

NO. 141

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 141

THE STEPHEN HAONHOUESSIONTAOUET ROLL

LITTLE BROTHER WANTS TO KNOW

KATERIGRAM

EACH NEW MOON

THROUGH KATERI'S INFLUENCE

LOVE IN THREE LANGUAGES

BEATIFICATION WAS THE GOAL
(Continued)

CORRESPONDENCE

LILY OF
THE MOHAWKS

Autumn • 1984

Kahnawake, P.Q., Canada



Blessed Kateri Tekakwitha

ISSN 0315-8020



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

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Aluminum: 10¢

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Daniel Lareau: \$3.50
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In English — *Kateri Tekakwitha*. With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., hardcover: \$8.00; paperback \$6.00
In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cimichella, O.S.M., Revised Edition, 46 pp.: \$1.00
In English — *I am Indian* by Gualbert Brunsman, O.S.B.: \$1.00
In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J., hardcover: \$14.00
In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, S.J.: \$10.00
In French — *L'Astre dans la nuit, Kateri Tekakwitha*, by Rachel Jodoin: \$14.50
In German — *Das Mädchen der Mohawks*, by F. Weiser, S.J.: \$10.00

Special

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.; \$1.90 postpaid
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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 bereaved family, the Vice-Postulator will be happy to send a note of sympathy.
One box of twelve cards: \$2.50. Each yearly enrollment in the Kateri Guild: \$2.00

Subscription to "Kateri"

Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



KATERI, No. 141 **Vol. 36, No. 4**

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 Blessed Kateri Tekakwitha. It is hoped her Canonization 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 Canonization.
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 people of Kahnawake and their friends.

BENEFITS

Your contribution (\$2.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. A weekly Mass for deceased friends is offered;
3. The Vice-Postulator prays at his daily Mass;
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 canonization.

SEPTEMBER 1984

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THE STEPHEN HAOUHOUENTSIONTAOUET ROLL

A member of the St. Francis Xavier Mission, Stephen was captured about 1691 and brought back to the Mohawk Canton as a slave. He refused to give up the faith and was tomahawked.

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4. Mr. Léopold Perreault
5. Mrs. Diana Pigeon
6. Mrs. Jeannette Guindon
7. Mr. Joseph H. Chevrier
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104. A Soul in Purgatory
105. A Soul in Purgatory
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A RECOMMENDED BOOK

The Sacred Vision: **Native American Religion and its Practice Today** by Michael Steltenkamp, S.J., who has experienced first hand the power and depth of Native American religion as it shapes the lives of contemporary people. It's a spirituality book for general audiences. Not a theoretical piece.

Fr. Steltenkamp has been active in Native American advocacy movements and taught at the Red Cloud Indian School in South Dakota.

Cost: \$5.00 American, \$6.00 Canadian, plus mailing costs.

Order from:

Fr. M. F. Steltenkamp, S.J.
4828 S Hagadorn
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**A FEW HUNDRED FIRST
DAY COVERS OF THE
KATERI TEKAKWITHA STAMP
REMAIN: \$1.50 EACH.**

**MASS STIPENDS
IN THE DIOCESE OF
ST-JEAN-DE-QUÉBEC
\$10.00 or \$3.00**

✿ Kateri's smile upon you, Mr. W.J.H.!

The enclosed check of twenty-five dollars is in thanksgiving for a favor received through the intercession of Blessed Kateri. On the way to the post office, I lost a check for \$215.00. Although the check was not found, the situation was resolved so that I suffered no loss. Thanks again, Kateri.

(Webster, NY)

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

Little Brother wants to know...



PHOTO RON BOYER

...if you won't help us get at least 50,000 promises of a daily Our Father and Hail Mary!

We need them to obtain from the loving Heart of Jesus the speedy canonization of Blessed Kateri Tekanwitha.

Already 13,047 have come in.

Please send yours to:
The Kateri Center
Box 70
Kahnawake, P.Q.
Canada J0L 1B0

MY PLEDGE TO KATERI Date

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

Name
Street or Box
City or Town
Province or State Code
Country Telephone

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 Lily of Mohawk's is guaranteed.

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

One dozen cards
boxed: \$2.50.

Each yearly enrollment in the Kateri Tekakwitha Guild; two dollars.

SEND IN YOUR INTENTIONS NOW

Spiritual

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

Temporal

- ☐ Positions
- ☐ Health
- ☐ Lodgings
- ☐ Financial Aid
- ☐ Happy Marriages
- ☐ Happy Deliveries
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in World

Other Requests

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON DECEMBER 1. AT BEYROUTH, LEBANON, HE WILL CELEBRATE NINE SOLEMN MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY. (NO OFFERING REQUIRED.)

KATERIGRAM

THE ROSARY belongs not only to October but also to every month of the year. This was the opinion of Pope John XXIII. "For me, the pope," he said, "the fifteen mysteries are fifteen windows through which in the light of the Lord I reflect upon the events of the world. I say the beads in the morning, in the afternoon, and during the evening." All the months of the year.

His Holiness Pope John Paul II is of the same mind. "The rosary," he admitted, "is my favorite prayer, marvellous in its simplicity. Mary herself will help us find the time to pray. By means of the rosary, she will help us to come to know Christ..." All the months of the year.

Blessed Kateri Tekakwitha, truly a Marian soul, did not restrict the praying of the rosary to the month of October. "Lest she live a moment that was not spent for Him (Our Lord)," wrote her spiritual guide, "she might be observed coming and going with a rosary in her hand, which led her instructress to say that Kateri never lost sight of her God, but that she always walked in His presence."

Fr. Claude Chauchetière, S.J., who knew her well, adds that the desire to imitate Our Lady incited her "to make the procession . . . around the fields in the snow, saying the rosary many times. She was never without her rosary." To be complete, one must also say that she took this walk barefoot. Obviously the Beata did not reserve her rosary for the month of October, since she said it during the winter.

All who take themselves for Kateri's friends should at least say their beads once a day. Not enough time? As the Holy Father teaches, Mary will help us find the time if we ask her to do so.

To facilitate the meditation of the mysteries, make use of a short clause which varies at the end of each decade and which is to be said with each Ave Maria. For instance, "Hail Mary, full of grace the Lord is with thee, etc., and blessed is the fruit of thy womb Jesus, *whom the angel announced to you; . . . whom you carried to Elizabeth; . . . who was born at Bethlehem*, etc. Try it, you will be delighted.

In becoming ardent propagators of the rosary among your children and grandchildren, you may be sure that Our Lady will be pleased and Blessed Kateri as well. It will be much easier then to ask her to intercede for you.

HENRI BÉCHARD, S.J.
Vice Postulator

✿ Kateri's smile upon you, Mr. L.S.!

I have suffered emotional illness for more than thirty-five years (I am in my early forties). Yesterday, I had a very bad spell with nearly uncontrollable tears and feelings combining heartbreak and selfhatred. I have heard of Kateri all my life, but only began reading up on her seriously three years ago. The Kateri Center, answering one of my requests a couple of years ago, was kind enough to forward me a small relic of the Beata. On it were the words, "Touch relic of the Venerable Kateri Tekakwitha." I fished the relic out of my wallet, where I always carry it. I prayed fervently and with many tears (though I guess they don't count, since they were coming anyway), begging Kateri to help me to see myself just the way Our Lord sees me: very flawed, but very much more loved by Him than I could ever be flawed by my sins. This was just at the end of my work, which is a night shift. I fell fast asleep and three hours later woke up feeling different. I was still groping and clutching to find the relic and I noticed that my broken heart, still quite broken, did not seem quite as important to me. I also noticed that I had stopped hating myself. Believe me . . . that is startling! Through the rest of the day (it is now seventeen hours later) and I am back on the night shift and all through the hours I have stayed at peace, even with myself. There has been a noticeable new freedom in my present actions and decisions and there is a strength present that is not my own. I continue to keep the relic close at hand, kissing it when people are not around and thanking Blessed Kateri for responding so thoroughly and rapidly when I was desperate. Of course, I praise and thank our Savior-God, Jesus Himself, who healed my soul and mind, but I am so glad that He chose to do it in a way that would so clearly honor Blessed Kateri. I am sorry that I can offer no more than thanks at this time, but I hope to visit the Beata's tomb this year and perhaps then I can thank you in person at the Center. I am so happy. . . I can't believe this happened to me! Praise to God. (And to His little "Sunshine!") (Downingtown, PA)

