

NO. 148

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 148

THE AGATHA ROLL  
LITTLE SISTER WANTS TO KNOW...

KATERIGRAM

LOVER OF HUMANKIND  
AT LAST!—AN INDIAN BISHOP!

EACH NEW MOON

A NEW PARISH DEDICATED TO  
BLESSED KATERI

HER NEW ABODE

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Kahnawake, P.Q., Canada

Summer • 1986





# 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

Aluminum: 10¢; Mat silver-plated: 50¢ Gilt-silvered: \$1.00; Gilded \$3.00

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3. Kateri key chain: \$1.00
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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. Cimechella, 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

A sheet of 36 seals: \$1.00

## Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the 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. 148

Vol. 38, No. 3

## 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.

## JUNE 1986

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## THE AGATHA ROLL

In Oneida, about 1667, a fifty-year-old woman named Agatha was dying of tuberculosis. As she prepared for death, she devoutly kissed the crucifix. This she continued to do until her last sigh, which she gave up in the arms of Jesus, who died upon the cross for her and for us.

1. Mr. C. Francis Roth
2. Mr. J. René Lavoie
3. Mr. Hilton Miller
4. A Soul in Purgatory
5. Miss Lucine Brodeur
6. Miss Dolores Brodeur
7. Mr. William Koivisto
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60. Mr. Marcellin Martin

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62. Mr. Albert Brunet
63. Mr. Emile Demers
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144. Mr. Paul Hovington
145. Mrs. Irene Laporte
146. Mrs. Laurence Mireault
147. A Soul in Purgatory
148. Mr. Stan Medig
149. Miss Joanne Francis
150. A Soul in Purgatory
151. A Soul in Purgatory
152. Mrs. Brigid Cusack (O'Reilly)
153. Mr. Cyril Benjamin
154. Mr. Louis Gagnon
155. Mr. Armand Cloutier
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157. A Soul in Purgatory
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161. Mrs. Hélène Tardif
162. Miss Loretta Young
163. Mrs. Berthe Martel
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191. Mr. A. St. Pierre
192. A Soul in Purgatory
193. Mrs. Jeannette Beauchesne
194. Mr. Sylvio April
195. Mr. Donat A. St. Pierre
196. A Soul in Purgatory
197. Mr. John Hegedus
198. A Soul in Purgatory
199. A Soul in Purgatory
200. Mr. Don Bungay

## The Garakontie Roll

1. A Soul in Purgatory, 2. A Soul in Purgatory, 3. Mrs. Mary Anne Colton, 4. Miss Barbara Polson, 5. Mr. Patrick Creagh, 6. Mrs. Xavier Racine, 7. Mrs. Clémentine Proulx, 8. Mrs. Gaston Germain, 9. Miss Lauza LeBreton, 10. Mr. François Cornellier, 11. Mr. Roland Cheong Leung, 12. Miss Diane Benoit, 13. Mr. Jacques Ouellet, 14. Mrs. Berthe Chevrier, 15. Mr. Paul-E. Gosselin, 16. Mr. Clark Smith, 17. Mr. Roger Rivard, 18. Mr. Jule Beaudry, 19. Mrs. Clarisse Porlier, 20. Mr. Uldéric Haché, 21. Mrs. Y. Stanowski, 22. Mr. Herve Gendron, 23. Mr. Gabriel Boyer, 24. Mr. Adélard Huneault, 25. Mr. Octave St. Clair.

### ✿ Kateri's smile upon you, Mrs. P. McC.!

I am enclosing ten dollars to Kateri. My dad had a serious operation and came through O.K. I still pray to Kateri that his heart may remain stable. I also pray to Kateri for guidance over my family.

(Richmond, VA)

### ✿ Kateri's smile upon you, Miss T.B.!

I promised Blessed Kateri I would publish my thanksgiving and try to spread devotion to her if she would help obtain the cure of a red mark which I had on the side of my nose. After a few treatments by my doctor to no avail, he sent me to a dermatologist and his treatment worked. I thank Blessed Kateri for help and would like 100 prayer cards to spread devotion to friends. I enclose a check for twenty dollars to cover the subscription, the pictures and the remainder as an offer for the Center. I will continue to pray for Blessed Kateri's canonization.

(Montreal, P.Q.)

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



## Little Sister wants to know...



...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 Tekakwitha.

Already 18,747 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 J0L 1B0 for a free sample card.

One dozen cards  
boxed: \$2.50.

Each yearly enrollment in the Kateri Tekakwitha Guide: 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

### Temoral

- ☐ 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 SEPTEMBER 1, AT BEYROUTH, LEBANON. HE WILL CELEBRATE NINE MASSES FOR YOU IN THE AGONY OF CONTINUED WAR.  
(NO OFFERING REQUIRED.)



## KATERIGRAM

**W**HATEVER YOU DO to hasten Blessed Kateri's canonization is rooted in faith. Now that's saying a good deal.

Speaking of faith, have you ever heard of Jerome Le Royer de la Dauversière, who influenced Blessed Kateri? He was the founder of Montreal and of the Hospital Sisters of St. Joseph, who are now celebrating the 350th anniversary of their existence. Thanks to him, the establishment of Ville Marie in 1642 facilitated that of the Mission of St. Francis Xavier in 1667, on time for the coming of Kateri Tekakwitha a few years later. Shortly afterwards, during a visit she made to the new town, her contact with the Sisters inspired her to pronounce the vow of perpetual virginity.

