

NO. 142

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 142

THE STEPHEN HAONHOUENTSIONTAOUET ROLL

LITTLE BROTHER WANTS TO KNOW

KATERIGRAM

EACH NEW MOON

HIS HOLINESS POPE JOHN PAUL II
AT QUEBEC

THE HOLY FATHER
AT ST. ANNE DE BEAUPRÉ

PROGRESS

CORRESPONDENCE

LILY OF
THE MOHAWKS

Winter • 1984

Kahnawake, P.Q., Canada



Blessed Kateri Tekakwitha

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

ISSN 0315-8020



Medals

Mat silver-Plated: 50¢; Gilded: \$1.00 ½"; \$3.00 ¾";
Aluminum: 10¢

Kateri Prayer Cards and Pictures

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Daniel Lareau: \$3.50
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Books

In English — *The Venerable Kateri Tekakwitha* by Henri Béchard, S.J., 20 pp., illustrated: \$1.00
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. Cichella, 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
In English — *A Shining from the Mountains*, by Sr. Providentia, S.P.: \$7.00

Kateri Seals

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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.



KATERI, No. 142 Vol. 37, No. 1

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.

DECEMBER 1984

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THE STEPHEN HAOUHOUEUNTSIONTAOUET 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
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6. Mrs. Jeannette Guindon
7. Mr. Joseph H. Chevrier
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9. A Soul in Purgatory
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196. A Soul in Purgatory
197. A Soul in Purgatory
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199. Mr. Onias Poudrier
200. Mr. Adéodat Bilodeau

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

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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 14,220 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 MARCH 1. AT BEYROUTH, LEBANON, HE WILL CELEBRATE NINE SOLEMN MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY. (NO OFFERING REQUIRED.)

KATERIGRAM

DURING the first Christmas Blessed Kateri spent at the Mission of St. Francis Xavier of Sault St. Louis, she was allowed to receive her first Holy Communion. Then it was that her fervor, which had not by any means decreased, was vivified. From that day on, she appeared different to the missionaries, so filled with God and love of Him was she.

Her spiritual guide, Fr. Peter Cholenec, tells us that she often received her Lord and always in the same frame of mind and with the same fervor as the first time. The two other Christmases, that is to say in 1678 and 1679, on which she went to communion, her beloved Master blessed her with His love and favors without end. "Our Lord," wrote her confessor, "who seeks only to visit us in the Sacrament of Love, puts no limits to His grace, when he comes into contact with hearts disposed to receive and profit by it, as was the case with Kateri."

The pious women of the village hurried to take place next to her in church, convinced that the presence of the young woman stimulated their love and served as an excellent preparation for Holy Communion.

Her Christmas communions were especially permeated with love and joy. Blessed Kateri certainly did not know anything about St. Leo the Great, but she would surely have approved of these lines by the celebrated 6th-century pope:

"Our Lord is born today, let us rejoice. To bring the least feeling of sadness where a life is born that destroys the fear of death and floods us with the joy of a promised eternity is not permissible. Let nobody miss partaking in this happiness; the cause of our gladness is the same for all: Our Lord, destroyer of sin and death, having found no human being free from fault, came to liberate all of us.

"Let the holy man exult, for he attains his reward.

"Let the sinner rejoice, for he is called to forgiveness.

"Let the pagan take heart, for he is called to life.

"The Son of God, yes, at the conclusion of the fullness of time, which he had determined in the profoundness of his fathomless designs, took on human nature to reconcile man with His Creator.

"At the birth of the Lord, exulting the angels sang: "Glory to God in the highest," and they announce, "Peace on earth to the men He loves."¹

HENRI BÉCHARD, S.J.
Vice Postulator

¹ Translation by the Benedictine Nuns of la Rochette.



Ca. 1866, Daniel Müller pinxit.

THE JOY OF CHRISTMAS

Our Lady of the Angels, from the Gesù on Bleury Street, Montreal, after a recent three-year restoration (Central vault above the organ, dimensions 14' x 14').

EACH NEW MOON



PHOTO TEDD CHURCH

POPE JOHN PAUL II AT THE QUEBEC BASILICA, SEPTEMBER 9

During his pilgrimage to Canada, His Holiness often spoke to the Indian and Eskimo populations. He referred to Blessed Kateri Tekakwitha at the chapel of the Quebec Minor Seminary, at St. Anne de Beaupré, at Montreal and at Midland, Ont. This issue of *Kateri* carries his first and second statements about her; the other two will appear in the Easter edition.

The jurisdiction of Blessed François de Laval, Blessed Kateri's bishop, extended from this focal point to most of the continent. "We are here," said the Holy Father, "at the first center of Christ's Church in North America."

KATERI'S SMILE...

Favor registered at the Kateri Center from August 1 to October, 1984:

Alcoholic Problem Solved	1
Articles Found	8
Cures	20
Employment Found or Kept	27
Lodging	2
Peace in Family	1
Peace at Work	2
Properties Bought or Sold	12
Return to the Faith	1
Safe Pregnancies	4
Safe Trips	9
Successful Studies	6
Successful or Averted Operations	5
Temporal Favors	12

TWENTY-FIVE PRAYER PLEDGES OR MORE

Mrs. Bridie Collins, Belfast, N. Ireland, 600; Mr. Ronald Boyer, Kahnawake, (Que.), 49; Rev. Gilbert Hemauer, National Kateri Conference, Great Fall, (MT), 265.

TODAY, WE CELEBRATE!



Karonhiio Janie Curotte, Calvin Albert Zachary and Sr. Marie Comeau, S.S.A.

Yes, it was a beautiful, sunny day . . . and a time to CELEBRATE! The morning of May 18, the school children readied themselves for a MASS of APPRECIATION for Sister Marie Comeau's Retirement Day. (formerly known as: Sr. Evelina Marie, S.S.A.).

Balloons were posted here and there, dressing up the church of St. Francis Xavier and giving it an air of festivity. A big poster with the number 32 indicated the years of service in Caughnawaga, Quebec.

The Mass was concelebrated by Fathers Leon Lajoie, S.J., Pastor, and Henri Béchar, S.J., Vice-Postulator for the cause of Kateri and also "once-upon-a-time" Principal to Sr. Comeau, as well as visiting Anthony Roussos, S.J.

That evening, the former pupils, the parents, the friends and members of her family gathered at the Knights of Columbus Hall to underline Sr. Comeau's years of dedication to the Caughnawagans' youth. They presented her gifts of all kinds. There was a personal touch and meaning to their gifts. A member of the Band Council, in the name of all the people of the Reservation, presented Sister with a beaded handbag.

The rolling of laughter went from table to table as friends and former classmates enjoyed being together at the banquet tables as they reminisced of the dear "old school days" with many a story to tell.