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

I am enclosing a check for one hundred dollars in thanksgiving to Kateri. My brother had open heart surgery last year. I prayed to Kateri for his recovery and promised to send this amount. He is now very much better. Please excuse the delay in sending this, but last year was a very bad one for me. My husband died July 25 from A.L.S. (Amyotrophic Lateral Sclerosis). This is the Lou Gehrig disease, which also took David Niven's life last summer. My husband had been sick for two years. I was also in the hospital myself for one month prior to his death. (Woodbridge, NJ)

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

EACH NEW MOON

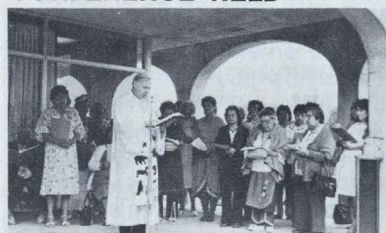


KATERI'S SMILE...

Favors registered at the Kateri Center from May 1 to July 31, 1984:

Alcoholic Problems Solved	2
Articles Found	3
Conversion	1
Cures	33
Employment Found or Kept	44
Financial Aid	1
Lodgings	4
Peace in Families	1
Peace at Work	1
Properties Bought or Sold	5
Safe Pregnancies	4
Safe Trips	9
Successful Studies	4
Successful or Averted Operations	12
Temporal Favors	26

NE TEKAKWITHA CONFERENCE HELD



Fr. James Carey of St. Lucy's Church in Syracuse reads an Old Testament excerpt at the closing liturgy. St. Regis choir is in the background.

An outcome of the third North-eastern annual Tekakwitha Conference hosted by the Mohawks of St. Lucy's Church at Syracuse, NY was the proposed establishment of a Board to head the Conference.

In concluding the meeting, Fr. Gilbert Hemauer, Director of the International Tekakwitha Conference, said, "The longer that I have been involved with the Native Americans, the more work I see that needs to be done."

Both Vice-Postulators for Kateri's Cause, Fr. Joseph McBride, S.J. and Fr. Henri Béchard, S.J. discussed the promotion of her Cause and the need for prayer to obtain her canonization. With the other participants they were most appreciative of the hospitality shown them by the staff of LeMoyné College and their sympathetic hosts from St. Lucy's parish.

Anne Scheuerman

June 3, 1984

Dear Kateri Béchard,

The descendants of Blessed Kateri Tekakwitha, the Kateri Tekakwitha Committee of St. Lucy's Church, Syracuse, New York, have selected you to receive the Kateri Tekakwitha Award for your unending devotion to the cause of our Blessed Tekakwitha.

The time and place of presentation will be during the Northeastern Tekakwitha Conference to be held at LeMoyné College, Syracuse, New York, on June 16th at 7:00 p.m.

We sincerely hope you will be able to attend this presentation.

Thank you,

The Kateri Tekakwitha Committee of St. Lucy's Church

During the Conference, Kateri Tekakwitha Awards were conferred upon the following, whose names are given in alphabetical order: Fr. Henri Béchard, S.J., Mrs. Peg Bova, Fr. James Carey, Mr. Thomas Constantino, Mrs. Julie Daniels, Mrs. Anna Dyer, Fr. Thomas Egan, S.J., Fr. Gilbert Hemauer, O.F.M., Cap., Mr. Albert Lazare, Fr. Joseph McBride, S.J., Msgr. Paul Lenz, Mrs. Anne Scheuerman, Fr. Ronald Schultz, O.F.M. Conv., Mrs. Mary Eunice Spagnola, and Mrs. Agnes Sunday.

KATERI HONORED AT MICMAC BIG COVE RESERVE



"In 1982, we ordered a statue of Blessed Kateri from Mr. Maurice Harvey, a sculptor at St-Jean-Port-Joli, and I'm sending you a photo of it. This work may be seen in our church and the faithful are very proud of it. Besides, a lady belonging to the Eskasoni Reserve on Cape Breton gave us a magnificent painting of the Beata the size of a complete deerskin and the work of Mrs. Phyllis Dennis. It is also exposed in our church and represents Kateri crossing a brook, carrying a cross in her arms as if to bring the Savior to her sisters and brothers. The idea

came from an Indian woman at Big Cove, who dreamt about Kateri and spoke about it to a friend of hers during her terminal illness..."

Fr. George Coutlee, C.S.R.

JOSEPH CHIOUATENHOUA



PHOTO RON BOYER

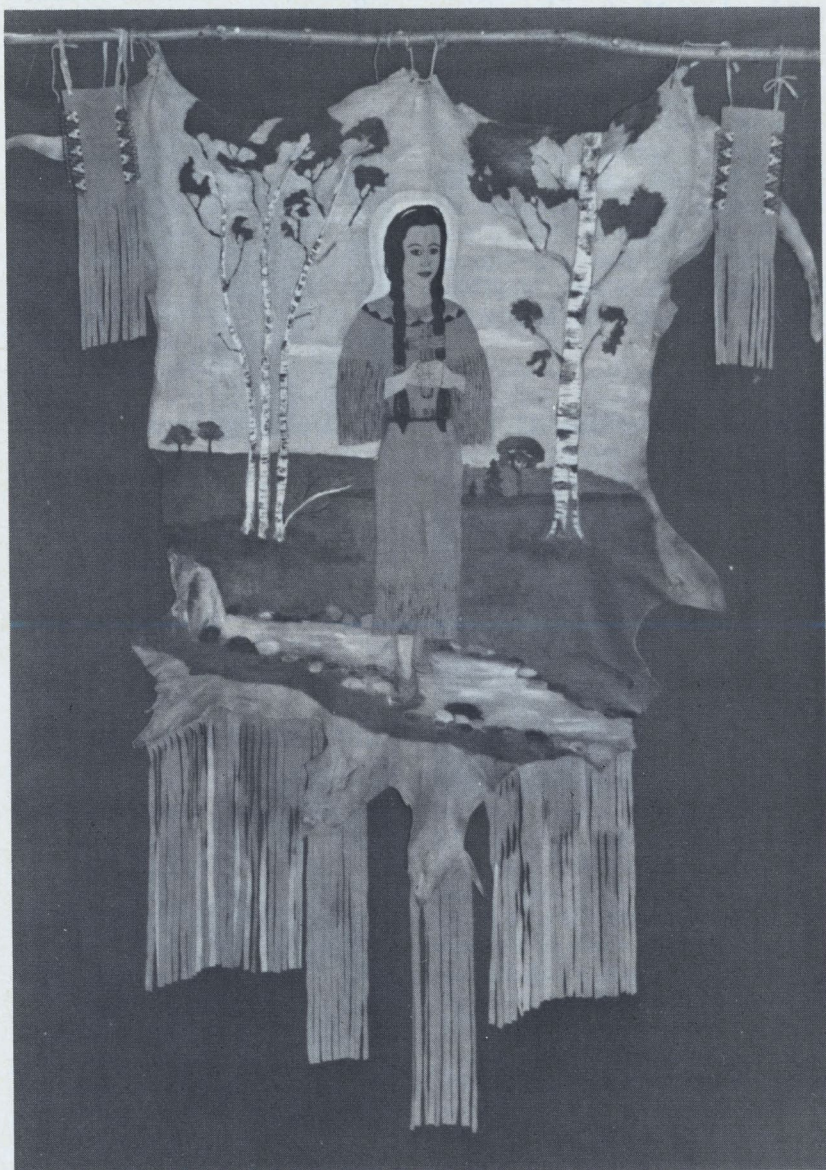
Auxiliary Bishop Marcel Gervais of London, Ont., is now promoting the Cause of Canonization of this first Huron convert. His Eminence Emmet Cardinal Carter is also interested. The *Jesuit Relations* tell us that he was the first Indian to make the *Spiritual Exercises* of St. Ignatius. This September, during the Holy Father's visit to Midland, Ont., this stalwart Christian's name will certainly be brought to his attention.