During his lifetime, Our Lord asked this family man what favor he would like; He was ready to grant it. Jerome asked for the gift of faith, a faith strong enough to move mountains.

For Kateri, for Jerome, as well as for anybody else, faith implies a meeting followed by other meetings. It always presupposes an invitation, "Come and follow me" (Mt. 19, 21). The Lily of the Mohawks looked high and low for her Beloved, she followed Him, and she found Him!

This faith which led her directly to hope and love, she propagated by prayer, by her example in practising so well the duties of her state of life, by proclaiming that it provided her with the strength and comfort she needed in the midst of sufferings; and, finally, by her efforts to attract her little world to her Beloved.

As she followed her Savior, she verified, long before they were written, the truth of those words of Julien Green, a French writer of American origin, "Catholicism is true . . . if it's difficult, if it's vehement . . . Any Catholicism is suspect if it doesn't disturb the life of whoever practises it, if it doesn't set one apart in the eyes of the world, if it doesn't overwhelm, if, from day to day, it doesn't make a renewed passion of life.

HENRI BÉCHARD, S.J.,  
Vice-Postulator

## JESUS the Merciful One (Icon)



Rev. Walter O. Kern

Eastern Christians, Catholic and Orthodox, use icons. When others call them pictures, this shows that they do not understand the eastern mentality. Our western pictures are often naturalistic to inspire, teach, and assist our attention at prayer or, unfortunately, to simply admire the technical work of the artist or beauty of the picture. Eastern Christians consider icons as means to put the prayerful Christian in spiritual contact with a heavenly being. As such, the icon creates both a sacred space in front of it as well as it provides the means to bring about a spiritual communion.

This icon of Christ was made in the 11-12th century at Byzantium in what is now Constantinople, in modern Turkey. This mosaic deals with a parallel idea which western-thinking Christians call devotion to the Sacred Heart of Jesus. Whereas the east emphasizes the divine in the God-man, without neglecting the human side of Christ, the west emphasizes the human without neglecting the divine. (There is more to it than that, but let us appreciate this much.) The west gradually learned to use the graphic representation of the Heart on Jesus' chest as a visual reminder of Jesus' human and divine love, which is explicitly honored in this devotion. The east, on the other hand, felt that the heart and one's deep inner life were too sacred to expose in this way.

To convey the deep insight that "God is love" (1 Jn 4: 8) and that God has revealed this in Christ the Lord, Who is "the image (literally, the icon) of the invisible God" (Col 1: 15), eastern artists adapted their traditional Christ-icon, the "Pantocrator" (Christ, Lord of the Universe), through certain additions. Sometimes it was by adding words to the open Gospel Book: "I give you a new commandment: love one another" (Jn 13: 34) or "Come to Me all you who are weary; learn from Me" (Mt 11: 28-30). At other times they added a word near the head of Jesus, such as: Benefactor, Merciful One, and lover of Humankind.

(Continued on p. 15)





BYZANTINE MOSAIC, 12TH C.

LOVER OF HUMANKIND

## MOST LOVING JESUS

Most Loving Jesus,  
 Incomparable Word,  
 Unconquered Strength,  
 Indescribable Divinity,  
 Healer of souls,  
 Most merciful Savior,  
 Lover of humankind,  
 Look after me.



## EACH NEW MOON



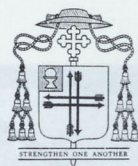
### KATERI'S SMILE...

Favors registered at the Kateri Center from January 15, 1986 to April 28:

Alcoholic Problem Solved	1
Articles Found	11
Better Health	21
Business Problems Solved	2
Cures	36
Employment Found or Kept	25
Financial Aid	4
Lodgings	13
Peace in Families	3
Peace at Work	2
Properties Bought or Sold	5
Safe Pregnancies	4
Safe Trips	9
Spiritual Favors	1
Successful Studies	7
Successful or Averted Operations	15
Temporal Favors	

### TWENTY-FIVE PRAYER PLEDGES OR MORE

Mr. Larry Pelland, Indian Orchard, MA, 25; Mr. and Mrs. Thomas Pereira, Don Mills, Ont., 25; Sr. Jeanne, S.S.S., Edmundston, 68; Miss Rachel Vigneault, Montreal, P.Q., 40.



### WONDERFUL GOOD NEWS!

The Holy Father recently named the Very Rev. Donald E. Pelotte, S.S.S., Coadjutor Bishop to Bishop Jerome J. Hastrich of Gallup, N.M. Fr. Pelotte is of Abnaki origin and will be the first Native American elevated to the episcopacy in the United States. (See p. 16.)

