Medals

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2. Colored pictures by Sister M. Fides, Glass, with prayer in Spanish only: 5¢ for two
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## Books

- In English — *The Venerable Kateri Tekakwitha* by Henri Béchard, 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: \$5.00
- In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J. (Hardcover), \$10.00 plus \$1.50 in Canada and \$2.00 in U.S.A. for handling and mailing
- In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, 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 Italian — *Caterina Tekakwitha* by Dr. Fernando Bea, 176 pp: \$3.00

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- In English — *The Visions of Bernard Francis de Hovos, S.J.*, by Henri Béchard, 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

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A sheet of 36 seals: \$1.00

## Sympathy Cards

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

## Subscription to "Kateri"

One dollar a year. Please renew your subscription yearly.



KATERI, No. 123

Vol. 32, 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 1980

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WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



## THE JOSEPH RONTAGARHA ROLL

In 1677, Joseph Rontagarha, then twenty-five years of age, came to live at the Mission of St. Francis Xavier. He had already been to France and had showed himself a fairly good Christian after his return. Following a hunting expedition with Tiouas-teskon, a Mohawk brave, member of the Holy Family Association, he became a devout church-goer. The conversations with his friend led him to a personal love of Christ. He often collected the children of the neighborhood in his longhouse and taught them the Creed and other prayers which were sung at church, much to the satisfaction of the Blackrobes.

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## KATERIGRAM

**A**PRIL 17 will be the tercentenary of the holy death of the Venerable Kateri Tekakwitha. According to Pope Pius XI, "her life was a true miracle."

For several decades, a gaggle of well meaning but badly inspired theologians have been doing their best to eliminate miracles from the vocabulary of theology. These are the men who have emptied many churches of their saints despite Pope Pius XII's warning against this. Today the wind is changing and their untheological ruminations are being dissipated as spindrift before the Wind of the Spirit. Father Leon Xavier Dufour, a well known theologian, comes out clearly in favor of the traditional teaching of the Church: "Miracles exist," he wrote in a recent edition of *Revue Notre-Dame*, "and they are the most wonderful manifestations of the privileged relation that God entertains with humankind, particularly with those who are the victims of injustice." By her life and death, by the miracles that flowered on her tomb, Kateri indicated to her friends of long ago and of today their ascending relationship with God.

A medieval mystic, St. Lutgarde, relates how she saw God's saints in her visions. Let us make the most of her revelation to contemplate Kateri. "From Christ Himself," she said. "from Christ who is the Saint of saints, and heaven's Holy of Holies, I see a special spiritual splendor come forth, and in this splendor I recognize perfectly whichever one of the saints it is that appears to me." Thomas Merton comments on these lines, "Christ is the Saint of saints . . . Their whole merit and their glory is simply a share of His divine merit and His glory, a participation in the inheritance of His divine Sonship, and they are pleasing to the Father only in so far as the Father sees His Son in them. He is, in a sense, the Holy of Holies in heaven. He is the Head of the glorified Mystical Body, and, therefore, its vital center, its life, the principle of all its being and activity." We must see Kateri in this intimate union with Jesus. During the Paschal Season, let us think about it and in a burst of love, let us reach out to her as we joyfully celebrate the tercentenary of her birth to the unending bliss of eternal life.

HENRI BÉCHARD, S.J.  
Vice-Postulator

### ✿ Kateri's smile upon you, Miss C.G.!

I am writing in recognition of a great favor we received through the intercession of Venerable Kateri Tekakwitha. My sister has planned to spend a year in study at a college in California. We were greatly worried over arrangements concerning where she would live and whether she would be met at the airport when she arrived there. We gathered our forces in prayer to Kateri. We had just recently returned from a visit to the Kateri Center, where we placed our petitions at the tomb. Not long after, we heard that all our prayers had been answered and all is now in order. We are deeply grateful to Kateri for these favors and for many others. We will continue our daily prayers for Kateri's beautification and also because we always need her help. We are looking forward to her canonization, may it come soon! If this letter will help in any way, you may use it. The enclosed donation is for the work at the Center. (Williamstown, Mass.)

### ✿ Kateri's smile upon you, Mrs. S.C.!

Enclosed, please find a check for five dollars for Kateri's Cause, which I promised her if I got good tenants for my house. I promised her twenty-five dollars, so five dollars per month goes to her for the next three months. Many thanks for your prayers and I pray for your continued good health. May God bless you in your good work for Kateri! (Caughnawaga, P.Q.)

### ✿ Kateri's smile upon you, Miss M.E.G.!

Some time ago I received a great favor through the intercession of the Venerable Kateri Tekakwitha for which I expressed my thanks in a tangible way. At the same time I asked for her prayers for a cataract operation and I am happy to say that it was a great success. Recently my sister sold her home in the suburbs and was looking for a suitable duplex in the city at a rent which she could afford. Within a very short time she found a suitable one and as I had promised that I would make a contribution to Kateri's Cause I am enclosing a check for thirty-five dollars in grateful thanks to our beloved little Indian girl. With continuing prayers for the success of Kateri's Cause . . . (Montreal, P.Q.)

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





PHOTO ARMOUR LANDRY

(From an eighteenth century missal at the Mission)

IESOS SHOTONNHETON TSINI HAWEN! ARRERIA!  
Jesus has risen as he said, Alleluia!