PERMANENT DEACON!



PHOTO RON BOYER

On July 15, 1984, the Rev. Mr. Francis Sayers was ordained a permanent deacon by His Excellency Bishop B. Pappin at the Blessed Kateri Church at the Mississauga Reserve in Ontario. The new deacon in a devoted follower of Blessed Kateri and has spread devotion to her with his wife, Phyllis. Many happy years, Francis, in your new ministry as deacon of Holy Mother Church among your people!



Phillis Dennis Pinxit

Blessed Kateri takes her crucifix to her people.

THROUGH KATERI'S INFLUENCE...

John J. Brioux, O.M.I.



WHILE visiting my family in Ottawa on July 1, 1981, I came to the realization that I definitely needed some assistance to answer new needs and to add a new dimension in the spiritual lives of the Shuswaps here in the Cariboo. In a quandry, I decided to make a special pilgrimages to the shrine of Blessed Kateri Tekakwitha in Kahnawake, Quebec, in view that through her intercession God might be persuaded to act. Together with my parents and a dear friend of the family, we prayed earnestly to Kateri and celebrated the Eucharist in her honor.

Unknown to us, God was already at work preparing the groundwork in answer to our prayers. I still felt that His arm needed a little twisting and so I decided to return to the shrine in August, 1982 with my parents and Sister Devlin to petition Him once again through the influence of Blessed Kateri. Having returned to the Cariboo and feeling even more convinced that I absolutely must have help, I began to write to some religious orders of sisters. I wrote both to the C.N.Ds. who were already present in Williams Lake; and to the Sisters of the Child Jesus, who had come to this area in 1895, and had just closed their last remaining house in Williams Lake. Realizing that both communities, like most, were short of woman power, I was still hopeful that some good fortune might come my way. I waited with anticipation some word from either one of the communities, but no news came. It wasn't until the first Saturday in March while travelling with Rev. Jules Goulet, O.M.I. to Anaham, B.C. that things began to evolve. Father Jules had mentioned that Sister Dorothy Bob, S.S.A., a Lillooet Indian, who had been with the diocese of Kamloops in Lillooet for the past nine years, had returned from her Sabbatical and was looking for work. I couldn't believe it! Determined to contact her upon my arrival that evening, I phoned Sister Dorothy at Cambridge House in Victoria without hesitation and learned that all I had heard was true. However, I had to act quickly as she had the opportunity to work in Bishop Doyle's diocese



in Nelson. Moreover, if she were to return to this diocese, it was a policy with her community to have a contract and salary agreement.

As events unfolded, I learned that Bishop Sabatini was to arrive in Williams Lake that coming weekend and was also anticipating a visit with us at St. Joseph Oblate House. When the Bishop arrived he had Msgr. Roy Carey of Church Extension with him. After a leisurely dinner, the Bishop and I discussed the question of Sisters and a contract. He had already drawn up a rough draft of an agreement which was to be presented to the Diocesan Consulters for their approval at the next meeting. The draft was designed in such a way as to serve for both Sisters and Brothers working in a pastoral setting rather than a school situation... just up my alley. After my exchange with the Bishop, I cornered Msgr. Carey who consented to finance from one to two sisters with funds from Church Extension, if I were fortunate enough to find them.

As God continued to disclose His plan, I contacted Sister Dorothy once again on March 19 and informed her of the 'glad tidings.' However, she cautioned me that her community required that she have a companion. Unwittingly, Sr. Dorothy was to add the other feather in the bonnet because she had heard that there was an Indian sister in the East who was planning to come West and work. The sister's name is Sr. Kateri Mitchell, S.S.A. As it turned out she was indeed an Indian Sister, a Mohawk from Akwesasne (St. Regis), a reservation seventy-five miles west of Kahnawake along the St. Lawrence River.

I was on the line to her in minutes. Later, I found out that she had put down her suitcase as she was going out the door in order to answer the phone. I related my proposal of an apostolate in the Williams Lake Indian Missions. She was very surprised and was intrigued by my offer and would make arrangements to visit me after Easter during her visit here in the West.

Meanwhile, I had received word that both Sisters Dorothy and Kateri would be visiting with me and would be arriving at the Oblate House on April 16. The shocking thing about this time sequence was that the next day was the Canadian feast day for Blessed Kateri Tekakwitha, April 17. That Sunday was a memorable one for me! It was a warm, sunny day but, what made it extra special was that we were able to bless the people and ask for healing with a first class relic of Blessed Kateri which was given to Sister Kateri. Even more significant for the two sisters was that on the following day, April 18, the Sisters of St. Ann celebrated a community feast in honor of their foundress, Mother Mary Ann.

At the end of April, I received a letter from Sr. Kathleen Cyr, Provincial Superior, indicating that the Provincial Council had discussed my request and had 'responded favourably' and that both Sisters Dorothy Bob and Kateri Mitchell were given permission to explore possibilities. She added that Sr. Kateri would return to eastern Canada and discuss the situation with her Superior General, Sr. Colette Dube, and her Provincial, Sr. Helen Massari. Everything was quiet until I received a phone call from Sr. Kateri at the end of May confirming the fact that she would be joining us in this work here in the Cariboo by the end of August. Whereas, Sr. Dorothy had made her decision to accept my offer while visiting in April.



Srs. Dorothy Bob and Kateri Mitchell

With this confirmation history will repeat itself, the Sisters of St. Ann will be returning to the Cariboo after an interim absence of nearly one hundred years. The Sisters of St. Ann first came to the Canadian West in 1858 where they opened a school on Vancouver Island. After a great deal of persuasion at the invitation of both Bishop P. Durieu and Father J. McGuckin, O.M.I., the Sisters came to St. Joseph's Mission in the Cariboo of September, 1876, in order to carry on the education for girls at the mission. They taught for twelve years but were forced to close due to a shortage of children and financial problems. Since the conditions did not change, the Sisters never returned to St. Joseph's Mission but rather, in 1890, responded to a request by Bishop Durieu to go to the new school at Kamloops and refused to return to St. Joseph's due to lack of personnel. On September 6, 1983, here we were gathered together to celebrate the historic arrival of two Sisters of St. Ann: Sisters Dorothy Bob and Kateri Mitchell once again to the Interior. Present that evening in a comfortable Williams Lake apartment were the two new missionaries, Sr. Kathleen Cyr, Provincial Superior; Sr. Patricia Donovan, Provincial Bursar; two sisters from Prince George: Sisters Rose Marie Goguely and Mary Brown, and yours truly.

All these wonderful events that surrounded the arrival of these two sisters would never have been possible without the supportive effort of Bishop Sabatini, Diocese of Kamloops, and the Catholic Church Extension Society, under the direction of Msgr. Roy Carey. The Bishop endorsed this apostolic endeavor, and the Society gave us the very generous and essential financial support. We are greatly indebted to both and want to express our gratitude especially to the benefactors of Church Extension, may God bless them for their goodness. Also, a special word of thanks must be acknowledged to God, who with the help of Blessed Kateri Tekakwitha, made it all really possible. The events are nothing short of the miraculous.

At present, the Sisters and myself are trying to work as a team in an effort to discern what direction God wants us to take. Each situation and event have been learning and growth experiences for the three of us. We count on God's love and kindness to continue to walk with us as we journey from village to village in striving to be "the Word" to our native people.

✿ **Kateri's smile upon you, Mrs. E.C.!**

The enclosed check for ten dollars is for my son's recovery and finding a job. Thank you.

(St. Paul, MN)

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

LOVE IN THREE LANGUAGES:



The celebration for Blessed Kateri and Brother Savard

Robert L. Fleig, S.J.

ON MAY 6, 1984, in a ceremony honoring Blessed Kateri Tekakwitha and Brother Eustache Savard, three languages were used to express the one idea of: love, or l'amour, or ka-ne-ron-kwa-tse-ra.