The teachers entertained the fun-loving group as they dressed-up in their 1950 teen-age fashion (bobby sox and saddle shoes) in school uniform, to sing: "Just One School, Tekakwitha School" . . . and those in the audience who had lived those days slowly moved up the stage to join the singers until a crowd of former pupils with tear-filled eyes sang joyfully and loudly their beloved school song, while Mrs. Vera Lacroix Goodleaf accompanied them at the piano.

Mr. Ralph Vachon, Principal of Kateri School, read the address and brought out Sister's devotedness and care for the education of youth; her many hours spent in opening up the minds and hearts of her pupils so as to form good and faithful Christians; and to prepare them for their future calling, in this world of ours.

The dance floor was a good outlet for the extra vibes of joy and good cheer. By midnight, there were tired limbs but the spirits were filled with much joy as the group wished Sister Comeau the very best in the years to come and as they expressed all their gratitude for all those years at the service of our Caughnawagans. There were no "good-byes" just "au revoirs" since Sister is staying on the Reservation and plans on making social visits to the elderly and the sick and to revive old acquaintances.

We say: "Thank You" to Sister Comeau for a job well done. May the Great Spirit keep you and guide you at every step. **HAPPY DAYS BE YOURS!**

Sr. Roseline Genereux, S.S.A.
Pastoral Team Minister
on the Reserve.

MESSENGER OF CHRIST

For 1983, The Catholic Church Extension Society recently tendered the Lumen Christi award to Sr. Mary Christine Taylor, SSJ, for her work among the Mohawks of the St. Regis Reservation, which occupies both Canadian and American soils. In 1972, Sr. Taylor, then academic dean of Mater Dei Catholic College in Ogdensburg, NY,



Sister Mary Christine Taylor, SSJ.

brought the first college extension classes to the reservation. For 10 years, she commuted 60 miles daily between the college and the reservation. By day she counselled the Ogdensburg students, and by night the Indians. After the last class at 10 p.m., she hurried back home to care for her aging mother, who died two years ago.

Sister now devotes all her time to the Mohawks. She helps set up courses, finds tutors and financial aid, and counsels students when they are discouraged. When the elderly needed assistance with food and necessities, she helped start a nutrition center for almost 60 persons. She was instrumental in beginning a halfway house for alcoholics. "What I enjoy most," she said, "is bringing Jesus Christ to the people, not only by taking Holy Communion to the elderly but also in counselling and listening to the adults' problems." Our readers will join the author in offering their

PHOTO BY EXTENSION SOCIETY, U.S.A.

sincere congratulations to the awardee.

Abridged from
"A Friend of the Mohawks"
by Brad Collins
in *Extension*, June 1984

GOLDEN JUBILEE



Father Alec Rolland, S.J.

Jesuits were generally ordained in their middle thirties, so not too many of them celebrate the Golden Jubilee of their priesthood. Last August 15, Fr. Alexander Rolland did just this at the Jesuit Spiritual Renewal Center of Pickering, Ont. For 46 years and some months he ministered to the Objibways and Crees, travelling thousands of miles by canoe and dog-team on Northern Ontario lakes. He has the distinction of having a lake named after him.

The Sacred Heart, Our Lady of Guadalupe and Blessed Kateri Tekakwitha were his three great loves; they were his inspiration and strength, allowing him to build

chapels, churches, and schools, to engineer roads and bring hydro-electric power to Macdiarmid, Ont., to Shesheganing, Sheguiendah, and Aroland. Fr. Alec was instrumental in bringing the Good News of our salvation in Christ home to many of his beloved native people. In one year alone, he baptized 78, but many, many more will welcome him when he arrives in God's Happy Hunting Grounds.

THE TEKAKWITHA CONFERENCE



The Beautiful Eagle Dance at the Congress.

It was held this year from August 1 to 5 at Phoenix, Arizona. Over 2,000 participants took part. They came from every corner of the United States and Canada. Besides a minimum of white clerical and lay missionaries, there were Indians, Eskimoes, and Aleutes.

Indian priests, sisters and deacons were also very much in evidence, to the profound satisfaction of their people. Fathers Ed. Saville, John Haskell, and Donald Pelotte offered each in turn the Holy Sacrifice. Father Pelotte of the Abnaki tribe was congratulated on the extraordinary honor bestowed upon him when he was recently elected Provincial of the Congregation of

PHOTOS ANNE SCHEUERMAN

the Blessed Sacrament for a third term. Many are of the opinion he would make an excellent bishop, the first Indian bishop in the United States.

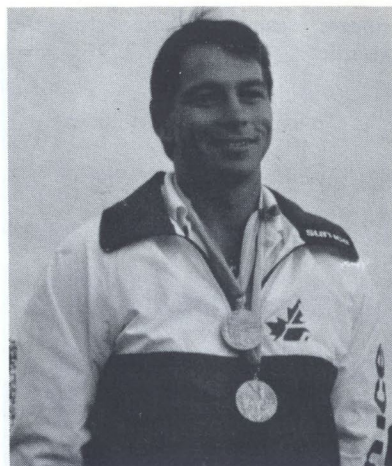
Devotion to Our Lady of Guadalupe and to Blessed Kateri Tekakwitha was highlighted during the Conference with the help of Mr. and Mrs. Allan McCauley and their lovely family who presented a touching interpretation of the Apparition of Our Lady of Guadalupe to Juan Diego.

In the September Newsletter of the Bureau of Catholic Indian Missions, Msgr. Paul A. Lenz wrote: "Blessed Kateri Tekakwitha was constantly on the lips and in the minds of the people at Phoenix. It is uncanny how the American Indian people everywhere in the United States [and Canada] venerate the Blessed Indian maiden. I am convinced that the greatest miracle of Blessed Kateri is that of the unbelievable and dramatic revitalization of Catholic Indian spirituality that is so remarkably evident everywhere Indian people live today . . ."

OLYMPIC GOLD MEDAL

Kahnawake Mohawks' pride and joy Alwyn Morris, a 26 year old kayaker became the first Canadian Indian to win a gold and bronze medal at the XXIII Olympic Games in Los Angeles.

Morris and his teammate Hugh Fisher of Vancouver, B.C. captured a bronze in the canoe-kayak 500 meter K-2 event and a gold in the 1000 meter K-2 race.



Alwyn Morris

The entire community of Kahnawake turned out to honor their hero, many wearing their traditional dress, cheered, waved and threw confetti as Alwyn was paraded up and down the streets. The parade included the Onake ("birch-bark canoe") Paddling Club members, where the champion began his career at the age of 13. Kahnawake residents decorated their homes to announce their hero's return grandly and bestowed many gifts upon him.