✿ **Kateri's smile upon you, Mrs. R.A.!**

Well, it's been a year now since our wonderful family trip to the Kateri Center. Oh, what a marvelous experience it was! To think that I got my Julie (now five years) out of hospital on a Friday and left for Montreal on Sunday amazes me today. I think that might have been one of the biggest steps in faith that I have undertaken. There is no doubt whatsoever in my mind that Kateri's intercessory prayers enabled us to go! Thank you, Kateri. Enclosed is a twenty-dollar money order to further the cause of Kateri. Part of it is in thanks for what I do firmly believe is a miracle. My Julie was terribly affected with continuous respiratory infections. It included hospital stays, out-patient inhalation, therapy sessions, allergy shots and drugs, drugs, and more drugs. The only good months in 1978 were January, July, and December. Nineteen seventy-nine rang in continued problems straight through to March. In March we switched allergists. In my Kateri novenas I prayed for healing or even improvement. During this time I said several novenas. The new allergist found that Julie was highly allergic to dogs—something the first allergist never found. She took Julie off her allergy shots for dust because Julie was only very minutely allergic to dust. Now, we stay away from dogs. No more cough, no more allergy shots, no more medication. Julie's antibody count was so low the doctor could hardly believe it. Now it is up to normal. Julie is a new person. I am a new person. For four years we went through an awful ordeal mentally, physically, and emotionally. It is truly amazing. It was almost an instantaneous recovery. I prayed in my novenas for healing or improvement. WOW! I thank God for this direction of changing allergists. I thank Kateri for her prayers. To be sick four years and all of a sudden good health. Oh my, how sweet it is to have answered prayers. To me it is a miracle and I let everyone know. Also, turning to me, I was bothered with chest pains earlier in the year. My doctor sent me to a heart specialist. I prayed a Kateri novena prior to my appointment. I thought I was a true candidate for heart disease. Praise God, I came out with a good report. I wanted to share these good tidings with you.

(St. Marys, PA.)

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



## EACH NEW MOON



### KATERI AND EASTER



SEVERAL WEEKS before Kateri's death, Father Claude Chauchetière predicted it would take place on the eve of Holy Thursday and Good Friday. It did. Her insatiable love for Jesus on the Cross and for Jesus in the Eucharist led her to Her Savior, who drew her into the unalloyed bliss of His Resurrection, which has now been hers for three centuries. By accepting the sorrows and sufferings of life as she did, by praying to her, and by imitating her great love for Our Lord and His Blessed Mother, we, too, shall be drawn into the glory of His Resurrection. And that is what Easter's is all about.

## GIFTS FOR THE POPE

Among the gifts presented to Pope John Paul II on his visit to Des Moines, Iowa on October 4, 1979, was a decorated egg in which a hand-carved statue of Kateri Tekakwitha was enshrined. This gift was created by Ron Guidone, a member of St. John the Evangelist Parish in Rochester, N.Y.



It is a double yolk goose egg painted with white pearl and covered in crystal rhinestones, gold braid, and gold plated metal findings. It was presented by Mrs. Anne M. Scheueurman of St. Louis Parish in Pittsford, N.Y., a member of the International Kateri Tekakwitha Committee. Enclosed with the Kateri gift was a book called **The Original Caughnawaga Indians** written by the Rev. Henri Béchard, S.J., Vice-Postulator of the Kateri Cause, at the Mission of St. Francis Xavier where Kateri died.

### INFLATION!

Reluctantly, to be sure, mostly because of mailing costs, it has been deemed necessary to hoist the cost of the yearly enrollment in the Kateri Tekakwitha Guild for the deceased to \$2.00 a year.

## A NOTEWORTHY EVENT!



Mr. Tom Constantino, first and largest producer of litterbags and coiner of the phrase "Keep America Beautiful," celebrated the 25th anniversary of its foundation on October 5, 6, and 7, 1979. A prominent aspect of this celebration was the American Indian in general and the Venerable Kateri Tewakwitha in particular. The permanent Noteworthy Indian Exhibits were

thrown open to the public for the occasion, "presenting the beauty and the sensitivity of the American Indian to art, nature, and life." During the afternoon of October 6, some 1000 people attended the American Indian pageant on Company grounds. Master of ceremonies was Iron Eyes Cody, national spokesman for **Keep America Beautiful Inc.** Caughnawaga and St. Regis singers and dancers participated. In the late afternoon, a Mass of thanksgiving was offered by eleven Jesuit Fathers concelebrating at the Shrine of the North American Martyrs at Auriesville. Then followed a reception and thanksgiving banquet at the beautiful dining hall on the grounds. The



The two Vice-Postulators, Fathers Henri Béchard and Joseph McBride; between them, Princess Pale Moon. Next to Father McBride, Mr. Iron Eyes Cody and Mrs. Sarah Monroe Hasesenplug.





Fr. Ronald Schultz at the Blessing

next morning, Sunday the 7th, a Mass was offered for the repose of the soul of the late wife of Iron Eyes Cody at the Shrine of the Venerable Kateri Tekakwitha in the little Mohawk valley town of Fonda. To Tom, our best wishes for the steady progress of the Noteworthy Company during the next quarter of a century!

### A NEW SCHOOL

On November 16, 1979, Mr. Harry S. Somerville, Principal of the Venerable Kateri Tekakwitha School in Hamilton, Ontario, sent a letter to the Kateri Center, "Our school community at Venerable Kateri Tekakwitha" he wrote, "is fairly well established now and we are proud to bear her name. Many people in Hamilton raise an eyebrow when they hear our name, but it always gives us a chance to relate Kateri's cause. The school children are now very familiar with Venerable Kateri's life through activities, filmstrips and choral speaking. Just recently, on our 'Day of Joy' celebration, each student wrote Pope John Paul II a letter entreating him to elevate Kateri to Saint-

hood. We have also encouraged the Postmaster General to issue a Canadian stamp in her name..."

The new Venerable Kateri Tekakwitha School was blessed on November 5, 1978, by Bishop Paul Reding of Hamilton. Father Ronald Schultz, O.F.M. Conv., Director of Tekakwitha Shrine at Fonda, member of the International Kateri Tekakwitha Committee, and a good friend of mine, represented Kateri's Cause at the blessing.

The dedication of this new separate school to Kateri is a beautiful homage, worthy of special mention on the occasion of the tercentennial of her entrance into heaven on April 17, 1680. Our heartfelt thanks to Bishop Reding, to Fathers K. Kennedy, D. San-Vido, and Z. Baranowski of St. Margaret's Parish, to Mr. Somerville and the school staff, as well as to the parishioners who built this separate school under the aegis of the Lily of the Mohawks at a time when too many Catholic schools are closing down. Kateri's smile upon them all!