### ANOTHER KATERI!



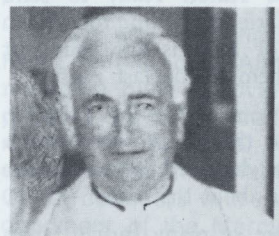
Kateri Pasipanki, 1 year old, Brooklin, N.Y. Her maternal grandparents were from Kahnawake, P.Q.

### "I BELIEVE..."

In my heart, I believe that at the moment of Kateri's birth those many long years ago, the winds of Ossernenon lifted up her baby cries to Heaven and carried them to God, and He took Kateri to his heart.

Mrs. D. Chicorelli  
Valley Station, NY

### FR. ANTOINE ROUSSOS TAKES A BREAK



As I had the occasion to go to France, I took it so I would be able to give you a token my friendship with my wishes for the Feast of the Resurrection in the light and the joy of Renewal. How the ups and downs which our mail suffers annoy me, must be quite obvious to you. Before me I have your last letter to reach me, dated March 27, 1985. Meanwhile, I received a message from Fr. Paquin in Egypt informing me about the Mass offerings you had sent for Kateri's friends. He will send them to me as soon as possible. Rest assured the Masses are offered at the date we have agreed upon. I thank you cordially as well as the benefactors. I also received Kateri No. 102...

To the fioretti of daily living in which the patients of our Hospital Center tell the story of their distress and of their bereavements, are to be added the sinister forms of violence which nobody can think himself free of. On December 13, our Hôtel-Dieu (hospital) had its "black Friday"—two rockets directly hit the main entrance at the moment the door were being opened to visitors: the results were

serious: three dead, seventeen wounded. Three days ago, a car exploded at 200 meters from our place (St. Gregory's School, where I reside). There, too, deaths are grieved over, five of them and fifty wounded. You can imagine the insecurity and the chaotic situation in which we live. In these conditions our Faith is put through a test, but on the whole it grows in depth, not only among the sick and the mutilated, but also among the unprovided for and for the displaced persons. Their last resort is the Lord. In their very simple language, certain expressions come quite naturally and are quite meaningful, "He is the only one we have left," "Let His name be blessed!"

My health is holding its own: pain now and then in my left shoulder from periarthral calcification and the constantly growing constraint of my right hand which shakes more and more.

I hope to have news from you before long.

My best wishes for Easter to your dear collaborators. Believe me very close to you in prayer and friendship.

Father Antoine, S.J.  
Paris, France  
March 12, 1986



## FIFTY YEARS!



It has taken me a long time to get some snapshots of my statue of Blessed Kateri ready to send to you. A friend of mine took them a couple of months ago, but just brought them to me last night.

I trust you will enjoy them... I have had this statue 50 years. A priest, now deceased, gave it to me in 1935 or about that time.

There are so many Indian tribes in this southwest that I hope the Catholics among them know about the Indian girl who deserves Saint-hood and will pray for that day.

Father, please keep praying for my son who is sick and, once in a while say a "Hail Mary" for me.

Catherine R. Hemerson  
Albuquerque, New Mexico  
May 1st 1985

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

I have been meaning to renew my subscription for a long time, but I just let things slide. Now, I must. Last week I lost two very important checks. I searched for three days and was convinced that I must have burnt them. I turned to Kateri in my despair at 9 P.M. and said, "Prove your worth to me—find my checks and I will send you the only American money I have—a twenty-dollar Christmas gift." And I searched some more. While I went through my heaped up papers I came across umpteenth old Kateri magazines and literature. I swear that she was teasing me. I could even feel her smiling. "O.K.," I told her. "Midnight, you've got until midnight, then I'm going to ask St. Anthony." You won't believe this but at 11:55 P.M. I moved my typewriter and there were my checks wedged under its supports. Now, I had looked behind the typewriter several times but never saw the envelope. Kateri sure smiled on me. Twenty dollars enclosed in gratitude. (Naas, Ireland)

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

## JESUS THE MERCIFUL ONE — (Cont. from p. 9)

You will note that Jesus is pointing to a black line over his Heart in the icon. Although many Christ-icons have Jesus' hand raised in blessing over the area of His Heart, this is a rare one pointing to his pierced side and Heart (Jn 19: 36). You will also notice the letters **IC** (Jesus Christ), **XC** (the Conqueror), and **o elehemon** (the Merciful One). Prayerfully translated, it means: "Jesus Christ conquers with mercy." Pope John Paul II wrote in his papal document of the Mercy of God (**Dives in misericordia**) that love's second name is mercy.

**Lord Jesus, have mercy on us. Most Sacred Heart of Jesus, have mercy on us.** After asking for mercy, remember that Jesus is going to check up whether we made the transition from prayer to imitation. He is coming to us in the disguise of the least of the brethren asking for our love and assistance (Mt 25: 40). ♦



Obverse



Reverse

This beautiful bronze medal of Blessed Kateri Tekakwitha was prepared thanks to Rev. Fr. Paolo Molinari, S.J., Postulator-General of her Cause. It is 5 cm or 2 inches wide. If you are a client of the Lily of the Mohawks, you will be proud to have one. Price \$15.00





COURTESY OF MSGR. PAUL A. LENZ

Bishop-Elect Donald E. Pelotte

## AT LAST! AN INDIAN BISHOP!

Very Reverend FATHER DONALD EDMOND PELOTTE, S.S.S., aged 41, has just been named Coadjutor Bishop of Gallup, N.M. He will eventually succeed the Most Rev. Jerome J. Hastrich.