In May, Kahnawake's radio station held an Alwyn Morris Olympic Fund Radiothon and raised over \$11,000. to help pay for Morris's living and training expenses not covered by the Olympic Association.

Alwyn Morris joins a selected group of Indian athletes who have won Olympic medals, including Sioux Indian runner Billy Mills, who won the 10,000 in 1964 and 1912 decathlon and pentathlon winner Jim Thorpe.

Alwyn Morris and Sylvie Bernier (who won Canada's first gold medal in diving) were honored when they presented a humble gift of two white doves to His Holiness Pope John Paul II, on behalf of the Quebec youth, at the Youth Rally, held at the Olympic Stadium, in Montreal.

The best thing that ever happened to Kahnawake is Kateri Tekak-

witha and Alwyn Morris. Thanks to both of you, Kahnawake is known throughout the entire world.

Congratulations, Alwyn, our Olympic Gold Medalist, Kahnawake Warrior. Kahnawake wishes you well and may the Great Spirit continue His watch over you and Kateri smile upon you.

Brenda Rice
Kahnawake, P.Q.

✿ Kateri's smile upon you, Mrs. P.D.T.!

Enclosed is the amount of fifty dollars as our thanksgiving to Blessed Kateri for help in finding jobs for my two sons. I had never heard of the name **KATERI**. But last October when my daughter came for a visit to us in Toronto from Montreal with her two little sons, they brought two **KATERI** magazines. I asked her about them. They told me that a Canadian Indian befriended her three-year-old boy on the train in coming here and gave it to him. She said she was wary of strangers and hugged her little boy to her. She did not even see what was inside the magazine. Perhaps she was too busy as she also had her one-year-old son with her. Of course, she was also polite with the stranger. Well, I read the **KATERI** magazines. The letter about the Polish writer's dream experience in one of them, intrigued me and that's how I came to write you for subscriptions to **KATERI** with a request for the Kateri novena and the Kateri plaque. Upon my receipt of them, I immediately said a novena to her, asking her intercession in finding jobs for my sons of whom four of them were out of work. After the ninth day my son Ernesto found work after being laid off for a week and later after two weeks my other son Michael, who has been laid off for more than a year also found a job and started after the New Year, January 3, to be exact. I know these were possible with Kateri's help. So I hope she may be canonized soon so others will know about her and be recipients of blessings from God through her intercession. I have also been saying the one Our Father, one Hail Mary, and three Glories since receiving the novena last December. I'm also enclosing the pledge which you sent and am sending it back signed. I still need more assistance and will continue to hope and pray for her help as my other sons are still out of work and for a long time, too . . .

(Toronto, Ont.)

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

The Holy Father
at Quebec

FIRST MENTION OF KATERI

In his allocution at the Chapel of the Quebec Minor Seminary, on September 9, 1984, Pope John Paul II spoke to the representatives of the diocesan clergy and of the religious communities whose forerunners participated in the foundation of Canada. Almost at the start, he mentioned Blessed Kateri Tekakwitha, her bishop, Blessed François de Laval, and Blessed Mary of the Incarnation:

"In this first day of my pilgrimage, I am happy to have been able to venerate the tomb of Blessed François de Laval, first bishop of Quebec and of all North America, whom I had the joy to beatify in 1980 with Mary of the Incarnation and **Kateri Tekakwitha**.



POPE JOHN PAUL II AT THE SEMINARY.

CANAPRESS PHOTO SERVICE

Second mention
of Kateri

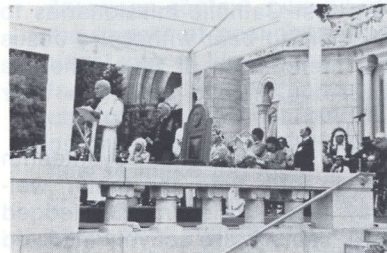
THE HOLY FATHER and the Native People at Saint Anne de Beaupré

On September 10, at the Shrine of Saint Anne de Beaupré, John Paul II met a vast throng of native people (Indians and Inuit or Eskimos) represented by ten different national groups. In Canada the North American Indians number more than two million and in Quebec, more than 30,000, whereas there are only 25,000 Eskimos in all of Canada. During this meeting, the Pope spoke as follows:

Beloved Brothers and Sisters,

1. Thank you with all my heart for coming from so many regions even from very far away, to give me this opportunity to meet you as I will meet your brothers and sisters in Huronia and in Fort Simpson. You represent the first inhabitants of this vast continent. For centuries you have made your mark in North America with your traditions and your civilization. Other waves of settlers came from Europe with their own culture and their Christian faith. They took their place beside you. The vastness of this continent allowed you to live together in a relationship that was not always easy, but that has also had its rewards. God gave the earth to all humankind. Today you have your own special place in this country.

Without losing any of your cultural identity, you have understood that God has sent the Christian message to you just as he did to others. Today, I come to greet you, the native peoples, who bring us close to the origins of Canada. I come to celebrate with you our faith in Jesus Christ. I recall that beautiful day when **Kateri Tekakwitha** was beatified in Rome where several of you were present. I have not forgotten the heartfelt and insistent invitation you made



His Holiness delivers his talk to the Indians and Eskimos at St. Anne de Beaupré.



Iroquois Choir from Kahnawake singing from the stage level in their native tongue for the Holy Father at St. Anne de Beaupré.

PHOTOS ANNE SCHEUERMAN -

then. But I could not visit all of your villages and territories, those of the different Amerindian nations, dispersed throughout the many regions of Canada, and those of the Innuït whose familiar horizons of snow and ice are near the North Pole. That is why I wanted to meet you here, in Saint Anne de Beaupré, on the very spot where you pitch your tents every year. You come here as pilgrims, to pray to Saint Anne whom you so lovingly call your grandmother. Your ancestors have often come here to pray since the Hurons made their first pilgrimage in 1671 and the Micmacs in 1680. They became part of a great popular movement which has made this one of the most visited sanctuaries in North America.

Thanks to Redemptorists and Collaborators

2. On behalf of all pilgrims and in union with the bishops of this country I would like to thank the Redemptorists and their collaborators. Thanks to them this shrine is still flourishing. Attentive to popular devotion, they have known how to leave place for gestures that express freely and forcefully faith, prayer, and the need for reconciliation. It is thanks to them that many Canadian families still pray to Saint Anne, the mother of Mary.

But we should also give thanks for all those who, out of love for you, came to propose to your ancestors and yourselves that you become brothers in Jesus Christ so that you too could share the gift which they themselves had received. I am thinking of Jesuits like Fathers Vimont and Vieuxpont who from Fort Saint Anne to Cap Breton brought the word of the Gospel to the Micmacs and helped them to believe in Jesus as the Saviour and to venerate his Mother Mary and the mother of Mary, Saint Anne.