A Class in the Primary Division



### AUNT ELVA? ...

Our modest Kateri staff would be very grateful to you if, with every subscription, you took the trouble to add the Postal or Zip Code. It's so easy! If you don't know Aunt Elva's code in Inoucdjouac, phone your postmaster and he will find it for you. The secretaries of Kateri Center will thus save hours of research, your subscribers will receive their copy of Kateri with minimum delay, and Kateri will certainly smile upon your day!

### A NOVENA FOR YOU!

In acknowledgement of the help given over the years to the Vice-Postulator in his efforts to further the beatification and canonization of the Venerable Kateri Tekakwitha, a novena of Masses shall be offered for her friends from April 8th to the 16th, eve of the saintly death of the Lily of the Mohawks. Don't forget to formulate your intentions and, if there is time, to notify the Kateri Center of them.

#### ✿ Kateri's smile upon you, Miss J.M.!

Recently my car was stolen. I asked Kateri to help me so it would be found in good condition. Well it was found on the same day in good condition. I promised I would send in a list of five subscriptions so here they are.

(Hawthorne, CA)

#### ✿ Kateri's smile upon you, Miss M.C.!

Enclosed is ten dollars as a thanksgiving to the Venerable Kateri for helping me to find a teaching post for my brother. He had had interviews with several schools already but somehow failed. Then I prayed to Kateri when he was being interviewed for his present one. He got it.

(Kowloon, Hong Kong)

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

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# "I WILL LOVE YOU IN HEAVEN"

(Continued.)



FATHER CHAUCHETIERE, who took care of the people confined to their homes, used to visit Kateri every day in her long-house. Now and then he led there the little children entrusted to him. According to Father Luke Francis Nau, "they all had regular features, the children especially were as pretty as miniatures . . ." Their silvery voices cheered up the sick girl, their friendly little faces amused her. At the same time she profited from the catechism which the good Father was teaching. Despite her great weakness, she tried to sit or stand up to see better the illustrations he had prepared depicting Bible History for the little ones.

Kateri wished he would never leave her side. The thanks she expressed to him, the entreaties she redoubled to oblige him to come back as soon as possible touched the missionary. She renewed these entreaties and thanks up to the week of her death. There was nothing maudlin in all this. Her countenance revealed the tranquility of her soul, even when she suffered most. It was a pleasure to pass the time of day with her.

She did not have very long to live. Already during February, two months before her death, Father Chauchetière revealed his thoughts on the subject to

Father Cholenec, his superior during Father Frémin's absence: he did not doubt that God would call her from this world on Wednesday of Holy Week, the eve of two great feasts consecrated to the Cross and to the Eucharist, so dear to the bedridden girl. Father Chochetière, a mystic himself, had already discerned the two poles of Kateri's interior life, Jesus

in the consecrated Host and Jesus on the Cross. St. Aloysius of Gonzaga, whose life she knew and imitated, had no others.

On April 7, Passion Sunday, Father Cholenec estimated that the time had about come for Kateri Tekakwitha's departure. Day after day since the beginning of Holy Week, her health had weakened. Instead of shutting herself up in the narrow circle of her illness, Kateri, whose heart was filled with the terrible Passion of Christ, was constantly preoccupied with identifying herself with Him. Despite the unremitting pain that gnawed at her, she begged Father Cholenec to allow her to do penance, for example, to abstain from food and drink during a day. He was well aware that there had never been the slightest suggestion of "dolorism" in her, that she had never desired suffering for suffering's sake. He was not unaware either that the perfect identification with Jesus Christ she aimed at is to be obtained by the subjection of one's will to that of the Father, and so he flatly denied her request. He told her God would willingly accept her obedience instead of the sacrifice she had intended offering to Him, and he quietly added that, perhaps, pleased with her love, the good Lord would soon come to show her His. Kateri, who was in full possession of her mental powers, found herself infused with happiness.

On Holy Tuesday, Marie Therese found her friend was very low and did not want to leave her. But Kateri ended up by sending her off to her daily chores, with the promise of calling for her when she needed her. Just as Marie Therese was on the point of going, Father Cholenec arrived. He found too that Kateri looked dangerously ill, and immediately decided to bring her the Body of Our Lord later on in the morning. "They worried considerably," wrote Father Chauchetière, "about letting her die without receiving this sacrament." (Besides, Father Cholenec, "they" certainly means Father Chauchetière and the men and women of the Holy Family present in the village.) It would be an exceptional privilege, since it was not then the custom to take the Holy Eucharist to the sick at home. Instead the disabled were generally carried to the church on a bark litter. The missionaries had done their best to inspire them with the respect that is due to the Blessed Sacrament; furthermore, the Christian Indians had quickly come to the conclusion it was too great an honor for them to receive communion at home. As for Kateri, Father Cholenec was sure that, in the quality of spiritual guide, if he proposed to her to bring the good Lord to the long-house, she would consent, her heart overflowing with gratitude.

This is what took place. Mustering what was left of her strength, Kateri turned towards Marie Therese. She told her





Father Chauchetière led the little ones to Kateri's longhouse.



how eager she was to receive the Lord Jesus as well as possible and begged her to come to her assistance. So very poor was she that she did not even have a proper dress for the occasion. Marie Therese gladly lent her one and, with an affectionate smile, went off to her duties.

Shortly before ten o'clock, faithful to her promise, Kateri sent for Marie Therese. A little later, the missionary arrived with the Holy Viaticum. This extraordinary ceremony in which the **Raguenni** brought Our Lord to Kateri on this cold morning at the end of winter attracted everybody in the village to her longhouse. She was so much loved by all that nobody took exception to this. A cross-bearer and acolytes accompanied the priest with the Blessed Sacrament. All the good people who had accompanied them entered into the longhouse, to see how a saint died.

The Confiteor, in which Kateri joined, was then recited in Iroquois. And in a low voice, but so as to be understood by the priest, she renewed the gift of her body, which she had made to God two years before, and once again renounced all the works and seductions of the Evil One as she had done on the day of her Baptism. With a deep feeling of gratitude, she reviewed all the graces she had received during her life and particularly, with the help of the good Master, that of having conserved the integrity of her soul and body, which she was now ready to remit to Him pure and intact.