Blessed Kateri was honored on the anniversary of her death in 1680 in the Mass at St. Regis Mohawk Church. A special shrine with her statue was blessed at the beginning of the service; a young Mohawk girl, Alexandra McDonald, sang the ballad "Lily of the Valley," acknowledging the love shown by Kateri in the past, and the love shown for her in the present.

Sixty years of membership in the Society of Jesus by Brother Savard, S.J. were commemorated, with a constant theme of love and respect prevailing during the Mass and the dinner afterward. Also recognized were Brother's 37 years of service to the Mohawks at the St. Regis-Akwesasne Reserve, located at the juncture of Quebec, Ontario, and New York State.

Prominent at the crowded morning Mass in St. Regis Church were visiting clergy, Jesuit Brothers from Montreal, members of Brother's family from Quebec, Mrs. Anne Scheuerman of the International Kateri Committee with her grandson, and Mohawks from several St. Regis parish organizations.

The main celebrant at the liturgy was Most Rev. Eugene LaRocque, bishop of Alexandria-Cornwall, Ontario, in whose diocese lies the Cornwall Island portion of the reserve. Since the church itself is located in the Diocese of Valleyfield, Quebec, Bishop Robert Lebel sent as his delegate Msgr. Robert Tremblay, chancellor of the diocese. He preached the homily and also presented Brother Savard with the Diocesan Order of Merit medal. From Brother's own Jesuit Province of French Canada the delegation was headed by Very Rev. Bernard Carrière, Provincial Superior, and by Rev. Jean-Marc Daoust, Director of Parish Ministries. Also present was Brother Bertrand Girard of St. Regis, who has been Brother Savard's companion for 11 years.



Bishop Eugene LaRocque of Alexandria-Cornwall
presents Brother Savard with the Diocesan Medal of Merit (Valleyfield diocese).

From New York City came Very Rev. Timothy Curtin, SJ, Vice Provincial for Pastoral and Social Ministries for the New York Jesuit Province, which includes in its membership Father Thomas Egan and Father Robert Fleig of St. Regis Church. Other familiar Jesuit faces were Rev. Gerard Lavigne, former pastor of St. Regis Church, and Rev. Henri Béchard, Canadian Vice Postulator for the Cause of Blessed Kateri Tekakwitha, as well as Rev. Albert Burns, formerly of St. Regis. Other Jesuits from Montreal and Québec included Rev. Ernest Lalande, Rev. Adrien Pouliot, Rev. Leon Zipfel, Rev. Paul Hamel, and Rev. Jacques Levac.

Very capably handling the task of Mistress of Ceremonies at the liturgy was Mrs. Alma Ransom, who not only spoke fluently in English and Mohawk, but even polished up a few phrases in French to greet Brother Savard. Mr. Solomon Cook, brother-in-law of the Mohawk Jesuit priest, Father Michael Jacobs, read the scripture selections for the day. Singing at the ceremonies was provided by two parish groups: the Mohawk Junior Choir and the Akwesasne Singers, who performed in both English and Mohawk. Also prominent at the church service were seven Mohawks from the Fourth Degree Knights of Columbus, under the direction of Alex Mitchell.

Both Msgr. Themblay in the homily and Mrs. Ransom in her remarks recognized Brother Savard's varied contributions over the years; as a cook and carpenter, a gardener and winemaker, a sacristain and bell-ringer. This last position seems to be Brother's main role to many people, both to his young and his old friends, as he rings the Angelus faithfully three times each day, in all kinds of weather. The speakers also mentioned Brother's example as a peacemaker, since no one could recall him making an enemy in nearly four decades at St. Regis.

After the church services, the sunny weather enabled the participants to casually pose for pictures and then drive two miles to Kateri Hall in Hogansburg, NY, for dinner and tributes.

The dinner in Brother Savard's honor was very substantial and satisfying, with more of a simple than an elegant style of food. Most of the preparation was done by members of the Altar-Rosary Society, directed by Mrs. Nancy Terrance.

Once again at the dinner the microphone was handled by Alma Ransom, who reminisced on decades of fond memories with Brother Savard, from having her ice skates sharpened as a young girl to asking him for a present of candy or rhubarb. Other verbal honors came from Father Carrière and Father Curtin. Bishop Brzana of Ogdensburg, NY, sent his tribute by mail, since he had to attend a meeting in Chicago with another dear friend of Brother, Sister Mary Christine, SSJ. Present on behalf of the Diocese of Ogdensburg were Rev. Clarence Devan from Bombay, and Rev. Roland

Menard of Fort Covington. Also from the diocese were three Sisters of St. Joseph, including Sister Kathleen Navarra, Director of Religious Education for St. Regis Parish. Sisters also represented the Kahnawake Mohawk Reserve near Montreal, in the persons of Sister Dorothy Lazore and Sister Roseline, both of the Sisters of Ste. Anne. This same community of Sisters presented Brother with a generous gift.

In addition to the verbal tributes, there were many gifts presented to Brother as a sign of esteem. From the Band Office of the St. Regis Reserve came an inscribed plaque, presented by Mrs. Joyce Sharrow, band councillor and also choir director. Mrs. Fern Chisholm, veteran teacher at the Akwesasne School on Cornwall Island, gave Brother a special oil painting of St. Regis Church. Mrs. Elaine Cook, the parish secretary, handed Brother a personal gift and spoke on behalf of the parish workers concerning the privilege of serving with him for many years.

When reference was made in the speeches to Brother Savard's early Jesuit years, especially in Montreal, much attention was focused on his former companions, who had reserved seats of honor for the day. From the Montreal area came the following Jesuit brothers: Marcel Charpentier, Marcel Gravel, Leopold Prevost, Gilbert Cantin, Fernand Martineau, and Remi Laforest. Two other Jesuit friends travelled from St. Jerome: Brother Jean-Claude Voyer and Brother Albini Paquette.

Although Brother Savard himself spoke only a few words during the ceremonies, his 83-year-old eyes lit up at reference to his home district of Lac St. Jean, Quebec. Travelling from there to join him in the festivities were his sister, Marie Joseph Tremblay, along with his sister-in-law, Laure Savard. They were accompanied by two of Brother's nieces, Miss Edith Tremblay and Mrs. Suzette Grenier, as well as a nephew, Mr. Gabe Savard. A special visitor from Ottawa was the sister of Brother Savard, Sister Rolande Savard, accompanied by Sister Marie Déziel, both Sisters of St. Joan of Arc.

Some memories of working with Brother were recalled by Father Lavigne and by Solomon Cook, with a few concluding remarks by the pastor, Father Egan, and by Father Fleig. A few of the speakers remarked that the only note of regret during the day was that Brother's beloved hockey team, the Montreal Canadians, were eliminated the night before from the Stanley Cup playoffs.

Although the celebration became quiet as the speeches ended, music was then provided by John White, Joseph Jacobs, and Andy White, for those who did not have to travel.

For the future, there will audible reminders of the happy occasion at least three times a day at St. Regis, at the ringing of ie-wis-ta-ek-stha, — les cloches —, the bells.

A SPECIAL KUDO TO JOE O'BRIEN!



During the commencement exercises last spring, Mr. Joseph T. O'Brien was a recipient of the Alumni Medal of the John Carroll University Association. A graduate of the class of '31, "a devout Catholic, he credits his success in business and family life to the 17th-century North American Indian Maiden, Blessed Kateri Tekakwitha, to whom he daily prays and for whose beatification and canonization he has worked tirelessly for 40 years." Quite recently, Joe offered a fine wood carving of the Lily of the Mohawks to the Ursuline College at Pepper Pike, Ohio. Without his support, the Kateri Center would no doubt have closed its doors many years ago. So all Katerians are urged to have a special thoughts in their prayers for him as well as for Mrs. O'Brien and their lovely family.

❁ Kateri's smile upon you, Mr. and Mrs. H.G.!

Enclosed is a check for seventy-five dollars in thanksgiving for favors received through Blessed Kateri's intercession. This was promised if our son and daughter passed their school year (1982-83) and also had summer jobs. As usual, Blessed Kateri came through again. Please remember me in your Masses as I am without a job because of a close down of operations.