His father, Norris Albert, an Abnaki, and his mother Margaret Yvonne Labrie, a French Canadian, are both deceased. He went to public school in Waterville, Me, to high school at Eymard Seminary in Hyde Park, N.Y., and was awarded a B.A. degree in Philosophy at John Carroll University in Cleveland in June 1968. He completed his doctoral studies at Fordham University, Bronx, New York and was granted a Ph.D. in Theology on June 5, 1975. He had already pronounced his vows on June 22, 1962, and was ordained a priest by Bishop Edward O'Leary of Portland, Me.

In 1978, at the age of 33, the Bishop-Designate was elected Provincial of the Blessed Sacrament Fathers for the United States, England, Ireland, East Africa, Vietnam, and the Philippines. He is the youngest Major Superior in the United States and is completing his third term as Provincial Superior. He had five brothers, one of whom, Brother Dana Pelotte, S.S.S., is serving as finance director of the St. Jean Baptiste Parish in New York City.

The diocese of Gallup, where he will devote himself, covers 55,468 square miles in northwest New Mexico and northeast Arizona. Fifty-eight parishes, 42 missions, and 46 chapels are staffed by 94 priests, serving 44,708 Catholics out of a population of 335,840. Nearly half of the faithful of the diocese are of Indian descent. According to Bishop-Designate Pelotte, it is the poorest diocese of the country, and has the largest concentration of Native Americans in all the 160 dioceses, with Apache, Navajo and Hopi reservations.

The future bishop is of the opinion that "there is no group of people in the world more supportative of the Holy Father and more dedicated to the Catholic Church than the native people... The Indian community is truly grateful that one with American Indian blood will now be a member of the hierarchy.

"I am deeply honored," he added, that the Holy Father has placed such confidence in me. For many years the native American people have longed for this moment. That I should be the first native American priest to be chosen for this most important ministry is truly a humbling experience."

The Bishop-Designate will be ordained at Gallup, N.M. at noon, May 6, 1986. The principal ordaining bishop will be Archbishop Robert Sanchez.

In closing, I would like to recall that since 1981, Bishop-Designate Pelotte has been a member of the Board of the annual Tekak-witha Conference, which attracts each year about 2,000 Native Americans from Canada and the United States. I invite all Katerians to ask Blessed Kateri to shower down abundant blessings on Bishop Pelotte's episcopacy. With all my heart, I join them and wish him long years of fruitful ministry in the beautiful mountain country of southern United States. ♦





PHOTO ARIZONA CATHOLIC LIFETIME

## NEW PARISH CELEBRATES SPIRITUALITY OF URBAN NATIVE AMERICANS

Kimberly Kordick

*ON THE FEAST OF THE BLESSED TRINITY, Bishop Manuel D. Moreno of Tucson, Arizona celebrated the establishment of a new parish in his diocese. It was dedicated to Blessed Kateri Tekakwitha. Ms Kimberly Kordick, staffwriter for The Arizona Lifetime Catholic, tells us the story of this important event.*

**T**HE OFFICIAL dedication of Blessed Kateri Tekakwitha Parish was celebrated at St. Augustine's Cathedral June 2.

The parish was established Nov. 30, 1984, to serve Native Americans living in the urban areas surrounding Tucson.

The non-territorial parish will administer the Christo Rey Mission located in the New Pascua Village; St. Nicholas Indian Center in Tucson; San Ignacio Chapel, located at the Pascua Village; San Martin Chapel, located in South Tucson; Yoem Pueblo, recently dedicated San Juan Bautista, located in Marana; and Santa Rosa Chapel, which will be used jointly by Holy Family Parish and the Blessed Kateri Tekakwitha Parish. The Tekakwitha Parish will be serving Native American people residing in the urban, metropolitan areas, said Father Owen Farrell, S.T., pastor of the new parish.

These five missions and chapels have been relinquished by their former parent parishes and are now under the direction of Blessed Kateri Tekakwitha Parish.

Bishop Manuel D. Moreno was the main celebrant of the Mass, which was concelebrated by priests of the diocese.

The bishop expressed admiration for Native Americans' awareness of the power of God.

"You recognize the power of God in everything around you. As we establish this parish it is so that we can become aware of the different gifts of a different beauty that all of us have." These gifts enrich the diocese and enrich the church, Bishop Moreno said in his homily.



Yaqui Pascolas and Matachini dancers blessed the route of the bishops, concelebrants, and altar boys during their entrance into the cathedral. Banners representing the five missions and chapels and one banner representing the Blessed Kateri Tekakwitha Parish were placed on the altar.

The Liturgy of the World was celebrated in Spanish, Papago, and English. During the Liturgy of the Eucharist a presentation of gifts was made by members of the Papago, Pima, Navajo, Yaqui and Lenni Lenape tribes.