This brings to mind many other great religious men and women from the time of the founders to the present day. I would particularly like to mention the Oblate Missionaries of Mary Immaculate. They took charge of the vast region of the Canadian North. They devoted their lives to the evangelization and the support of many Amerindian groups by sharing their life, by becoming the pastors and the bishops of those who believed. They were the first Catholic missionaries to go among the Innuït and to stay with them to bear witness to Jesus Christ and to found the Church; the intercession of Saint Theresa of the Child Jesus, Patroness of Missions, helped to enrich their difficult apostolate.

It must also be said that from the middle of the seventeenth century, the Amerindian peoples and, in their time, the Innuït, welcomed the news of Jesus Christ. Today, these Christians, full-fledged members of the Church, although not of society, are actively involved—often as couples—in the teaching of catechism to their brothers and sisters and their children, and in leading prayer. They are faithful to the celebration of the Eucharist and often take on responsi-

bilities in pastoral councils. Yes, I am sorry that I cannot visit these places myself to encourage the courageous missionaries and the courageous Christians who have in them the blood and culture of the first inhabitants of this country.

Guard your wisdom

3. Over the centuries, dear Amerindian and Innuït peoples, you have gradually discovered in your cultures special ways of living your relationship with God and with the world while remaining loyal to Jesus and the Gospel. Continue to develop these moral and spiritual values: an acute sense of the presence of God, love of your family, respect for the aged, solidarity with your people, sharing, hospitality, respect for nature, the importance given to silence and prayer, faith in providence. Guard this wisdom precious. To let it become impoverished would be to impoverish the people around you. To live these spiritual values in a new way requires on your part maturity, interiority, a deepening of the Christian message, a concern for the dignity of the human being and a pride in being Amerindian and Innuït. This demands the courage to eliminate every form of enslavement that might compromise your future.

Your encounter with the Gospel has not only enriched you, it has enriched the Church. We are well aware that this has not taken place without its difficulties and, occasionally, its blunders. However, and you are experiencing this today, the Gospel does not destroy what is best in you. On the contrary, it enriches as it were from within the spiritual qualities and gifts that are distinctive of your cultures (cf. *Gaudium et Spes*, No. 58). In addition, your Amerindian and Innuït traditions permit the development of new ways of expressing the message of salvation and they help us to better understand to what point Jesus is the Saviour and how universal his salvation is.

Challenges you face

4. This recognition of your accomplishments cannot allow us to forget the great challenges your people face in the present North American context. Like all other citizens, but more acutely, you fear the impact of economic, social and cultural change on your traditional way of life. You are concerned about the future of Indian and Innuït identities and about the future of your children and grandchildren. For all that, you do not reject scientific and technological progress. You perceive the challenges it represents and you know how to make the most of it.

With reason, however, you want to control your future, to preserve your cultural traits, to establish an educational system where your languages are respected.

The Bishops' Synod on "Justice in the World" (1971) stated that every people should, in mutual cooperation, fashion its own eco-

nomic and social development and that each people should take part in realizing the universal common good as active and responsible members of human society (cf. Proposal No. 8). It is in this perspective that you must be the architects of your own future, freely, and responsibly. May the wisdom of your elders unite with the initiative and courage of your youth to meet this challenge!

Tenacity in safeguarding your personality is compatible with a spirit of dialogue and friendly acceptance among all those who have come to this country in successive waves and who are called to make up the very diverse group which must populate and settle this area as vast as a continent.

Strain of prejudice

5. I know that the relations between native people and white people are often strained and tainted with prejudice. Furthermore, in many places, the native people are among the poorest and most marginal members of society. They suffer from the fact that recognition of their identity and their ability to participate in shaping their future is late in coming.

More and more, those who govern this country have your cultures and your rights at heart and want to rectify difficult situations. This is already evident in some pieces of legislation, open of course to further progress, and in the increased recognition of your own decision-making power. It is to be hoped that effective cooperation and dialogue based on good faith and the acceptance of the other in his or her difference will develop. The Church does not intervene directly in civil matters, but you know its concern for you and you know that it tries to inspire all those who want to live with the Christian spirit.

Power of his Spirit

6. As disciples of Jesus Christ, we know that the Gospel calls us to live as his brothers and sisters. We know that Jesus Christ makes possible reconciliation between peoples, with all its requirements of conversion, justice, and social love. If we truly believe that God created us in his image, we shall be able to accept one another with our differences and despite our limitations and our sins.

In seeking a good understanding between the inhabitants of this country, faced with the difficulties of the modern world, it is necessary for you to have complete confidence in what you can do to help one another and to be renewed. Jesus Christ, in whom we believe, can break the chains of our personal and collective selfishness. He gives us the power of his Spirit so that we may triumph over difficulties and realize justice.

It is your Church

7. Assured of the love God has for you, put yourselves to the task, recall without ceasing that the Church of Jesus Christ is your

Church. She is the place where the sun of the world enlightens you, where you find the nourishment and strength to continue on your way. She is like those "hiding places" that your ancestors constructed all along the route of their travels, so that no one might be caught without provisions. Permit me to repeat this description of the Church in some of your own languages; this will be a way to come closer to you and to express to you my fraternal affection.

The Church is the ASADJIGAN of God for you (Algonquin).

The Church is the SHESHEPETAN of God for you (Montagnais).

The Church is the SHISHITITAGAN of God for you (Cree).

The Church is the TESHITITAGAN of God for you (Atikamek).

The Church is the IA-IEN-TA-IEN-TA-KWA of God for you (Mohawk).

The Church is the APATAGAT of God for you (Micmac).

Now we must say goodbye. In the language of our Inuit brothers and sisters, I would like to assure you that you are my friends, all you who are loved by God! ILANNAARIVAPSI TAMAPSI NAGLIJAUUVUSI JISUSINUT.

I will carry you in my heart and in my prayers. I will entrust you to Mary and to Saint Anne so that you may grow in faith and bear witness, in your own way, to Jesus Christ in this country. In the name of Jesus Christ, I bless you with all my heart.

*** Kateri's smile upon you, Mrs. R.M.W.!**

Find enclosed a check for thirty dollars. Our oldest daughter gave twenty dollars for a sweet, healthy baby boy through Kateri's prayers. I am sending ten dollars for our youngest daughter's health. She had an asthma and bronchitis attack, which was bad. I'm asking Kateri to pray for her health. She is a Special Education teacher and has to travel. I'm thanking you for your prayers. My gallstones are not bothering me and in the spring, I'll have X rays to find out if the stones are gone. Meanwhile, I'll keep praying to dear Kateri. She has granted our family numerous favors, and I pray she will soon become a Saint.