(Greenville, P.Q.)

❁ Kateri's smile upon you, Mr. G.S.!

Enclosed please find a check for fifty dollars. I am over a year behind in paying for my subscription. Thank you so very much for sending me your magazine for so long. This really is just carelessness on my part, but it seems I have so many things to think about during these days of worry . . . I will try to not let this happen again. I am so thankful to Kateri that I found a paper I lost and did not know where I put it. This will pay for my subscription and help to send the magazine to other people. Thanking you again and thanks to Kateri.

(Armstrong, BC)

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

BEATIFICATION WAS THE GOAL

(Continued)

IN 1956, at the old presbytery of the Mission, in order to be better prepared for pilgrims coming from far and wide, on March 10, Fr. Caron began to renovate the room in which the relics of the Lily of the Mohawks were usually venerated.

During the following years, the American and Canadian Vice-Postulators did their utmost to encourage, to stimulate Kateri's friends to pray for her beatification and canonization. In Rome, the Postulator General, Fr. Miccinelli, left no stone unturned. With the blessing of the new Prefect of the Congregation of Rites, His Eminence Arcadio Cardinal Larrona, during the public Consistory of July 19, 1961, held in St. Peter's, where four new cardinals received the red hat, Signor Camillo Corsanego, Dean of the Consistorial Advocates, read in sonorous Latin a petition inviting His Holiness John XXIII to canonize Blessed Martin de Porres, O.P., and Blessed Charbel Maklouf, and to beatify the Venerable John Neumann, C.SsR., fourth Bishop of Philadelphia, and the Venerable Kateri Tekakwitha. Fr. Miccinelli saw to it that the name of the Iroquois maiden was added to the others. It was the first time that her name echoed in the first temple of the Christian world.

During the same year, Fr. Miccinelli published in Italian, a short life of the Venerable Kateri, *Il Giglio degli Iroquesi*, the work of Fernando Bea, followed in 1962 with a more complete biography, *Caterina Tekakwitha*, by the same author, with a preface by Bishop Gérard-Marie Coderre of St-Jean-de-Québec. The Postulator General wanted to make the Lily of the Mohawks better known in high Roman quarters.

In 1963, Fr. Miccinelli tried another means. He had a large format 19-page brochure printed, which he entitled *I Primi Miracoli della Ven. Kateri Tekakwitha*, at the cost of \$1000.00, the only funds he ever asked for. His survey of the problem was thorough. He began with an explanation of the reasons that delayed the presentation of the Cause of the Venerable Kateri Tekakwitha at Rome, especially the conquest of New France by Great Britain, which complicated intercourse with the Holy See for a long time, followed by the dying out of the Jesuits, whom the new masters of the country forbade to recruit new members. Then comes an examination of the value of the documents concerning the first miracles of

Kateri, with a brief investigation of her spiritual guides, Frs. James de Lamberville, Claude Chauchetière, and Peter Cholenec. Fr. Miccinelli is now ready to deal with the miracles.

First of all he treats of the disappearance of the smallpox pustules on Kateri's face immediately after her death, and then of her three apparitions to Fr. Chauchetière as well as of those to her friend Mary Theresa Tegaiauenta and to her dear Anastasia Tegenhatsiongo.

A review follows of the teaching of Benedict XIV, who codified the laws concerning beatification and canonization, which Fr. Miccinelli applies to this sort of miracle, concluding with the medical opinions of Drs. Francesco Saverio Armellini and Osvaldo Zacchi. According to the Postulator General, the conclusion is evident: the good Lord, with these six manifestations wanted to call to the attention of all the holiness of the Venerable Kateri Tekakwitha. A dispensation from the Holy Father would allow the cause to advance canonically. Then the Congregation of Rites could proceed!

Thanks to his ties with the Vatican, Fr. Miccinelli succeeded in obtaining during January 1963 the authorisation from His Holiness John XXIII to have called a special reunion of the Sacred Congregation of Rites in order to decide if it would be advisable to accept the "miracles" of bygone days for the beatification of the Lily of the Mohawks. In granting this authorisation, the Pope stipulated that the Congregation of Rites was to be left entirely free in this matter. Unfortunately the members of the Congregation unanimously opposed any change in their procedure and Fr. Miccinelli's efforts came to naught. Twenty years later, he would certainly have been successful.

Two years went by and Fr. Miccinelli, now 89 years of age, retired as Postulator General, a position he had fulfilled since 1911 for the advancement of the Causes of the Society of Jesus. As to that of Kateri, thanks to his efforts it was presented to the Congregation of Rites, and to his untiring activity that the virtues of the Iroquois maiden were declared heroic and that she was called "Venerable." His successor, Fr. Paolo Molinari, S.J., from the Province of Turin and professor of hagiography at the Gregorian University, took in hand not only the Causes of the Venerables and of the Blessed of the Society of Jesus but also of those of its friends, especially in mission countries. Born on January 17, 1924, he entered the noviciate of the Society in 1942 and was ordained priest on September 1, 1952. He subsequently took his Doctorate's degree at Oxford and since then has been stationed at the Curia of the Society of Jesus in Rome, at the very doors of the Vatican.

During 1965, His Excellency Bishop Gérard-Marie Coderre, despite Fr. Miccinelli's unsuccess in 1963, obtained the signatures of the Canadian Hierarchy—including 2 Cardinals, 16 Archbishops,

4 Exarchs and 61 Bishops—on a petition addressed to His Holiness Paul VI, praying him to hasten the Venerable's beatification. The paper was entrusted to His Eminence Paul Emile Cardinal Léger, who handed it over to the Holy Father before the end of Vatican II. The Secretary of State, His Eminence Cardinal Cicognani then wrote that Paul VI in his acknowledgement was *vivamente* interested in this Cause and that he warmly recommended it to the Congregation of Rites. To the disappointment of all, nothing came of it.

Still, the Venerable Kateri's devotees did not give up. In the United States as in Canada, they were more resolved than ever to bring it to a successful issue. An example taken from this country and another from beyond the frontier will prove my point. At the international St. Regis Mission spanning Canada and the United States between Cornwall, Ont. and Massena, NY, the Indian pastor forged ahead. Nobody was surprised, since the only Iroquois Jesuit, Fr. Michael Karhaienton Jacobs, backed by his sister Mary and his brother-in-law, Dr. Solomon Cook, a Cornell University graduate, had been fostering devotion to Kateri Tekakwitha for many years. In Hogansburg, a white enclave on the American side of the St. Regis Mission, he built a beautiful parish hall dedicated to the Mohawk Maiden.

On Easter Monday, April 18, 1965, Fr. Jacobs outdid himself. He had a lovely statue of the Venerable blessed in front of the new Parish Center. Mr. and Mrs. Thomas Diebow, St. Regis Indians living in Syracuse, NY, bore the cost of the new monument. The ceremonies began with the hymn, *Kateri, Lily of the Mohawks*. The Vice-Postulator for Canada, Fr. Béchard, urged those present to pray and to have others pray for the much hoped for beatification. Msgr. Morris Dwyer from St. Joseph's in Massena officiated at the Benediction of the Blessed Sacrament. Some 400 guests then left the hall and took place around the statue covered with a white veil. The donor, Mr. Diebow, and his daughter, Mrs. Sandra Torrance, then unveiled the statue which the Very Rev. Jean-d'Auteil Richard, Provincial of the French Canadian Jesuit Province, immediately blessed. Mrs. Millicent Cook and Miss Evelyn Martin followed with excerpts from Fr. Holland's poem, *The Song of Tekakwitha*. Fr. William J. Schlaerth, S.J., Vice-Postulator for the Venerable in the United States, then recalled to the assembled faithful the merits of the Lily of the Mohawks. To close the ceremony, Fr. Henri Lalonde, S.J., led the Iroquois choir from Caughnawaga in the song of praise, dear to the Iroquois, *Hymn to Kateri Tekakwitha* by Fr. Alfred Bernier, S.J.