"The symbolism of the gifts reflects the Indian custom wherein a highly-valued gift is often expressing thanksgiving for a spiritual or material blessing received," said Rex Redhouse, an organizer of the Liturgy.

The Lord's Prayer was sung by Redhouse, as his wife, Maria, signed the Lord's Prayer in the sign language of the Sioux Indians in Wyoming.

During the concluding rite, a rope dance was performed before the altar. "The symbolism of the dance is deeply spiritual and meaningful, especially on this solemnity of Trinity Sunday," said Redhouse.

"Three ropes represent the Father, Son, and Holy Spirit and are braided in unity of love for one another. The person holding all the ropes binds and unites each dancer by the love and unity of the Holy Trinity. So too, are we bound together by the spirit of love of Jesus Christ and each of us is called to be his disciple by our own word and action always," Redhouse explained.

Father Farrell thanked Bishop Moreno for his courage and foresight in establishing the parish.

"In doing so he recognized the very special talents, the very special gifts, and the very special needs of our Indian people. And he has made it possible for those needs to be fulfilled within the ministry of the church for all God's Native American people."

A reception at St. Nicholas Indian Center followed the Mass. ♦

## HER NEW ABODE

(Cont.)

FAITHFUL TO THEIR PROMISES to Fr. Frémin on his arrival at Tionnontoguen, with incredible ardor the Mohawks built the chapel dedicated to St. Mary. The Huron captives, fervent Christians despite the many years without frequenting the sacraments and without religious instruction, hastened to attend the Holy Sacrifice and to practise their devotions.

The missionary admitted that he could not help shedding tears of joy at the sight of these poor slaves so constant in their faith. As the days slipped by, he was obliged to employ eight consecutive hours in directing their prayers, and to screen the rest of the time for his other pastoral functions. The mothers brought him their dark-eyed little ones to make the sign of the Cross on their foreheads; and they themselves soon became accustomed to doing so before putting them to bed. Their ordinary conversation in the long houses was about heaven and hell, which the Blackrobe often spoke to them about, as well as to the other longtime Christians throughout the Canton.

Often invited to Gandaouague, approximately fifteen miles from Tionnontoguen, Fr. Frémin first took care of the Christians of long standing. Little Tekakwitha could see his tall silhouette going from one long house to the other. During one of the rounds of visits throughout the Canton, in a village, probably Gandaouague, he found forty-five fervent Christians, "who far surpass in devotion the generality of Christians, although for so long a time they have had no help from their Pastors." Among them were some Iroquois, "attracted by the odor of this good example, and persuaded by so noble a constancy, of the truth of our holy Faith."

In the spring of 1668, the chiefs of the Mohawk territory delegated a handful of men to negotiate with the Governor of New France. Tekakwitha's uncle had his say in the choice of the delegates and of the presents to be offered to Onontio as well as in the demands to be submitted to him. What they wanted most of all was help to contain the Mahican and, at the same time, in order to win over M. de Courcelle, Blackrobes to assist Fr. Frémin overwhelmed with work. The Governor and his council took their requests into favorable consideration.



On September 7, of the same year, Fr. Pierron, who had been absent for twelve months, returned from Quebec and rejoined Fr. Frémin at Tionnontoguen. Three days later, the latter, in the capacity of Superior of the Iroquois missions, yielded his place to him and left for the Seneca Canton. His successor gave us his first impressions:

*"Their living is so meagre there that hardly any meat or fish is eaten; but God, by His grace causes the Missionaries to live very contentedly in this deprivation of all things. 'No one could be poorer than our Agniesz,' said the Father in one of his Letters; 'but, in spite of that, I love them more than myself, seeing how well disposed they are toward Christianity.'"*

The missionary immediately began visiting the Mohawk villages every eight days. He did not spare himself tiresome walks lest a sick child or adult should die before receiving Baptism. Tekakwitha thus became accustomed to his presence: she certainly heard his paintings mentioned. The Blackrobe skillfully painted scenes illustrating the mysteries of Faith. He himself wrote about the success obtained with his canvasses on a good and bad death. Until then the old men and women often stopped their ears when he spoke to them about God, "I don't hear," they would say. These two paintings facilitated his explanation of the immortality of the soul. No one dared say, "I don't hear."

At Gandaouague, the constancy of the new Christians, under the direction of a fervent catechist whose name is unfortunately unknown, consoled the Jesuit. The example of the courageous young woman who, despite raillery and trials of all sorts, had earned her baptism as well as that of her son, had borne fruit. "We bend our heads to these insults," the catechist admitted. "And, when we are assembled, we pray God to open the eyes of those scoffers, in order that they may see what we see."

Fr. Pierron found them as capable as the French in matters that concerned piety and the service of God. "They know all that is most difficult in the Mystery of the Holy Trinity; they distinguish the two natures in Jesus Christ; they are familiar with what the Church teaches about the immortality of our soul, the judgement, mortal sin, venial sin, and original sin; and as particular attention is being given to teaching them the ordinary prayers and the Commandments of God and of the Church,—which they sing, every Sunday, in Iroquois verses..."

The missionary was convinced that the blood of Isaac Jogues was bearing fruit. Three centuries later, His Holiness Pius XII was of the same opinion, which he expressed in the Decree on the Heroicity of the Virtues of Tekakwitha.