(St. Marys, PA)

*** Kateri's smile upon you, Mrs. F.S.!**

Blessed Kateri came through for me again. A property settlement, which could have torn a whole family apart, was settled to everyone's amazement in a very good manner. I know this could never have happened if Blessed Kateri had not helped me. I am ever grateful and will send what ever I can each month.

(Lyndhurst, OH)

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

PROGRESS

(Continued)

ON June 26, 1977, shortly before the Eucharistic Congress of Philadelphia, the first rays of the rising sun had lacquered the two grey stone steeples of the Canadian Martyrs' Shrine on the Wye River at Midland, Ontario, giving promise of a beautiful day, neither too cool nor too warm.

In a few hours the Venerable Kateri Tekakwitha would be honored on this sacred soil, for, already in 1685, Fr. Claude Chaudetière had noted the spiritual union binding her to the Martyrs:

"The honor and respect I owe to the memory of Reverend Father de Brébeuf and the other Jesuit Fathers, who began the Iroquois missions, have made me break a silence of five years which I kept concerning the events that took place at the death and after the burial of her whose life I am writing."

Fr. Michael Karhainton Jacobs, S.J. had been long aware of the spiritual union between the Martyrs and Kateri Tekakwitha. He had therefore suggested to Fr. James Farrell, S.J., Director of the Indian Missions for the Upper Canada Province of the Society of Jesus, and to Fr. Winston J. Rye, S.J., Director of the Martyrs' Shrine, that they add a bronze tablet to the pedestal of the outdoor statue of the Venerable Tekakwitha in order to recall the tercentenary of her baptism in 1676. Furthermore, this tablet would recall the young Indian's flight from the Mohawk Canton, her arrival at the Mission of St. Francis Xavier on the south shore of the St. Lawrence opposite Montreal in October 1677 and her First Communion on Christmas Day of the same year.

During the entire morning, groups of Indians arrived at the Shrine's parking lot by bus or by private car. Fr. Jacobs, his brother-in-law, Dr. Solomon Cook, member of the tricentennial Kateri Committee, and his wife, came to Midland by automobile from St. Regis, P.Q. followed by a busload of their compatriots.

When the bells rang, Fr. Jacobs began the liturgy with about ten concelebrants. Two native deacons also participated in the ceremony. The Vice-Postulator for the Cause of Beatification of the Venerable Kateri Tekakwitha gave the homily. At half past two, all the faithful gathered round the statue of the Lily of the Mohawks. Fr. Jacobs unveiled the tablet, to the profound satisfaction of Kateri's sisters and brothers. "I want to be a Christian," read the inscription at the bottom of the plaque, "even if I must die!"

Later on in the year, Bishop C. Emmett Carter, President of the Conference of Canadian Bishops, submitted a petition to His Holiness Pope Paul VI for the beatification of Kateri, of Bishop de Laval and of Mary of the Incarnation. To the Holy Father he wrote: "Their beatification would strongly help the faith of the Christian people,

especially during these uncertain years during which we have so great a need of light and strength."

As in the past, the Jesuit Fathers of the Shrine of Our Lady of Martyrs at Auriesville, N.Y., dedicated the first Sunday of September to Kateri. On Friday, August 26, at the dining hall of the Sacred Heart Retreat House on the Shrine grounds, came together Frs. Michael Jacobs, S.J., Franz Weiser, S.J., author of two biographies of Kateri, one in English and the other in German; Thomas Egan, S.J., Director of the Shrine; and Henri Béchard, S.J., all devotees of the Lily of the Mohawks.

The following morning, Fr. Joseph McBride, S.J., Vice-Postulator for the Venerable Tekakwitha in the United States, took time off in his mobile home at the other end of the property to explain his choice of the five recipients of the Kateri trophies for the year. First of all, Sr. Mary Dorothy Ryan, R.B.P., Directress of the Kateri Tekakwitha Camp at Wickatunk, N.J. Every summer, on opening this camp reserved to girls, she presented Kateri to them as a model of a young Christian who lived her faith with love and courage.

Then comes Mrs. Sarah Skanaieah (Little-Peacock) Monroe Hassenplug, now living at Liverpool, N.Y. She is a native of the St. Regis reservation. Skanaieah often gives talks on the Lily of the Mohawks to schoolchildren, acts as a guide to the Kateri Shrine at Fonda, N.Y. (Gandaouagué), tells the story of her baptism to them, at the very spot where she became a follower of Jesus Christos.

The next one, Mrs. Edward Kisela, is from Detroit. After reading a biography of the Iroquois Maiden, she asked for her aid in solving the racial problems of her city. She helped Fr. McBride by spreading the Kateri chaplet and by providing inquirers with information about the Lily of the Mohawks.

The fourth, Mr. Hubert McCloskey, a Sioux Indian from the Rosebud Reservation in South Dakota, lends a helping hand at the Mission, especially in the capacity of lay deacon. Like all the **dogiques** or catechists of the 17th century, he is quite eloquent, especially when speaking about the Venerable Kateri Tekakwitha.

The first and last one is no other than Mr. Albert Lazare, Indian secretary at the Kateri Center for more than a quarter of a century. He travels back and forth every day between the Mission of St. Francis Xavier and the Kateri Center in Montreal. He constantly stimulates interest in her among his people even to the point of soliciting funds from them for Kateri's Cause on various occasions.

In the course of the day, Kateri's followers flocked to the Shrine. At four in the afternoon, Frs. Jacobs, Weiser, Fleig and Béchard celebrated the Eucharist. It was the beginning of the Kateri celebrations.

At half past eight in the evening, the public was gratified with the first performance of **The Star Above the Mohawk** by Mary Eunice Spagnola and directed by Fr. Raymond D. Fullam, S.J. The author, quite well known in American circles for her interpretations of the Iroquois Maiden, played the role of one of Kateri's contemporaries, Oneida Mary Theresa, who relates the last years of the Venerable.

On Sunday morning, a fairy tale sun cast a golden glow on the splendid valley of the Mohawk. Before the half past twelve o'clock High Mass, the pilgrims from St. Regis, Fr. Jacob's little flock, were set down by their bus. Bishop Stanislaus Brzana of Ogdensburg, in whose diocese lies the American section of the Mission, is to be the celebrant and homilist. Frs. Joseph C. Towle, new pastoral Vice-Provincial for the New York Province of the Society of Jesus, Thomas Egan, Joseph McBride, Michael Jacobs, Franz Weiser, Henri Béchard, and Ronald Sams, Moderator of the Canisius College Alumni of Buffalo, N.Y., with Ronald Schultz, O.F.M., Conv., Director of the Kateri Shrine at Fonda, N.Y., and James Shurtleff, His Excellency's secretary, will concelebrate.