The priest held up the host and pronounced the words of the ritual: "**Accipe, soror, Viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducatur in vitam aeternam. Amen.** Receive, my sister, the Viaticum of the Body of Our Lord Jesus Christ; may He protect you from the Evil Spirit and lead you to eternal life." Kateri welcomed her Master with love and angelic devotion, "as a true spouse of Our Lord," adds Father Cholenec.

Kateri's friends slowly left the longhouse and the religious remained alone with Kateri. Then it was, it must be admitted, that he showed a great lack of tact. Even so, should we not be grateful to him, for the question he posed to his penitent at death's door resulted in lighting up the trajectory of her life: "I questioned her on it (impurity) on the eve of her death, after having given her the Viaticum, and although she had difficulty in speaking, she made an effort and answered me in a firm tone of voice, 'No, no,' with a gesture that showed the pain she felt in still being questioned at her death concerning a sin that she had held in horror all her life."

At the same time, the priest bent down towards her and asked if she did not wish to be given the Sacrament of Extreme Unction immediately. She answered that there was no hurry and he delayed administering it until the next day. Hour after hour there was a continual surging in and out of the longhouse of her friends and acquaintances. They wanted to see her, they especially wanted to commend themselves to her prayers. Among others, Marguerite Gagoüithon and Marie of Onondaga received much good advice from her. A certain number of good Christians who needed encouragement came to her. No doubt, facing eternity, the yoke of the Lord is light, especially if a saintly soul on the point of death considers the past, but along the way it may appear quite heavy to those who are carrying it. Experience had shown that the sick and especially the dying were able to serve as first-rate apostles for the healthy. Their little talks attracted to Christ many Indians who had hesitated in asking for baptism or who did not have the courage to go to confession. The missionary made the most of the occasion and invited Kateri to help her people as much as she could.

In her dark eyes distress appeared. How was she, who felt herself unworthy, to teach others? Out of obedience, she consented, however, and discussed the problems of several privately, of others in a group. The results were better than anything that had been seen until then.

A praiseworthy custom of the Holy Family Confraternity consisted in keeping watch over the dying. The night of Tuesday to Wednesday, all the women of the Association wanted to pass with Kateri. Father Cholenec assigned two of the youngest for the task, one, the virago already mentioned, and the other, Marguerite Gagoüithon. At nightfall, this young woman went to the missionary and asked his permission to go to the rim of the forest to do penance for her companion, whom she loved and by whom she was loved in return. The Father had no objections. She at once made her way to the spot where she was accustomed to practise her penances, and scourged herself for a quarter of an hour to obtain the grace of a happy death for her friend.

As she was about to enter her longhouse to put away her scourge, the virago approached in all haste and addressed her, "Kateri is asking for you, she wants to speak to you at once!" There and then Marguerite rejoined the dying girl, who whispered in her ear to let the other sleep, because she had something to tell her in secret. As soon as the partner fell asleep, "Come close, my sister," she said despite the difficulty she had to talk, "I have something so say to you!" And taking



her by the arm, and pressing it, she whispered, "Courage, my dear sister; oh how delighted I am with the life you lead. Oh, how pleasing it is to all in heaven! Continue with the same fervor with which you have so well begun."

Without giving her time to add anything, Marguerite accused herself. She was nothing but a sinner! What good had she ever done? And did Kateri know her as she thought? Indeed, she knew nothing about her!

"My sister," Kateri answered, grasping her arm once again. "I know what I am saying; don't make me explain myself further, and know that I not only know your life, but that I know also the place from which you come and what you did there just now. Persevere and pray for me at my death so that I may be released from purgatory as soon as possible. I will do as much for you in paradise, rest assured!"

Kateri's thoughts on purgatory at the end of her life might well surprise many. How could a person so mortified, so charitable, and so united to the Lord have come to the conclusion that purgatory was for her? Had she thought otherwise, this would have been so. St. Lutgarde, who lived at the beginning of the thirteenth century, had a vision that can throw some light on the subject. It is not, of course, an article of faith. In July 1216, after the Council of Lateran IV, Innocent III, one of the great Popes of history, appeared to her in an intensely burning fire. He told her that he had been condemned to purgatory until the end of time. Thanks to Our Lady, he had had permission to come to her for prayers. St. Catherine of Genoa in her **Treatise on Purgatory**, which has become a classic, St. Bernard, St. John of the Cross, St. Theresa of Avila, St. Theresa of the Child Jesus, and practically all saints and mystics have taught that we cannot obtain perfect union with God in heaven until our soul is perfectly stripped of anything opposed to His infinite purity and holiness. If this purification, if this stripping does not take place here below, it must be done beyond the grave. At the thought of the infinite perfection of the Most High, Kateri never dared think that she had reached the apex of perfection. Did she not still have some faults, light though that they might be, to atone for? But she never had any doubts about her admission into the heavenly Family of Jesus, Mary, and Joseph.

The long hours of her last night on earth, Kateri passed in loving and frequent exchanges with Our Lord, Our Lady, and her crucifix. On Wednesday morning, Marie Therese found she had taken a turn for the worse shortly after nine o'clock. At quarter to ten, Father Cholenec, warned perhaps by Father

Chauchetière, realized that it was high time to administer Extreme Unction. Kateri was of the opinion that there was no hurry. But, blaming himself for having waited too long, the priest ran to the church for the Holy Oils. As on the previous day for the Holy Viaticum, the ceremony was conducted as solemnly as possible and, on the part of Kateri, with the same love and thanksgiving.

After the reception of the sacrament of the dying, Kateri gave some good advice to her intimate friends, to the members of her little circle. She appealed to them to continue their penitential life. She was particularly concerned about the hefty companion. So that she would become well integrated into the group, Kateri recommended to the four women to accept her definitively as one of theirs by naming Marguerite Gagoüithon to sponsor her. At the same time she advised the new member to behave herself in the best possible way, to show discretion and, especially, to take care not to spoil the harmony that reigned among her friends.