The exact date of Tekakwitha's moving with her people to the new Gandaouague on the north shore of the Mohawk River, today called Fonda, N.Y., is unknown. Probably during the autumn of 1668, when the maples had borrowed their magnificent colors from the rainbow which often formed an arch over the tumultuous waters of the Mohawk river.

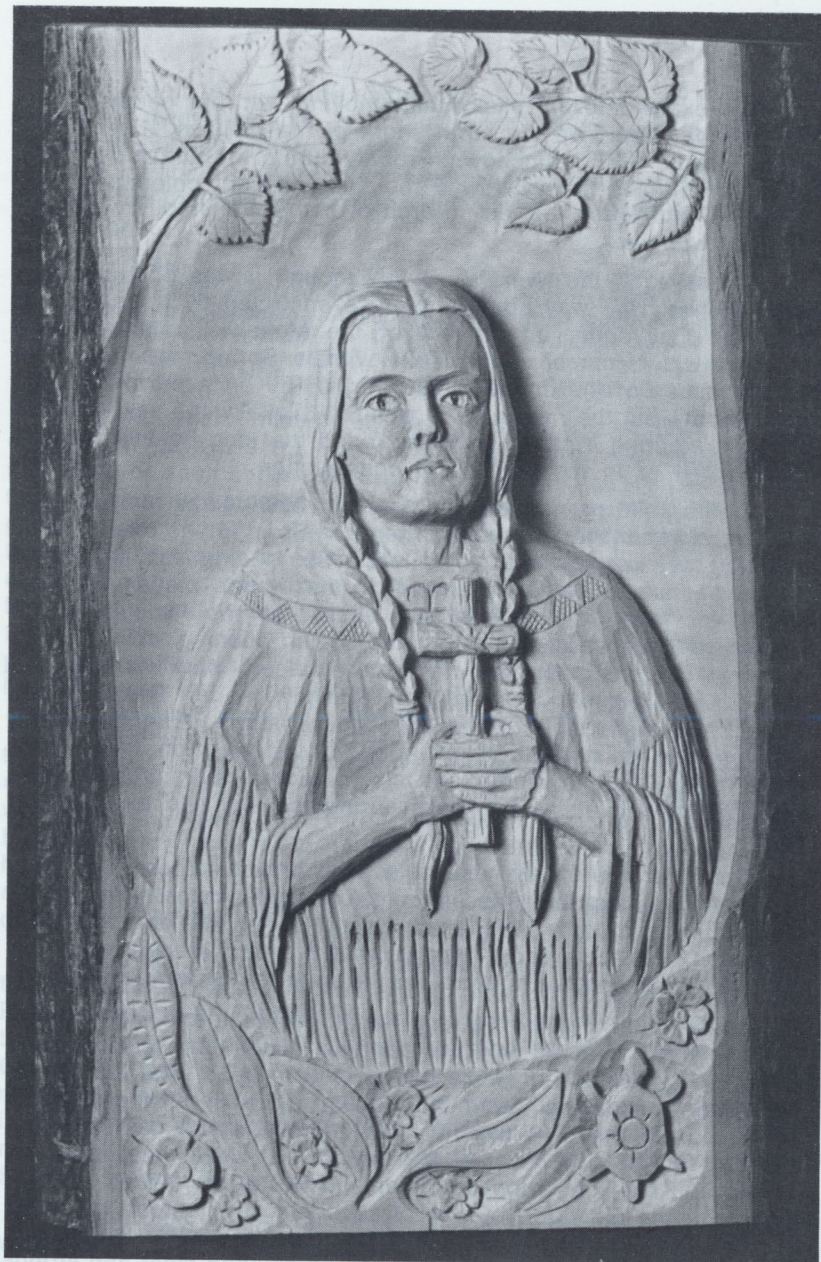
At this spot, the river ran swiftly though it was obstructed by large stones. Half way uphill in a cove encircled by trees, not far from the Cayudutta, an affluent of the Mohawk, a little source of clear water, named today Tekakwitha's Spring, was sufficient for the needs of the entire village. Higher up on a narrow tongue of land between the river and its tributary, Tekakwitha saw warriors at work, erecting a sturdy palisade round the long houses recently constructed or in the process of construction.

As the child proceeded, she saw men and youths busy at work on several **kanonsote** or houses. They were from fifty to one hundred and fifty feet long by twenty-five large. Six to eight families would live in each one. Along the inside, in the center, places were reserved for the fire pits, each one shared by two families. In the sloping roof, above each fire pit was cut an opening which served both as a chimney and window. A square piece of bark was attached to it for shutting out the rain and the snow. At ten feet from the ground, on each side of the long house stood a light platform which served for storage. Below, at one or two feet from the ground, about twelve feet in length and six in width, were stronger platforms which served as lazy-boys during the day and as bunks at night.

On the frame of logs and poles, the braves temporarily transformed into carpenters fitted large squares of elm or hickory bark overlapping each other. In the first days of spring, the bark had been harvested, flattened under the weight of heavy stones, and now quite dry furnished the material for the walls of the **kanonsote**.