The Eucharistic Celebration began on time. The Iroquois Choir from Caughnawaga contributed the singing. The moment had come for Bishop Brzana to bless and to present to those chosen beforehand the golden award on which was engraved each one's record of service. Sr. Mary Dorothy, R.B.P., followed by Mrs. Skanaieah Hasenpluq and Mr. Albert Lazare approached the Bishop, who handed them their mementoes. Mrs. Kisela and Chief McCloskey were unable to attend. A few days later, Mr. Lazare, secretary at the Kateri Center in Montreal, showed his award to the personnel. It read, "This souvenir of Kateri Tekakwitha was presented to Albert Lazare in gratitude for his generous, fruitful, and persevering devotion to the Cause of the Lily of the Mohawks." An elderly and intelligent Jesuit, Fr. Omer Péloquin, **Kateri's** first subscriber in 1949, used to say to whoever was willing to listen: "Kateri herself chose him for this work." Kateri chose well.

After the Eucharistic Celebration, Bishop Brzana, the clergy and the faithful went in procession to the new National Kateri Center, which Fr. McBride had spared no pains to build. His Excellency then blessed it and a statue of the Venerable Tekakwitha, donated by Mr. Arthur Wesselman of Cincinnati in memory of his wife and daughter.

This annual Indian Day is an illustration of how devotion to the Venerable Kateri Tekakwitha is fostered at the Shrine of Our Lady of Martyrs, thereby making her better known among the native people, as well as among the whites.

Indeed, not only in Canada and the United States, but all over the world, the Lily of the Mohawks was becoming better and better known. Here are a few examples. In faraway New Caledonia, Professor Pierre Péronnet published two lengthy articles by the Vice-

Postulator on the Venerable Kateri Tekakwitha in **Le Journal Calédonien**.

Readers of **Kateri** may remember that a biography of Kateri was published in Bengali in 1966. Ten years later, Fr. Ignatius Kaku-manu from Gantur in distant India, wrote to the Kateri Center: "You will be pleased to learn that the life story (unabridged) of Kateri Tekakwitha has been published in the regional language, Telugu, a direct offshoot of Sanscrit and the sweetest of our national dialects, spoken by fifty million people! . . . Needless to repeat there is something of that indefinable oriental charm about Kateri's mystic way of life and deep spirituality, which moves the heart of a devout Hindu or an Oriental for that matter . . . May our dear Lord raise her to the altars as a model to kith and kin!"

From Australia, Fr. Georges Maher informed the Kateri Center that the school children of the St. Pius X School in Melbourne had honored him with a musical evening on the occasion of his transfer to the parish of St. Joan of Arc in Brighton, Victoria. One of the numbers on the program was a play about Kateri, which Sr. Theresia Veenher, N.S.C. had composed after taking inspiration from Agnes Richomme's **Life of Kateri**.

Definitively established in 1755 on Lake St. Francis, a widening of the St. Lawrence, the Mission of St. Francis Regis began with approximately thirty families from Caughnawaga. That a link exists between them and the Venerable Kateri Tekakwitha is undeniable. Consequently, at St. Regis, on December 4, 1977, it was decided to celebrate the tercentenary of the Mohawk Maiden's First Communion at the Mission of St. Francis Xavier.

Two liturgies were therefore celebrated in thanksgiving for the holiness which Kateri had attained on earth. The first, at ten o'clock, by Fr. Thomas F. Egan, Director of the Martyrs' Shrine, at Auriesville, N.Y., as celebrant, with Fr. Robert Fleig, also from Auriesville, and Fr. Michael Jacobs, from St. Regis as concelebrants.

Before the Holy Sacrifice, Mr Thomas Constantino of Amsterdam, N.Y., eulogized the Venerable and told of her flight from the Mohawk countryside to the Mission of St. Francis Xavier in Canada during the autumn of 1677. He then unveiled a portrait of Fr. Michael Jacobs, which he had had prepared, to thank him for the many years he had devoted to spreading devotion to Kateri. The artist, Mr. Harold Godey of Amsterdam, N.Y. was also present.

At noon, Bishop Stanislaus Brzana celebrated the second mass. Concelebrating with him were the Very Rev. Julien Harvey, Provincial of the French Canadian Jesuits, Fr. Joseph Stickelmyer, Pastor of St. Patrick's at Hogansburg, N.Y., and His Excellency's secretary, Fr. James Shurtleff. Fr. Gordon Bazinet, Pastor of the Mission, was the homilist. Among others, were present Frs. Louis Sanschagrin, Provincial Secretary of the Society of Jesus, Henri



IMMACULATE CONCEPTION BASILICA
Washington, D.C.



Sculperunt Cascieri et Dibicarri.

BLESSED KATERI TEKAKWITHA
South Nave Gallery, West Side

Béchar, many religious from different communities, as many Knights of Columbus of the Fourth Degree, Mrs. Anne Scheuerman, her sister Marie, and Mr. Paul Horn of Caughnawaga, P.Q. The Bishop then blessed a new statue of the Lily of the Mohawks, the work of Sculptor Charles Pizzani of Medford, MA.; he also blessed approximately twenty smaller ones that Mr. Constantino had had cast from a mold created by Miss Adrienne Bouvier of Brookline, MA., and which he intended to distribute to friends in the State of New York.

At two o'clock, all the guests from out of town and the people of the place assembled at Kateri Tekakwitha Hall in Hogansburg. The members of the St. John the Baptist and Holy Rosary Societies served the dinner which they had prepared, happy to prove their love for the Venerable Kateri Tekakwitha.

On the other hand, their Iroquois compatriots at St. Francis Xavier of Caughnawaga did not forget the tercentenary of the Venerable Kateri Tekakwitha's First Communion. Outsiders were relatively few, but the faithful of the village were not lacking. It was on Christmas Day, exactly three centuries previously, that the Venerable Kateri had enjoyed her first meeting with the sweet Savior.

About this time, several Caughnawagan Knights of Columbus, among them the President, Mr. Alan Goodleaf, Messrs. Albert and Thomas Lazare, Richard Cross, Larry Taylor, and Joseph Stacey, Sr., had decided to honor the numerous anniversaries of the Venerable Kateri Tekakwitha in perspective. A day of prayer and rejoicing in honor of Kateri was consequently decided upon for Sunday, April 16, 1978, eve of the 298th anniversary of the saintly death of the Venerable at St. Francis Xavier's. Despite his poor health, Bishop Coderre presided at the Eucharistic Celebration at the Mission, and the Jesuit Provincial, the Very Rev. Julien Harvey was the homilist.