In a letter written on May 1, 1680, two weeks later, Father Cholenec mentioned "the five saints who live here. And . . . a sixth one who is beginning to follow them . . ." It was the virago. She practised mortification with as much fervor as the others, and good as she was, she appeared unbelievably better to the keen-eyed priest, so much had she redoubled in fervor.

These saintly women, who were later on called "Kateri's sisters," desired to be present at her death. Like the two Fathers, they believed that she would die in the course of the afternoon. On the other hand, they had to get in a good provision of firewood before the Paschal Triduum. What was to be done? The best solution they could find was to speak about it to Kateri herself. And so they did with Father Cholenec as their intermediary. He was soon back with the answer: they could go without apprehension, they would return on time to be present at her death. They then left the longhouse but before doing so Marguerite related to Father Cholenec what had taken place the night before. The veneration she felt for Kateri grew in leaps and bounds, and her courage in following Kateri's example redoubled. Sixteen years later the missionary bore witness to her fidelity in following in her saintly friend's footsteps.

Marie Therese did not join her companions, not that she doubted Kateri's word, but because she wanted to take care of her during her last hours and because she wanted to accompany her to the very threshold of afterlife. The two friends exchanged a few words now and then. As Kateri's voice was



barely audible, Marie Therese in tears leaned forward to understand better her last farewell: "I am leaving you," said Kateri. "I am about to die. Always remember what we have done together since we knew each other; if you change I will accuse you before the tribunal of God. Take courage, despise the discourse of those who have no faith, when they wish to persuade you to marry; listen only to the priests. If you cannot serve God here go to the Lorette Mission. Never give up mortification. I will love you in heaven, I will pray for you, I will assist you."

About three o'clock in the afternoon, Father Cholenec felt it advisable to have the church bell rung to recall her companions from the woods and the elderly and little children from their homes. The two Fathers and all the Indians who could crowd into the longhouse must have felt it a privilege to be at her bedside. Kateri's face was turned upward towards heaven. Father Cholenec kept his eyes fixed on her countenance to observe what was happening and to encourage her as well as Marie Therese, who had embraced her with one hand and with the other lightly held her cheek. Just then her "sisters" entered into the longhouse. "Kateri waited until they had entered the lodge," wrote Father Cholnc, "and I saw this marvel with my own eyes. The last one had no sooner arrived than she entered into her agony while they all knelt round her."

But at first she had a final word for Marie Therese, "I will love you in heaven." And, before completely losing the faculty of speech, she softly spoke the holy names of **lesos, Wari**, Jesus, Marie. Father Cholenec then said the prayers for the dying: "Go forth from this world, O Christian soul, in the name of God the Father Almighty, who created you; in the name of Jesus Christ, the Son of the Living God, who suffered for you; in the name of the Holy Spirit, who has been poured forth upon you; in the name of the glorious and holy Mother of God, the Virgin Mary; in the name of St. Joseph, her illustrious spouse . . ." Kateri retained her hearing and her consciousness until her last breath. If acts of faith or hope were suggested to her, she took on new strength, but if they were acts of love of God, the expression of her face seemed to change: it appeared as that of one in contemplation rather than of a dying person. All the people surrounding her wanted to share in the devotion she inspired.

Since entering into her death agony, barely half an hour had passed. Father Chauchetière, kneeling on her right, noticed a slight contraction of a tiny nerve at the side of her mouth. She died as if she were falling asleep, exactly

when no one was sure. Silently she had departed, disappearing into the radiance of God's welcome.

According to Father Chauchetière, before suffering from small pox, Kateri had been a beautiful child. But sickness and later on well intentioned but too often excessive penances left her with drawn features and a swarthy complexion. All of a sudden, scarcely a quarter of an hour after her death, Father Cholenec, who was praying by her side, cried out in astonishment. The features of the dead girl had recomposed themselves, her countenance had taken on the marvelous flowering of her childhood beauty. The priest immediately called for Father Chauchetière, who was working at the repository for Maundy Thursday. With the Indians who were helping him, the latter ran to the longhouse, and until the moment of her burial was able to contemplate this prodigy. Father Cholenec's first impression, as he tells us himself, was that the Lord, who had just welcomed Kateri into paradise, was illuminating her virginal body with a small ray of the glory which her soul had just taken possession of.

In the longhouse which was again crowded with people, Father Cholenec praised Kateri and encouraged everyone to imitate her. His words, beside what they saw, led them to consider her body as a precious relic. They did more than was required, such as kissing her hands and taking whatever belonged to her as precious souvenirs. But they did not yet know much about her, for she had carefully hidden her interior life from scrutiny. At evening prayer in the church, Father Cholenec revealed to all the treasure that they had possessed and had just lost. The next day, two Frenchmen from La Prairie de la Magdeleine came to the village to attend the Maundy Thursday service. At the sight of Kateri lying on her mat with her countenance so fresh and sweet, said one to the other, "Behold a young woman who sleeps quite peacefully!" A few moments later, they learned that she had just expired. They retraced their steps immediately, "not to pray God for her," notes Father Cholenec, "but to commend themselves to her prayers."

In those days, preparations for a funeral were kept down to the minimum. The hair and the face of the dead were generally greased. Sometimes they were dressed and given new moccasins, sometimes they were only covered. The custom had recently begun of giving them a bier in the manner of the French. The two visitors, visibly moved at the sight of Kateri's features caressed by the Divine Lover, decided to show publicly their veneration for her, and one of them made her a coffin.



The body was placed in it according to the usual fashion, but the face was left uncovered, such was the pleasure her friends experienced on gazing at it.

Father Chauchetière tried to persuade his superior to bury Kateri in the church but to avoid all singularity, her body was buried in the cemetery about three o'clock in the afternoon. And without it being immediately realized, at the very spot foretold by her during the previous year at the burial of her little "nephew."

It was of course a day of mourning: one and all regretted the loss of their "treasure"; but it was also a day of great joy, for they felt they had her as their protectress in heaven, "the support, the bulwark, and the guiding spirit of this mission."