Tekakwitha knew how a long house was built and after a hasty glance, with her aunts and her adoptive sister, she quickly made for the lodge which her uncle had helped to build. The matriarchs had divided it into compartments, taking into account the fire pits. There, during the cold weather, each family would gather in the morning for the only meal of the day. In the weeks that followed, Tekakwitha with her adoptive sister and her aunts plaited mats of rushes for the dirt floor; by way of coverlets, they spread the skins of wild beasts over lower platforms. To the poles which ram above the family quarters, they hooked up smoked meat and strings of Indian corn, from twelve to twenty ears each, and dried tobacco





### BLESSED KATERI TEKAKWITHA

Woodcarving by Bishop Robert Lebel, D.D.  
Valleyfield, Quebec

leaves. Pretty little bark plates and wooden bowls, which they had carried over from the first Gandaouague were available when, during the day, they felt hungry for hominy. No doubt, the heavy wooden mortars and pestles were soon ready to pound the Indian corn, the basic staple of their food. Before the end of autumn, the **kanonsote** were habitable. Blessed Marie of the Incarnation could well have repeated her comments of 1667, "One would think that nothing could be found other than cots and huts, but everything was found so beautiful and so agreeable that Monsieur de Tracey and all the members of his suite were surprised."

Before long Gandaouague had its little chapel, dedicated to St. Peter. As at Tionnontoguen, the men of the place helped to build it. Tekakwitha did not dare enter.

Truly a good shepherd, Fr. Pierron did his best to adapt "prayer," that is Christianity, to the mentality of his Mohawks. He had quickly found out that they were experts at gaming—it was their main pastime when they were not away at war. So he invented a game just for them, which he called "Point to Point." The Iroquois called it, "The way to arrive at the place where one lives forever, whether in Paradise or in Hell."

As the inventor of the game noted, it speaks effectively through its paintings and through the emblems with which it is illustrated. Furthermore, it is easy to learn. The seven sacraments are depicted in it, the three theological virtues, the Commandments of God and of the Church with the principal mortal sins, and even the most usual venial sins. Original sin comes next in its place, followed by all the evils it has generated. Fr. Pierron also included the four ends of man, the fear of God, indulgences, and the works of mercy. Finally, in four different cartouches, grace, conscience, the liberty each one has to save or damn himself, and finally, the little number of the elect, a subject which is not very popular in our own 20th century.

This game certainly exercised a good influence in Gandaouague and in time made life for Tekakwitha much easier, even if she never played it herself. Fr. Pierron did not stop at that; he initiated other reforms. He opposed jugglery, which he judged criminal as this practice was a barrier to conversions. He succeeded in overcoming it considerably by procuring for the sick, much better than the jugglers, health of the body and often that of the soul.

The Blackrobe did not neglect either, to attack debauchery and drunkenness, which go hand in hand. His Christians, the new ones as well as the old, backed him. They had found out that a fiend of foreign origin was seriously cutting down the conversion



of a majority of their compatriots and weakening the Canton in the war against the Mahingans. This fiend was the Dutch firewater which was being sold to them at New Orange, by then renamed Albany. In a public council, inspired by the Christians, the Mohawks cast about for the most effective means to resist these sales. At Fr. Pierron's suggestion, they submitted a petition to the Governor General of Manhate, Francis Lovelace. He answered politely, and promised to punish severely those who infringed his orders to stop selling alcohol to the native people.

During the autumn, at the new Gandaouague located on the north bank of the Mohawk River, Tekakwitha reached the age of twelve though she barely seemed to be ten. She was nevertheless considered an adult and the responsibilities of adulthood rested with her.

She spent hours and hours picking wild strawberries, blackberries, rapsberries, elderberries, as well as the blueberries she had gathered during the summer. Like her companions, she carried three baskets to the berry patches: two small ones bound together with a leather thong were thrown over one shoulder, the third, much larger was carried by hand. When the two were full, she emptied them into the larger basket. At twilight, congratulated by her aunts and the other women, she returned home with three baskets full of delicious fruit.

In the heart of the forest also, Tekakwitha worked at the acorn harvest. She also helped to gather walnuts, butternuts, and hazelnuts. Later on she had to share in harvesting the Three Sisters, that is the Indian corn bearded with gold, the jade green beans and the rotund yellow squash, in the fields near the new fort.

In 1668, the harvest was not as abundant as usual. The fear of the Mahican crouched in the thickets, waiting for the opportunity to attempt a **coup de main**, inclined the women to caution in going out. Too many of their companions had already been struck down and scalped on the outskirts of their villages.

The women were wise to be on their guard. The conflict with the Mahican which had already lasted for at least four years was far from ended. During the summer of 1669, exactly at dawn on August 18, Tekakwitha was awakened by war whoops and by the whizz of balls which went through the palisades and pierced the bark of the long houses. The braves, quickly alerted, jumped on their arms—muskets, tomahawks, maces, bows and arrows—and with a war cry rushed to the ramparts.