Before the final benediction, the Bishop recalled to the faithful that the Eucharist had been offered for the beatification of Kateri, thanked the Fourth Degree Knights of Columbus delegated by thirteen different Councils, for their fine manifestation of faith, a token of their esteem for the Venerable Kateri Tekakwitha. As it was "the world day of vocations," he insisted on the need of Indian vocations like that of Fr. Michael Jacobs, S.J. Finally, to the lively satisfaction of all, His Excellency conferred the gold medal of Diocesan Merit to the Iroquois Choir which, shortly before, had celebrated its fiftieth anniversary.

Still in 1978, a gesture of the Quebec Episcopate certainly turned the scale in favor of the Venerable Kateri Tekakwitha. During their visit *ad limina* to the Holy See, the Archbishops and Bishops of Quebec, thirty-five in all, filled the office of the Congregation for the Causes of Saints, truly an unprecedented occurrence. Never before, had so many prelates come together in Rome to request,

quite respectfully it must be said, the Beatification of a Venerable. Is it necessary to add that the august members of the Congregation were surprised? "Here is the good news," wrote Bishop André-Marie Cimichella, O.S.M., Auxiliary of Montreal and Ponent for the Causes of Saints in the Province of Quebec. "If my memory is faithful, all the Bishops of Quebec visited together the Congregation for the Causes of Saints during the *ad limina* visit of 1978. It was the first time something like this had happened and it had considerable impact. Results were felt immediately afterwards... **Deo gratias.**"

About this time, Fr. Molinari's teaching on miracles and saints was being more and more attentively considered in Vatican quarters. On December 17, 1973 and January 22, 1974, he read and commented the notes he had prepared for his masterly article **Observationes aliquot circa miraculorum munus et necessitatem in causis beatificationis et canonizationis** before the college of Postulators, which appeared later that year in **Periodica de re morali canonica liturgica**. In the October 1978 issue of **The Way**, London, England, he further expounded his convictions on the subject; in the **Civiltà Cattolica** 179 (1978) Vol. IV, 21-23, also.

According to the old Canon Law, at least two if not three or even four miracles were needed for ancient Causes if a candidate were to be beatified. After the **Motu proprio**, "Gia qualche tempo" of Pius XI of February 6, 1930, which had established the Historical Section of the Sacred Congregation, it was possible to prepare the historical **Positiones** with all desirable accuracy. As a matter of fact, according to Fr. Molinari, many of these **Positiones** furnish so strong a proof of the virtues or of the martyrdom of the future Blessed that it is impossible to maintain that they are less cogent than a Cause for which eyewitnesses were at hand. All this meant that requesting many miracles for all these ancient Causes, was not reasonable. Starting from this conclusion, Fr. Miccinelli had obtained from Pius XII the Decree of March 23, 1945 authorizing two miracles only for the beatification of Kateri Tekakwitha.

Fr. Molinari recalled that during the first centuries of the Church, saints were honored in the public liturgies without anything being said of their miracles, if there were any, or even of their reputation as miracle-workers. It was only when the canonical procedure touching canonizations began to develop, in a period that was very credulous and extremely fond of miracles that attention was paid to them. The accent was then placed not on the miracles as such, but on thaumaturgy or the fact that extraordinary signs were being wrought. As a result no serious efforts were made to establish scientifically if there was something supernatural in certain signs designated as miraculous.

Finally, during the last phases of the evolution of papal canonizations, when the canonical procedure was determined, the investigators tried effectively to discover if the facts presented as miraculous had really taken place and if they were vested with a supernatural character or not. Thereupon it was decided to consider miracles as the divine corroboration of the sanctity of the candidates to canonization: in other words, the Church humbly waited on God to confirm its decision with regard to the heroic virtues of the future Blessed or to the fact of his martyrdom.

According to Fr. Molinari, an adequate examination of the value of this legislation, in particular of its adaptability for use nowadays would demand a far more complete and technical survey. On the other hand, it is impossible not to take into account the high standards the actual positive sciences require. There is no doubt that many cases offered as proof of miracles in the past would today be ruled as insufficient by expert medical opinion.

There is no question here, according to Fr. Molinari himself, of criticizing the methods used in bygone days by the Church. What matters is to ask oneself if the legislators of old would have insisted on a great number of miracles for a canonization, if in their days the positive sciences, especially medicine, had provided the same guarantees as at the present time.

Of the numerous theological considerations which Fr. Molinari then adds, let us retain the following. The existence of Saints in the people of God and the devotion which calls for their canonization must be accepted as the work of the Most High. That is why the theologians conclude that the hierarchy can never forgo its role of promoting the cult of Saints, and that the Divine assistance will never be denied it. God Himself stirs up in the hearts of the faithful spontaneous and profound sentiments of admiration and devotion which will lead them to implore the intercession of Servants of God. That is where the authentic reputation of holiness may be found, for each canonization takes root in what theologians recognize as "the divine sign": **digitus Dei est hic** (the hands of God are at work).

For Fr. Molinari, it is hardly necessary to recall that the foundation and origin of this reputation of holiness demand a diligent and thorough verification; for this purpose, all the means offered by modern science and knowledge must be utilized. "Today, much more than in the past," he writes, "scientific research concerning the martyrdom or the heroic virtues of a person may in certain cases result in definitive conclusions which must be accepted as morally and scientifically certain."

In the article which appeared in **The Way**, Fr. Molinari resumed his conclusions as follows:

"Briefly, we do not believe that it is necessary or advantageous to demand a special divine sign apart from the reputation for holiness of a servant of God.

"If one wishes to persist in demanding such a special sign, we maintain that it is unnecessary to claim that such a sign be a miracle in the strict sense.

"For these purposes the divine signs which are now technically called 'extraordinary graces' should suffice; and they should be given due weight, whether they happen in the physical, cosmic, moral or spiritual order.

"A truly extraordinary reputation for holiness should also be sufficient proof of the divine intervention for the beatification or canonization of a servant of God whose martyrdom or heroic virtue has already been proven."

Towards the end of 1979, Mr. Harry Reding, principal of The Venerable Kateri Tekakwitha School, of Hamilton, Ont., wrote to the Kateri Center: "Our scholastic community is now well enough established, and we are proud that it carries the name of Kateri. In town, a crowd of people blink on hearing this name, and this gives us the occasion to speak about the cause of Kateri. The students are now well aware of her life, thanks to the activities, the slides and choral songs. Quite recently on the occasion of our "Day of Joy," each child wrote to Pope John Paul II inviting him to elevate Kateri to the ranks of the Saints. We have also encouraged the Minister of Posts to issue a Canadian postage stamp carrying the effigy of the young Indian."