As early as the next morning, Good Friday, the beneficial effects of this holy death could be felt. After Father Cholenec's sermon on the Passion, when he uncovered the cross which Kateri had so loved, suddenly everyone burst forth into such loud cries and sobs that he was unable to proceed for some time. He then intoned the **Vexilla Regis, The Standards of the King Advance**, but could not add another word because of the outcry which began again. On all sides, conversion was the subject of conversation. From Holy Saturday and during the next eight days, such excessive mortifications were performed in the settlement, "that it would be difficult," wrote Father Cholenec two years later, "for greater penance to be done by the most austere penitents in the world." Many, following Kateri's example, wanted to abandon all things to give themselves to God. Devotion became general. In 1696, the same Father completed this part of his relation concerning Kateri. Here it is as he wrote it:

"... Married people separated so as to live in continency, widows renounced a second marriage. Others, young ones, promised they would renounce a second marriage, if their husbands were the first to die, in time they carried out these holy resolutions and persevered in them in spite of their youth and other very strong reasons, which would seem to oblige them to provide for themselves and their children by a second marriage into which they could have entered, since they were sought after by very desirable men. Those were the great results effected by Kateri's life and death at the Mission of the Sault. Her memory is carefully preserved there."

(To be continued)

HOMELY by: Monsignor Paul A. Lenz  
Director of the Bureau of  
Catholic Indian Missions  
Washington, D.C.

at: Martyrs Shrine Coliseum  
Auriesville, N.Y.

on: Indian Day  
September 2, 1979

at: 12:30 p.m.



## KATERI TEKAWITHA'S SIGNIFICANCE FOR THE CHURCH OF NORTH AMERICA

My dear friends in Christ:

In the past several years the Universal Church and especially the Church in the United States rejoiced with the raising of two very special people to the lofty rank of Saint-hood: Elizabeth Ann Seton and Bishop John Neumann. I was present in Rome each time when Pope Paul VI announced the wonderful words:

"Elizabeth Ann Seton, I proclaim you a Saint of the Church.

"John Neumann, I proclaim you a Saint of the Church."

While in Rome my thoughts went back to Mother Seton and Bishop Neumann for many reasons. I was educated by the Daughters of Elizabeth Seton and so many times we students were requested to—and willingly did so—offer our sincerest and devout prayers for her Beautification and Canonization.

Then I was pastor of Saint John the Evangelist Church in Bellefonte, Penna, and that parish had a very close association with Blessed John Neumann. It was while he was on his way to a Philadelphia Post Office to mail a chalice, a gift to St. John's Parish, that Bishop Neumann died. The people of our Bellefonte Parish had special affection for Bishop, later Saint John Neumann. And since we, as individuals, cherished our beloved Saints, we prayed often to Saint Elizabeth Seton and Saint John Neumann for things in our own lives.

In the past three years since I have been the Director of the Bureau of Catholic Indian Missions, two more wonderful



people have entered my life and have been responsible for the same kind of fevor and prayerful interest and they are Kateri Tekakwitha, the Lily of the Mohawks, and Mother Katherine Drexel, the foundress of the Sisters of the Blessed Sacrement, whose Motherhouse is near Philadelphia, Penna. Both Kateri and Katharine are being considered for Sainthood and they are daily in our prayers and in the prayers of so many.

It is a joy, today, for me to be present with you. In my prayers for the future sainthood of Kateri and Mother Katharine Drexel, is a special one—that some day in my lifetime, I may hear that these two women have been named by Pope John Paul II or his successor as Saints of the Church.

Katharine Drexel was a member of an extremely wealthy family in Philadelphia. As a young lady, she became interested in the American Indian and in Black people. She dedicated her life to Black and Native Americans whom she loved. She became a religious sister and founded a new religious community, the Sisters of the Blessed Sacrament. She gave her material wealth to various mission projects and provided schools that offered educational advantages to the forgotten minorities of this nation in the 19th century. Today these schools are continuing her pledge of care and concern.

Kateri Tekakwitha, the one about whom I will now be speaking, sprang from a Native American culture of the 17th century. She was ordinary and poor, yet richly endowed with the natural and spiritual gifts of the so-called "new World" discovered by Europeans and missionized by the Blackrobes at that time. **What a contrast of cultures—two Katharines whom history reports as loving Jesus very much, living out of two so different cultures, yet bonded together in a vision of faith in a total giving of themselves.**

Next year, 1980, will be the 300th anniversary of the death of Kateri. Three hundred and twenty-three years ago she was born here where we now worship, at Auriesville, New York. In those 300 years she has been a joy to the Mohawk Tribe and to the Church of North America. In one way she has really not been known too well—yet neither was Mother Seton nor Bishop Neumann. In another way, her virtues and sanctity are well known by Indian people. Shortly after her death, the Jesuit writer, Father Cholonc, in 1696, began writing about her life and virtues and in 1715, just 35 years after her death, on September 26, he sent a letter to the General of the Society of Jesus in Rome explaining the virtues of Kateri as if he were instructed to be postulator of her cause for the life of the Indian Maiden, and many details of her life are known.

Our Bureau of Catholic Indian Missions is celebrating its 100th anniversary this year. The success accomplished by

the first director of the Bureau, Father Brouillet, prompted the III Plenary Council of Baltimore to recognize the Bureau officially in 1884. That same Council of Baltimore, in both its Second Session of 1886 and the Third Session of 1884, brought attention to Kateri Tekakwitha. Known to her people as **"THE FAIREST FLOWER THAT HAS BLOOMED AMONG THE TRUE MEN,"**—with the True Men meaning the five nations, namely, the Mohawks, Oneidas, Onondagas, Cayugas and Senecas—a strong petition to make her better known was sent in 1884 to His Holiness, Pope Leo XIII. I might mention that another nation, the Tuscaroras, became the sixth nation in 1772.

The petition said: "Though we Indians are very poor and miserable, yet our Maker had great pity on us and gave us the Catholic Religion. Moreover, He had pity on us again, and gave us Katharine Tekakwitha. This holy Virgin, an Indian like ourselves, being favored by Jesus Christ with a great grace, grew up very good, had a great love for Our Maker, and died good and holy, and is now glorious in heaven, as we believe, and prays for us all. This Virgin, we believe, was given to us from God as a great favor, for she is our little sister. But now we hope that thou, our Father, who art the Vicar of Jesus Christ, will grant us a favor likewise; we beg thee with the whole of our hearts to speak and say: 'You Indians, my children, take Katharine as an object of your veneration in the church, because she is holy in heaven.'