On all sides devotion to the young Mohawk was gaining more and more ground. Here is an example. During June, a letter from Detroit, MI, reached the Kateri Center. The writer had been on a

pilgrimage to Our Lady of Czestochowa in her motherland, accompanied by a cousin. After praying at the great Polish Marian Shrine, they took the train for Warsaw. A lady they met asked them if they were Canadian and if one of them had a picture of the Venerable Kateri Tekakwitha. The traveller answered that she was not Canadian but that she could get her a picture of the Lily of the Mohawks, for her sister had played the role of the youthful Mohawk in a play during her senior year at a Catholic high school. Puzzled by these questions, she wanted to know why she was interested in Kateri.

The lady revealed that she was a retired arts professor and that she wanted to paint a picture of the future saint, about whom unfortunately she knew very little. She added that a Polish author had dreamt about a young Indian who had told him, "I am Tekakwitha and I want Poland to know that I intend to help her."

This letter from Mrs. G.O. caught the attention of the Vice-Postulator, for in 1948 he had read a copy of a letter sent from Poznam in Poland written by Fr. Kowalski, O.M.I., former pastor of the Polish parish in Winnipeg, and addressed to the headquarters of the Oblate Fathers of Mary Immaculate in Rome. This letter recalls that in January or February 1941, a Polish author, with his wife and brother-in-law had fallen asleep as they awaited Hitler's thugs, who were to take them, they thought, to a concentration camp. As he slept, the writer dreamt a marvellous dream, certainly a favor from on high. He saw the Mission of St. Francis Xavier on the banks of the St. Lawrence with the Iroquois and Algonquin Christians who lived there. For the first time in his life, he heard the name of Tekakwitha, who soon appeared to him and said, "At the foot of the throne of God, I intercede for my Indian compatriots and for whosoever needs divine grace. Make me known in Poland, make known that I stand before the throne of God and with your holy Polish patrons, I intercede for you. Remember me and keep in your hearts our divine Savior Jesus and His Immaculate Mother. God will comfort and help your land, but don't forget what I have just said if you wish to avoid the downfall of your country!"

Peace flooded the man's heart. On awakening, he was overjoyed to find himself safe with his dear ones. The Gestapo had passed by and the three Poles never saw Oswiecim, better known to us under the name of Auschwitz. Disseminated in the Polish neighborhoods of Canada and the United States, the story of this mysterious dream attracted new friends to the Cause of the Venerable Tekakwitha, who pray the Lord each day for the beatification of the Lily of the Mohawks and, through her intercession for the protection of their motherland.

During the summer of 1965, in India, appeared a new biography of Kateri, *The Star of the Mohawk*. For most of us it is unreadable; understandably so, for Fr. Gaston Roberge, S.J., had it printed in

Bengali, the first edition of which was soon out of print. So it was that little by little the reputation of the Venerable Kateri Tekakwitha was becoming international.

During a good part of the same year, the Indians of the Mission, at Caughnawaga, well-known skyscraper and bridge builders, worked at the restoration of their church, hoping, no doubt, that it would be in good condition for the beatification of the Venerable Kateri Tekakwitha. They discovered beneath the floor of the nave, the remains of more than one hundred persons, among them Ignatius Thaiserha and Cecilia Otsioga, who died past the age of one hundred years, and who quite probably were acquainted with youthful Kateri.

In 1967, the Venerable's friends were pleased when Fides Editions of Montreal published the *L'héroïque Indienne Kateri Tekakwitha*. This was by the Vice-Postulator for Canada, who studied the interior life of the Mohawk girl, already known to Fr. de Charlevoix in the 1700's as "the protectress of Canada."

Many years were to go by before the beatification of the Venerable Kateri Tekakwitha. On all hands, however, devotion to the Iroquois "saint" was on the increase. In 1970, a splendid manifestation among the Western Indians of the United States gives clear indication of it. Since 1955, the Jesuits who were working among them thought of erecting a statue in her honor. Several years later, Fr. Joseph Karol, S.J., of the Mission of St. Francis, in Rosebud, SD spent a weekend at the Mission of St. Francis Xavier in Caughnawaga, where he saw Brunet's work of art. In 1969, the family of Mr. H. J. Birmingham offered Fr. Karol to erect a statue of the Venerable Kateri Tekakwitha as a tribute to the great love of the Amerindians for Kateri and in memory of the late Mr. Birmingham. The Jesuit immediately thought of the statue of Kateri at Caughnawaga.

Happily Mr. Emile Brunet had not destroyed the mold of the original statue, which he kept in his Parisian studio. He immediately set to work, and this duplicate with its base of dark polished granite, donated by Mr. and Mrs. James Stengel, Protestant friends of the Indians, was in place for the unveiling on May 10, 1970. Bro. Joseph Schwarzler, S.J., and his team of men had transplanted to the Mission full grown trees, in these plains where they are scarce, to embellish the site.

During the unveiling of Kateri's statue at Caughnawaga in 1954, a warm sunny day had enhanced the occasion. So it was on Sunday May 10, 1970 at Rosebud, SD. At two o'clock, in the gymnasium, each class from grade I on to high school, was part of the entertainment with its songs, sketches and playlets. At four o'clock, a Eucharistic Celebration was held in the church. His Excellency



All Saints' Day 1972: From left to right, Architect Edouard Piché; Frs. Léon Lajoie, S.J., and Henri Béchard, S.J.; Mr. Albert Lazare, Mrs. Ida Goodleaf, Regent of the Daughters of Isabella, Lily of the Mohawks Circle, Caughnawaga; Mr. Paul Aiello and Mrs. Claire Déry, State Regent of the Daughters of Isabella, Victoriaville, P.Q., witness the translation of the Venerable Kateri's relics.



Bishop Gérard-Marie Coderre followed by Fr. Michael Karkaienton Jacobs, S.J., and Fr. Henri Béchard, sprinkles Kateri's tomb with holy water.

Harold J. Dimmerling, Bishop of Rapid City, officiated and gave the homily.

After the liturgy, the Sioux of St. Francis and the numerous guests proceeded with the unveiling. Fr. Michael Jacobs, from St. Regis, Quebec explained the meaning of the Venerable Kateri's life and the two Vice-Postulators, Frs. Joseph McBride, S.J., and Henri Béchard, S.J., invited all Kateri's friends, both Indian and white, to pray daily in order to obtain the beatification of Kateri Tekakwitha. This memorable feast day ended with a plentiful Indian dinner and the great dance of the Plain Indians.

"We hope," Fr. Bernard F. Fagan, S.J., Superior of the Mission, said, "that this statue will become a center of national pilgrimage and that its presence here will speedily bring the Cause of Kateri to a successful conclusion. May we soon call her St. Kateri Tekakwitha!"

About this time, so many Causes of beatification and canonization—hundreds and hundreds of them—from every corner of the world, were submitted to the Congregation of Rites that it seemed to mark time. His Holiness Paul VI intervened and in the Apostolic Constitution *Sacra Rituum Congregatio* of May 8, 1969, he suppressed the Congregation of Rites and created in its place two new administrative bodies, the Congregation for the Divine Cult and that for the Cult of Saints. This decision of the great pontiff, whose influence is better and better appreciated today, contributed largely to bring about the beatification of the Venerable Kateri Tekakwitha.

In the United States, during 1970, so as to draw more attention to the Cause of Kateri, Fr. McBride established the annual honors list of those who were noteworthy in promoting devotion to her. In the first solemn ceremony, he presented to seven or eight of them a silver award carrying a medaillon of Kateri with the inscription, "The Kateri Award offered to Mr. So and So for his generous, fruitful and lasting devotion to Cause of the Lily of the Mohawks."

On July 4, of the following year, the American Vice-Postulator, accompanied by Mr. and Mrs. Joseph Spagnola, monologist, completed one of his grand tours of the country at the Catholic Shrine of Indian River, MI, on the banks of Lake Burt. There one can see the largest crucifix in the world. However, what drew Fr. McBride and his companions there was a new statue of the Venerable Kateri Tekakwitha, the work of the Mohawk sculptor Gerard Bonnette, which was blessed on the same day. From then on countless pilgrims would discover the statue in the shadow of the enormous cross with the divine corpus surrounded by tall pines. One would say an apparition, an apparition emanating from the distant past, a marvel resulting from the Passion of Christ.