On November 5, 1979, Bishop Paul Reding blessed the school. Fr. Ronald Schultz, O.F.M., Conv. represented the International Committee for the Beatification of Kateri at the ceremony. It was a great joy for the friends of the Lily of the Mohawks at a period when so many Catholic schools were being done away with.

As the days disappeared in Indian file, the important dates of the Venerable Kateri's life were marked with love and veneration in the United States and Canada. For instance, at Caughnawaga, on the Annunciation, March 25, 1979, anniversary of her vow of virginity, members of the Holy Family Association and Knights of Columbus attended the liturgy at quarter past twelve as well as the pupils of Tekakwitha School with their Mohawk teacher, Sr. Dorothy Lazore, S.S.A. The next day, Bishop Jean-Marie Fortier, Archbishop of Sherbrooke, P.Q., in a broadcast of March 15, at the CHLT station of his archiepiscopal city, underscored the fact that the Jesuits had not tried to Europeanize Kateri: "This laywoman," he wrote, "lived in full the existence of the Indians of her day at the village as well as during the winter hunt. What distinguished her was her extraordinary purity of body and soul and an efficacious charity with

regard to all." Her spirit of patience was tempered by a cheerfulness, for "she liked to jest and laughed heartily . . . Her last years were a constant ascent towards God. Holy Eucharist was the center of her life. The Bread of the strong gave her the strength to endure the calumnies with which she was plagued. On last March 25, exactly three centuries ago, Kateri Tekakwitha pronounced her vow of perpetual virginity."

On September 16, 1979, the missionaries among the Indians and the Innu of the Province of Quebec in a study session at Quebec decided to implore the Holy Father to glorify the Venerable Kateri Tekakwitha. In their name, Bishop Jules LeGuerrier, O.M.I., Bishop of Moosonee, wrote to Pope John Paul II, "On witnessing the growing popularity of the Venerable Kateri Tekakwitha, whose death the Canadian Church will celebrate on its tercentenary next year, and the popular devotion which the Venerable gives rise to in important strata of the Indian and Innu population of Canada and the United States, the missionaries confidently formulate the vow that the merits of this maiden of the native people of our country be recognized, in the near future, by her beatification." The answer would not be long delayed.

(To be continued)

✿ **Kateri's smile upon you, Sr. N.B.!**

Now I can't send this card without expressing my heartfelt gratitude for the favors obtained through the intercession of Blessed Kateri. My sister-in-law and my niece each sold their house within a short time and both found a beautiful new home soon after. They live together and we praise the Lord for having given to the world this young maiden and "Lily of the Mohawks."

(Chicopee, MA)

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

I pray to Kateri many times during the day, if not to ask her help, it is to thank her for favors. I especially pray when we are driving my daughter back to college and then on the return trip home. It is about a three hour drive each way. The whole time we are driving, I pray that she will help us to have a safe trip and so that we will not have any problems with the car. I also pray that she will take good care of our daughter while she is away at school and also so she will do well in her studies. She has been away one and a half years and my prayers have been answered. I am enclosing a check for twenty-five dollars in thanksgiving.

(Baltimore, MD)

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

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

Please find enclosed a money order for the sum of ten dollars in thanksgiving to Blessed Kateri and Our Heavenly Father for two favors granted. I have had trouble with my eyes and have double vision in my left eye. I prayed and prayed to Blessed Kateri and asked her to intercede for me to Our Heavenly Father, so when I go to the eye doctor there won't be anything serious. The doctor said that my eyes are very good, with the exception of the double vision in my left eye, so he is going to try and correct it. I also prayed to Blessed Kateri for my brother Andrew, sick with cancer, so that he would not suffer long and that he have a peaceful, happy death. Blessed Kateri heard my prayers and everything turned out wonderfully. My brother Andrew passed away peacefully. Thank you, Blessed Kateri. I will always pray for your canonization.

(Parma, OH)

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

Enclosed is a check for five dollars in thanksgiving. I was in a car accident and not injured.

(Collingwood, Ont.)

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

I thank beautiful Blessed Kateri for my granddaughter's face and eyes coming back to normal. Almost two months her face and eyes were so swollen she was unrecognizable. I sent in a petition for her, within two weeks she was her own normal self, beautiful and vivacious as ever. Now please pray that she will eat food and not be on a liquid diet. Most of all, please have her love Jesus. Thank you again, Kateri.

(Perry, ME)

✿ **Kateri's smile upon you, Rev. T.D., S.J.!**

I had been suffering from a fistula over two years after having an upper molar extracted; and not only that but a most annoying dripping of the nose whenever I ever smelled food or spoke a few words etc. This dripping was saliva from the gland duct which had been diverted to the antrum of my maxillary sinus by a clumsy surgeon among the four who operated on me in Manila. Here in New York a very skillful dental surgeon blocked the fistula with a gold plate but the dripping from my nose continued. I was told to pray to Blessed Kateri. This I did as devoutly as I could and joined my petition to Our Lady and prayed ever since an extra rosary every day. Thanks to Blessed Kateri and our Lady, for three weeks now the saliva nose drip has ceased completely for which favor I am immensely grateful to the Blessed Indian Virgin . . .

(Quezon City, Philippines)

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

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

I wish to acknowledge a favor received. We're been praying to our little Kateri for a better position for our son-in-law. After months of praying and interviews, he finally found exactly what he wanted. He will be a controller in a hospital, the same one as that in which his son, Joseph, was born 12 years ago, but was called by God when he was only nine weeks old. The day he was told the job was his was the day Joseph died. There is no way we can explain to you how we all felt and still feel. We know our prayers were heard and answered. I'm enclosing a small donation of twenty dollars and wish it could be more . . .

(Philadelphia, PA)

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

Dear Blessed Kateri. Remember our talk when my nephew was really sick. Actually the doctors thought he wouldn't pull through. He had a blood clot in his heart. I prayed to you and asked you to give him a second chance. I also promised you, Blessed Kateri, that if he ever got better I would publish everything at your Shrine. I think this is a special miracle you did for us. Thank you sincerely for our nephew . . .

(Rexton, N.B.)

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

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. 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.

Mrs. Sarah Skanaiah Hassenplug

7849 Foster Road
Liverpool, New York 13088

Phone (315)
622-2996

Mrs. Anna Kaianontha Nelson

122 Meyers Road
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457-4809

PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

- (1) NAME M
STREET
CITY OR TOWN
PROVINCE OR STATE
- (2) NAME M
STREET
CITY OR TOWN
PROVINCE OR STATE
- (3) NAME M
STREET
CITY OR TOWN
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- (4) NAME M
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CITY OR TOWN
PROVINCE OR STATE
- (5) NAME M
STREET
CITY OR TOWN
PROVINCE OR STATE

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

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 Tiorhatarion 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.