"There are two others, who, though Frenchmen, yet are as if they were Indians, because they taught the Indians the sign of the cross and the way to heaven; and for this they were killed by bad Indians. Their names are Blackgown Isaac Jogues and Brother René Goupil. We wish to have these two also as objects of our veneration, as our protectors and our advocates . . . If thou givest us these three as our Patrons, **our hearts will be glad, our behavior will be good, and our children will become perfect.** Also many unbaptized Indians will enter the Catholic Church and will see the glory of heaven."

One hundred years ago that petition was made to Rome. Holy Mother Church moves slowly, yet she does not forget. Isaac Jogues and René Goupil were canonized Saints in 1930.\* There is no question concerning the holiness of Kateri. Perhaps we who profess to love her, have not shown the devotion and love necessary. Perhaps we have not the love she had for Jesus Christ, her Maker. Perhaps we have not lived up to that promise in the petition, that we would be truly good, that our behavior be the best. Perhaps generations have not given the kind of example so that their children would become perfect like Jesus. And it just might be that many unbaptized Indians

\* Along with John de La Lande, John de Brébeuf and his four Companions.



over the years did not enter the Catholic Church because of the failure of Indian people and non-Indian people to imitate the virtues of Kateri.

Kateri Tekakwitha, as we said, was born here in Auriesville in 1656, the daughter of a Mohawk warrior and of a Christian Algonquin mother from Three Rivers. She died in Canada and thus she really belongs to all North America. At the age of 12 she received from the Jesuit Fathers Frémin, Bruyas, and Pierron her first knowledge of Christianity. At the age of 20, in 1676, she was baptized by Father de Lamberville, near Fonda, New York. Then her sufferings for the Faith began.

Wishing to give her life to Jesus Christ and to Him alone, she displeased her aunt with whom she lived by refusing to marry. At times she was called "dog of a Christian" and other vile names. Pagan Indians threw stones at her. She suffered hunger and cold. She was allowed no food at all on Sunday because she kept it holy, and refused on that day to work with bone-tools in the corn field. A tomahawk was aimed at her by a young Mohawk, as she stood within her lodge. But she folded her arms so meekly and bowed her head so calmly to receive its stroke that the pagan cowered and withdrew, as though threatened by an angel . . . She was an expert in the work of her people with deerskin and birch bark. She was skillful, too, at beading, basket-weaving and mat-making. It was said that she knew but two paths. One led to her work in the corn field, and one to the chapel.

Over the years many persons of a variety of cultures have shown a great reverence for this untutored Mohawk, Kateri Tekakwitha. And the question asked so often is **why**. "Why did the great church historian, John Gilmary Shea, declare that he was accustomed to invoke her intercession and had many times to thank her for favors received in answer to prayer?" It was because of her beautiful interior life and her great sanctity. This he had no doubt about as a result of his research on her life. "It was the Holy Spirit within her," he declared.

One day Kateri stood with her friend, Teresa, a young Mohawk widow, watching the building of a new chapel. Teresa pointed out the designated places for men and women, as was the custom of the day. Kateri was pleased with it all—but her thoughts were more spiritual than those of Teresa. She explained, "It is not in this building of wood and stone that God most loves to dwell. **Our hearts** are the lodge that is most pleasing to Him. But, miserable creature that I am, how many times have I forced Him to leave this heart in which He should reign alone. Do I not deserve that to punish me for my ingratitude, they should forever exclude me from this church,

which they are raising to His glory!"

The thoughts of Kateri were always on a high spiritual plane, directed toward God. Once when the Jesuit missionary, Father Cholonec, advised her to join a winter hunting band so she would have sufficient food and thus a better diet during the cold months, she replied. "Ah, my Father, it is true that th body has good cheer in the woods, but the soul languishes there and dies of hunger; whereas in the village, if the body suffers a litle from not being so well nourished, the soul finds its full satisfaction, being nearer to Our Lord. Therefore, I abandon this miserable body to hunger, and to all that might happen to it afterwards, in order that my soul may be content and may have its ordinary nourishment."

In 1908 the author, Ellen H. Walworth, writing in the **Indian Sentinel** said: "It was Ignatius the Iroquois from St. Regis Reservation on the New York frontier, who carried a knowledge of Christianity to the Kalispel or Flathead Indians of the Northwest United States and encouraged the Apostle of the Rockies, Father DeSmet, from far away St. Louis on the Mississippi River to teach them." Then in a beautiful tribute to Kateri, who had inspired so many of the Iroquois Indians, Ignatius among them, to imitate her in the strong love she showed for Jesus, Walworth said: "Let all, pale faces and red men, of the faith of Jesus Christ, give honor where honor is due, to the beautiful spirit of the brave Iroquois Christian Virgin, Kateri Tekakwitha."

Having said these things about Kateri, I now ask the question: "What is the significance of Kateri Tekakwitha for the Church of North America?" There is no need to prove that she belongs to all North America—to Canada and the United States as well. There is no need to establish a place for her in the history of the Church of North America. There is no need to dwell on her sanctity and love of Jesus. Her record if we must call it that, including the very few things I have related, speaks so loudly and clearly. But still there seems to be something lacking. I think it is our failure to imitate her according to our strengths and thus to follow Jesus as she did.

In his letter to the Romans (8,28:39) St. Paul said: "If God is for us, who can be against us . . . who will separate us from the love of Christ? Trial, or distress, or persecution, or hunger, or nakedness, or danger, or the sword?" Kateri endured so many of these things, yet she persevered and loved God more and in return, God blessed her abundantly.

And as St. Paul continued speaking to the Romans: "For I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers, neither height nor depth nor any other creature, will be able



to separate us from the love of God that comes to us in Jesus Christ, Our Lord." Here, too, Kateri lived the truths of St. Paul, for nothing could separate her from her union with her Maker, Jesus Christ.