For some time, Fr. Martial Caron, S.J., Superior of the Mission of St. Francis Xavier at Caughnawaga, had worked at his Iroquois

Hymnal, which appeared in 1971. A worthwhile contribution, indeed, which at High Mass in the church of St. Francis Xavier and anywhere else where the Indian Choir sang attracted attention to their beloved Kateri.

At Caughnawaga, Quebec, in 1972 an excellent English biography of the young Mohawk *Kateri Tekakwitha* by Fr. Franz Xavier Weiser, S.J., with a preface by John Cardinal Wright came off the press. The author, born in Vienna in 1901, entered the Jesuits of his native city, studied philosophy at Munich and Innsbruck, and was ordained priest in 1930. He then took his Doctor's degree in Philosophy at the Gregorian University in Rome and then was off to the United States for a year of specialized studies. Having narrowly escaped from his country before Hitler's take-over, he returned to the United States where he soon built himself a reputation as preacher and writer. In 1970, his books in English and German—among them, in both languages, a life of Kateri Tekakwitha—earned him the Jubilee Medal of the University of Innsbruck. Since its publication, the new Canadian biography has passed through several editions.

In 1972, Bishop Edwin B. Broderick of Albany, approved a request to the Holy Father for the beatification of Kateri Tekakwitha. His Eminence Cardinal Cook of New York and the six other Bishops of the State signed the petition in the hope of obtaining this great favor for 1976, tercentennial of the Venerable's baptism.

"It is the saintliness of the Life of the Lily of the Mohawks," wrote the Bishops, "that motivated many people of God to imitate her virtues, especially her prayerfulness, purity, devotion to the Holy Sacrifice of the Mass, and love for her fellowman so much needed in today's world. Her beatification would again emphasize that these virtues practised in a heroic degree by Kateri in her life on earth amidst the most adverse circumstances could again be practised by Christians amidst the hostile atmosphere today."

In anticipation of the beatification also, at the suggestion of Bishop André Cimichella, the removal of the remains of the Venerable Kateri Tekakwitha (a clavicle and the bones of the lower part of the body) from the presbytery of the Mission of St. Francis Xavier to the right transept of the church took place on All Saints Day at 10 o'clock in the morning before a select group of devotees. Architect Edouard Piché of Montreal had drawn up the plans for the new tomb, which were executed by the Sebastiano Aiello firm of the metropolis. The Daughters of Isabella, with the gracious authorization of the Supreme Regent, Mrs. Richard H. Walsh, and of Miss Claire Déry, State Regent, along with Mr. and Mrs. Joseph T. O'Brien of Cleveland, signal benefactors of the Cause of Kateri, had covered the cost of the monument.

With a few Canadian and American coins, a copy of *L'Héroïque Indienne Kateri Tekakwitha* and a recent issue of the *Kateri* quarterly were enclosed in the tomb with the relics and a report of the ceremonies, which reads as follows:

On the feast of All Saints, in the year nineteen hundred and seventy-two, the Most Reverend Gérard-Marie Coderre, second Bishop of St-Jean-de-Québec and the Most Reverend André Cimichella, Auxiliary at Montreal and Bishop Ponens to the Episcopacy for the "Founders of the Canadian Church," the Reverend Léon Lajoie, S.J., Pastor of the Mission of St. Francis Xavier, and the Reverend Henri Béchard, S.J., Vice-Postulator for the Cause of Canonization of the Venerable Kateri Tekakwitha and official Guardian of her relics, Architect Edouard Piché, Mr. Paul Aiello of Sebastiano Aiello Monuments and Statues of Montreal, Miss Claire Déry, Provincial Regent of the Daughters of Isabella, and Mrs. Ida Goodleaf, Regent of the Caughnawaga Lily of the Mohawks Circle, 1130, were present at the translation of the relics of the Venerable Kateri Tekakwitha from the vault of the presbytery to the St. Francis Xavier Mission Church, where they were deposited in the Carrara marble monument, donated by the Daughters of Isabella to the Mission of St. Francis Xavier, Caughnawaga, Province of Quebec.

The relics from the lower part of the body of the Venerable Kateri are contained in a dark brown wooden chest about thirty inches in length and fifteen in height with a heavy nylon covering, and are sheilded by a double glass cover adorned with faded ribbons, and sealed with five seals carrying the coat-of-arms of the Most Reverend Paul Bruchési, Archbishop of Montreal, during the pastorate of the Reverend Arthur Mélançon, S.J., at the turn of the century. The reliquary was placed within a larger aluminum box before being enclosed in the monument.

[Signed] Gérard-Marie Coderre, Bishop of St-Jean-de-Québec, P.Q.; André-Marie Cimichella, Auxiliary Bishop at Montréal; Léon Lajoie, S.J., Pastor of the Mission; Édouard Piché, Architect, Montréal; Claire Déry, Provincial Regent of the Daughters of Isabella; Ida Goodleaf, Regent of the Lily of the Mohawks Circle; Paul Aiello, B.A., M.P.A.; Albert Lazare, Caughnawaga; Henri Béchard, S.J., Vice-Postulator; Eileen Lazare, Caughnawaga; Albéric Coderre, Longueuil; Paul-E. Beaudoin, S.J.; Howard Deer, Caughnawaga; Margaret Deer, Caughnawaga; Annette Savoie, Vice-Regent, Msgr. Roux Circle, 1137.

Two remarks are called for regarding this document. The names of Mr. and Mrs. Joseph O'Brien do not appear on it for, at the time, it was believed that the Daughters of Isabella's donation would be sufficient. As soon as it became apparent that this was not the case, an appeal was made to these two generous benefactors, who opened wide their purse-strings. Furthermore, the report of the ceremony takes into account Archbishop Bruchési and his coat-of-arms, as well as Fr. Arthur Mélançon, S.J., pastor of the Mission since 1904. According to the *Roman Positio*, reference should have been made

instead to the first Archbishop of Montreal, His Grace Charles-Edouard Fabre, who sealed the chest containing the relics in 1895. At the time, the pastor was none other than Fr. William Forbes, the future Archbishop of Ottawa.

The white marble tomb harmonizes well with the white and gold church. The Iroquois text in letters of gold on the side of the tomb reads *Kaiatenoron Kateri Tekakwitha*. At the suggestion of Mrs. Esther Phillips, President of the choir, this translation of "Venerable," was chosen; it signifies "Lady of quality," and it was placed between a stylized turtle, emblem of Kateri's clan, as well as of her former religion, and a fleur-de-lys symbol of the Trinity as well as of the Lily of the Mohawks. Thus it was that in the 20th century, Fr. James de Lamberville's advice was followed, "I'm sending you a treasure, guard it well!"

During a solemn liturgy at ten o'clock, on September 17, 1972, Bishop Coderre blessed the new monument and gave the homily in which he briefly recalled the Venerable's life and concluded with these words: "The mausoleum will certainly encourage the faithful to pray for her speedy beatification and canonization, which will be a blessing for all the Amerindians of North America, and, also, for all Canadians and Americans, and, too, for all the developing nations of the world."

To the same effect, on April 7, 1973, the Catholic Conference of the Canadian Bishops unanimously voted to submit to His Holiness Paul VI a petition for the beatification of the Venerable Kateri Tekakwitha on the occasion of the thirtieth anniversary of the proclamation of the heroicity of her virtues. "This petition," according to a communiqué of the Conference, "will encourage all the faithful to pray particularly for the Cause of the Venerable Kateri Tekakwitha."

Less than three years later, the American Catholic Conference of Bishops also urged the Holy Father to beatify the young Indian Maiden, taking into account the tercentenary of the anniversary of her baptism and of the bicentennial of the United States. The conclusion of their petition is close to that of their Canadian confrères: "The Episcopal Conference shares the hope that the beatification of Kateri Tekakwitha will be a source of encouragement to the Native Americans of this continent both in the United States and in Canada, as well as an inspiration to all those who believe in Christ Our Savior."