From the establishment of His Church on the rock of St. Peter down through the ages of Sts. Elizabeth Seton and John Neumann, and hopefully to the two Katharines, Drexel and Tekakwitha, God has blessed mankind by shining examples of real people. Each one of us, and each of us, called in his own way, must accept the beautiful examples that have been given to us.

In an article sent to the **Liguorian Magazine**, Maggie Bunson wrote: "Somewhere in the maze of historical reporting and the retelling of our nation's heritage, the Catholic Native Americans were nudged firmly into oblivion. The sacrifices and heroism of these first converts to Catholicism on the North American Continent have been forgotten. While the missionaries who perished at the hands of the various Indian tribes have been canonized, an incredible silence has been maintained about their **Indian guides and friends** who died at their side."

There were other wonderful Christians at the time of Kateri who are unknown—many of them your own ancestors—who suffered and persevered as she did. Thus rightly does Mrs. Bunson bring out the point of this "incredible silence." She also wrote:

"The Catholic Native Americans, and the countless others who came to Christ in the wilderness, deserve to be recognized today by the American Church. They brought what was fine and good in their cultures and secured these ideals and values in the Christian faith. The American Catholic heritage is the result of their sacrifices, as well as the sacrifices of those missionaries who brought them the faith. It would be tragic if such fidelity, such courage and honor went unheralded today."

In conclusion, let us consider these two thoughts. First we all are very proud of Kateri Tekakwitha. As we await the day of her canonization, let us pray to her sincerely, begging her to intercede with the Lord Jesus for us. She has been given as an example, let us emulate the virtues she so beautifully manifested in her daily life.

Then, as we do emulate and admire this beautiful woman, let us remember that we too can share in the great mystery of sainthood. "My grace is sufficient for thee," says the Lord. And as Maggie Bunson wrote of the wonderful saintly "Indian guides and friends" who died at the side of Isaac Jogues, René Goupil, and Kateri, about whom little is known, "Let our prayers be that we, most of us unknown to our neighbors today, but known so well by God, that we may be as good and holy and loving of God as was Kateri Tekakwitha."

God bless you.

## WHY READ "THE ORIGINAL CAUGHNAWAGA INDIANS?"

FIRST and foremost, because this book will help you to know better and love the Venerable Kateri Tekakwitha. You will be able to see her as she was in her milieu, among her people. **François Xavier Tonsahoten** and his wife, **Catherine Ganneak-tena**, were the founders of the Christian Indian village. These two exceptional people influenced the life of the Lily of the Mohawks. **Louis Ateriata**, an Onondaga, a great warrior chief, was baptised in France and had Louis XIV for godfather. He was still alive in 1691. Kateri saw him nearly every day wearing the fine silver medal the king had given him. **Anastasia Tegonhatsiongo**, a Mohawk, had known Kateri in the Mohawk Canton and became her spiritual guide at the Mission. Kateri never met **Martin Skandegonrhaksen**, who died in 1675, before she came to live among her Christian friends, but the story of this saintly young man to whom Our Lady appeared on his last hunting trip, certainly inspired Kateri with greater love for Our Lady. An Oneida, **Ogenheratarihens**, called Hot Ashes, and his sweet little wife Garhio, were true missionaries to their people. He died in 1687, fighting the pagan Indians at Irondequoit, N.Y. **Paul Honoguenhag**, a Huron, was the head catechist of the Mission and became first war chief by 1691. Kateri followed his lead during community prayers at the chapel. He died on the battlefield, "encouraging his men to fight manfully against the enemies of the faith," to wit Major Schuyler and his troops in 1691. **François** and **Marguerite Tsonnatoüan** turned to Kateri for guidance in their search for God and were models of patience in suffering and pain. Then you have Kateri's intimate friends, whose names you have often seen in the story of her life: **Jeanne Gouastraha**, **Marie Therese Tegaiauenta**, **Marie Skarichions**, **Marie of Onondaga**, and **Marguerite Gagouithon**. And finally the story of the Iroquois martyrs all too unknown and unsung, whose martyrdom had been foretold by Kateri: **Etienne** or **Stephen Tegananokoa**, **Frances Gonannhatenah**, **Marguerite Garongoüas**, and **Etienne Haonhounetrientaouet**.

Wouldn't you like to know more about them?

Read *The Original Caughnawaga Indians*, by Kateri's Vice-Postulator. You will live, weep, and laugh along with these extraordinary people.

(\$10.00, plus \$1.50 in Canada and \$2.00 in U.S.A. for handling and mailing.)



## The Kateri Sympathy Cards!

5

good reasons  
for having a  
box on hand  
all the time:

On the occasion of the death of a relative or friend, all you have to do is to sign a card and send it to the bereaved family.

We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;
2. An Intention is included daily in the Memento of the Vice-Postulator's Mass;
3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of the Jesuits throughout the world is assured;
5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, Caughnawaga, P.Q., Canada, for a free sample card.

One dozen cards  
boxed: two dollars.

Each yearly enrollment in the Kateri Tekakwitha Guild: two dollar.

## SEND IN YOUR INTENTIONS NOW

### Spiritual

- ☐ Love of God
- ☐ Conversion
- ☐ Peace of Soul
- ☐ Resignation in Trials
- ☐ Vocations
- ☐ Faithful Departed
- ☐ Happy Death
- ☐ Obedience to the Holy Father

### Temporal

- ☐ Position
- ☐ Health
- ☐ Lodging
- ☐ Financial Aid
- ☐ Happy Marriage
- ☐ Happy Delivery
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in World

Other Requests .....

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON JUNE 1, HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY IN THE HOLY LAND.  
(NO OFFERING REQUIRED)

## PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

- (1) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
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- (2) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....
- (3) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....
- (4) NAME .....  
STREET .....  
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PROVINCE OR STATE .....
- (5) NAME .....  
STREET .....  
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PLEASE INDICATE MR., MRS. OR MISS

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME .....  
ADDRESS .....

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 Louis Garonhiagué 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.