In Rome, unfortunately the man on whom the Bishops counted, Luigi Cardinal Raimondi, Prefect for the Congregation for the Causes of Saints and formerly Apostolic Delegate to Washington, died suddenly from a heart attack on June 21, at the age of sixty-one. A few months before, he had revealed to Bishop Cimichella the great interest the Venerable Kateri Tekakwitha inspired him with.

Archbishop Bafile, until then Nuncio to Germany, was named to replace him as Pro-Perfect of the Congregation for the Causes of Saints.

Meanwhile, in the two countries dear to the heart of the Lily of the Mohawks, work was being done to favor her cause. At St. Anne de Beaupre, thanks to the Redemptorist Fathers, another statue of the Iroquois Virgin, carved by Sculptor Emile Brunet, was unveiled on Sunday, June 29. Of Indiana stone, it stood seven feet high. Fr. Michael Karkaienton Jacobs, blessed it. The choir from St. Francis Xavier of Caughnawaga did all the singing in its own tongue. The Venerable Kateri, I must add, was already represented at St. Anne's, in mosaic above the sanctuary, close to the one who was then called Blessed Marguerite Bourgeoys. The new statue was later placed beside Blessed Mother d'Youville on the walls of the Basilica, overlooking the St. Lawrence River.

During November, in the United States, thanks to the initiative of Fr. Joseph S. McBride, S.J., Vice-Postulator of the Venerable Kateri, at Auriesville, NY, a Kateri Committee was organized. Working hand in hand with the Committee of the Catholic Bishops, who wanted to participate in the bicentenary celebrations of the American Independence, it had as its first objective to commemorate the tercentenary of the baptism of the Venerable Kateri Tekakwitha in 1676, at Fonda, NY, and subsequently to take part in the 41st International Eucharistic Congress from August 1 to 8 at Philadelphia in 1976.

During the spring of 1976, International Publishers put out *The Original Caughnawaga Indians*, by Fr. Béchard, consisting in a series of biographies of Kateri's compatriots whom she influenced and by whom she was influenced. Ten original sketches by Fr. Claude Chauchetière, S.J., illustrate this work, which introduces the reader to the daily life of "good Kateri" among her people.

Although the pilgrimage season had not begun, at Auriesville, NY, where Kateri Tekakwitha was born, and at Fonda, NY, where Fr. de Lamberville baptized her on April 5, three centuries ago, as well as the Mission of St. Francis Xavier of in Canada where she died in the "odor of sanctity," and at the sister-mission of St. Regis, she was not forgotten on Easter Sunday 1976. The celebration at Fonda, NY, and this was normal, was the most outstanding. Fr. Ronald Schultz, O.F.M. Conv., Director of the Shrine, had scheduled a sunrise ceremony in front of St. Peter's Chapel. At six o'clock in the morning, priests and ministers from the surrounding country had assembled with about four hundred faithful. During this ecumenical service, all sang and prayed together, and Fr. Ronald spoke of the young Mohawk's baptism three centuries earlier.

Later on, Fr. Joseph McBride celebrated the Eucharist; concelebrating with him were Frs. Ronald Schultz, Barnabas Eid, O.M.F., Conv., Michael Jacobs, S.J., Victor Schoenburger, O.F.M., Conv., and Paul J. Gamp, S.J. The Rev. Eric Blahut of the Dutch Reformed Church and the Rev. Francis Branan of the Methodist Church read the first two Sriptures excerpts and Fr. Thomas Egan, S.J., Director of the Shrine of the Holy Martyrs at Auriesville, gave the homily. The singing, once again, was executed by the Iroquois Choir from Caughnawaga, P.Q. More than eight hundred faithful came to the sanctuary during the day.

The following morning, the Kateri Committee met at Amsterdam, NY as guests of Mr. Thomas B. Constantino. There it was that it received the name it has kept ever since: *The International Kateri Tekakwitha Committee*. During the day, plans were made in preparation for the International Eucharistic Congress in Philadelphia.

There was no better occasion to promote devotion to the Venerable Kateri Tekakwitha than during the Eucharistic Congress, which thousands and thousands of visitors would flock to. Frs. McBride and Schultz, with Mr. Thomas Constantino, President of the Noteworthy Company of Amsterdam, NY, did not spare themselves in presenting "the future Saint" as they called her, to the crowds of faithful from all parts of the world.

On Tuesday, August 3 and Thursday, August 5, at the Auditorium of the Civic Center of Philadelphia, the public was able to enjoy the McCauley Family Kateri Puppet Show, Indian dances, and the famous Kateri monologue by Mary-Eunice. On August 7, at St. Joseph's Church erected in 1733 by the Jesuits, a Mohawk Eucharistic Celebration was concelebrated at five minutes past twelve. Bishop Edwin Broderick of Albany presided, Fr. Jacobs, S.J., was the main celebrant and Fr. Schultz the homilist. The Iroquois Choir sang during the liturgy and ended with the "Hymn for the Canonization of Kateri Tekakwitha." At 5:00 p.m. Bishop Stanislaus Brzana of Ogdensburg (the American section of the St. Regis Mission comes under his jurisdiction) was the presiding prelate. Before the end of the Mass, he said to the Iroquois Choir, "You sing with such piety and such faith that you are an inspiration to the whole congregation. This Mohawk liturgy will bring about more devotion to Venerable Kateri, and we hope that Holy Mother Church will soon declare her blessed."

At the Civic Center, of the 700 booths, two were of particular interest to Kateri Tekakwitha's devotees: that of the Jesuit Martyrs for which Fr. Thomas Egan, S.J., Director of the Martyrs' Shrine at Auriesville, was responsible. He was assisted by Fr. Jacobs, Dr. Solomon and Mrs. Cook and their daughter Michele. Before the other booth which Fr. McBride had charge of, a large sign proclaimed: "The Venerable Kateri Tekakwitha, Lily of the Mohawks."

Below it four large paintings depicted the important chapters of Kateri's life:

1. Kateri living in a log cabin with older women, chiefs, and children;
2. Kateri's Baptism on Easter Sunday 1667;
3. Kateri's flight to the Mission of St. Francis Xavier;
4. Kateri's death in 1680.

Mrs. Agatha Foote and Mrs. Esther Phillips of Caughnawaga, young Indian teenagers, and members of the Kateri Tekakwitha Committee distributed countless flyers and pictures of "good Kateri" to the visitors. One of them asked Mrs. Phillips: "Are you truly an Indian?" Giving tit for tat, she answered: "No, I was made in Japan!"

Bishops and priests, members of the laity from all over the world lingered at their booth. Mr. Chet Adams, an American Pole and member of the Kateri Tekakwitha Committee, spoke about Kateri to the visitors from Poland. One of these, who later on would have much to do with Kateri was His Eminence Karol Cardinal Wojtyla, the future Pope John Paul II.

(To be continued)

THE BLESSED KATERI TEKAKWITHA STOLE

With the exception of the long stitching on the actual stole, it is hand-made with good quality white material. Forty-four inches unhemmed. The three original Mohawk Clans, the wolf, bear and turtle, are used for design. The animals are cut from different color material, each has some bead work on it. On the left top, over the heart, the symbol of Kateri's purity, a lily with a cross over it, is beaded in gold, different color greens, and the cross is silver with a black border. Designs are staggered. To insure hanging evenly, little red crosses inside the stole, one on each side and about twenty inches from bottom, enable the wearer to match sides. In back of the stole, a Mohawk Indian is depicted on brown material with some bead work on it. A chain of beads across neck area, helps keep neck away from stole. Detachable collar can be removed easily when the collar becomes soiled, washed and snapped back into place. Six inch gold material fringe completes the design. The price of the Kateri Stole is \$150.00. It takes 3½, to 4 weeks to make it. With a \$75.00 deposit the rest to be paid upon completion, the stole can be ordered by writing or calling one of the designers and makers of the BLESSED KATERI TEKAKWITHA STOLE.

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PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

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FROM: NAME
ADDRESS

As I am sending the names of FIVE new subscribers and their addresses to the Kateri Center (\$10.00), I now inscribe, free of charge, the name of one deceased person dear to me on the Stephen Haonhouentsiontaouet 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.