Before them, hundreds of Mahican, painted and adorned with feathers, made up the line of attack. Fr. Pierron says 300; the

reports from Boston mention from 6 to 700. Their chief, Cheka-tábutt—House-on-fire—a middle aged, hefty, strapping fellow, known for his wise behavior, was leading them. While the Mohawks were defending the palisades, the women, Tekakwitha among them, prepared balls for the braves and armed themselves with knives and defensive arms in case the enemy broke into the place.

At the beginning of the assault, four Iroquois were killed and two wounded, one of whom died soon after. Advised of the attack, the warriors of Andagaron, the neighboring village, took themselves off to Tionnontoguen. "The whole country is lost!" they cried out on arriving. "The Turtle village is besieged by a hord of Mahicans! Its youth has fallen, and at the present time, our own village of Andagaron is probably taken!" Fear had distorted truth.

Quite unperturbed, the braves of Tionontoguen, according to the custom in times of war, painted their faces as warriors on the rampage, decked themselves in their finery and hastened in the direction of Gandaouague. Fr. Pierron joined them immediately in the hope of being useful to the wounded and the dying. On arriving at their destination, they learned that after two hours of ferocious fighting, the enemy had withdrawn. A Mahican was spread-eagled in front of the ramparts and a brave had cut off his hands and feet and was ravening on him, his manner of honoring Agreskoi. From within the palisades could be heard the lugubrious wailing of the wives of the four men who had courageously given their lives for the defense of the Turtle Castle. Quite probably it was on this day that Togouiroui, known as Kryn to the Dutch, distinguished himself and merited himself the name of Ganeagowa, Great Mohawk. In the near future he was to play an important role at the Mission of St. Francis Xavier of Laprairie where Tekakwitha would seek refuge.

The Tionnontoguen braves had some parched cornmeal prepared for them and, accompanied by warriors from Gandaouague, descended the Mohawk River by canoe. They hurried as much as they could, but were surprised by nightfall before having caught up with the invaders. They sent braves ahead to discover exactly where the enemy had encamped. On arriving near them, the scouts wanted to get even closer, but the sentry on the alert rapped out a loud "Koue, Koué!" the "Who goes there?" of the Indians. A deathly silence was the only response and no alarm was given. Having rejoined their men, the scouts reported on what they had seen and it was resolved to lay an ambush for the Mahicans on their way home rather than to take by storm the temporary redoubt where they had sought haven. To carry out this decision, the Mohawks ran ahead and took their stand at Kinaquariones, now Wolf Hollow,



north of the Mohawk River, in the vicinity of Hoffman, N.Y. It was a steep, rocky, and most advantageous pass, commanding the route leading to the Dutch settlements. They were convinced that Chekatábutt and his men would pass there on the following day.

Early the next morning, the Mahicans struck camp and, less than an hour later, the first twelve entering the pass were met by a shower of balls. Those who came out unscathed turned back amidst the shouts, the outcries, and the ominous whine of the balls which rent the air, and rallied at the spot where they had camped the night before. The Iroquois launched a furious attack, but were repulsed. The fighting lasted until nightfall. The Mohawks took four of the twenty-four enemy women, who had accompanied their men, and later on, ten braves in the heat of the strife.

On August 20, at daybreak, they charged again, but the adversary had decamped under cover of the night. According to use and wont, the victors beheaded the inanimate Mahicans, scalped them at leisure<sup>1</sup>, and buried their own dead. Towards evening, Fr. Pierron, who had remained at Gandaouague, where he thought he would be more useful, joined his Mohawks again. They asserted that the enemy had lost about one hundred men. "I found it difficult to believe that their number was so great, because the Iroquois brought back only nineteen scalps..." On the other hand, the Mahicans maintained that they had lost only fifty men and the Mohawks nearly forty. To the great chagrin and sorrow of his people, Chekatábutt, their chief, died in combat.

At first the missionary took care of the wounded Mohawks and then obtained permission to speak to the captives, whom he immediately tried to instruct, for on getting back to Gandaouague, he was afraid he would not be able to do so.

Two days later, the homecoming was triumphal. All the victors and a great number of compatriots who had come to acclaim them walked in serried ranks. The warriors carried the painted scalps of the victims on the end of pointed poles. They were followed by the captives, divided into small groups, chanting their death song as they advanced. On crossing a brook, Fr. Pierron was able to baptize a sick child who died shortly afterwards.

At Gandaouague, the Jesuit continued to prepare the Mahicans for baptism. He heard some of the Mohawks saying to one another, "Do you see how he loves our enemies?" Others added that the Blackrobe should leave their adversaries to burn in hell since they

had done so much harm. But among them, there were also some who admitted the Father was doing well to instruct them and that the vengeance of man should not exercise itself beyond the life of his enemy. Much to Fr. Pierron's satisfaction, all the captives asked for baptism before their execution.

During the attack, what was Tekakwitha doing? Beside preparing the balls for the muskets, she had, no doubt, joined the other girls in furnishing assistance and in manifesting her compassion to the four widows bewailing the deaths of their husbands, and in helping Fr. Pierron with the wounded.

The town had joined together to celebrate the victory. The young girl braced herself instinctively at the thought of the tortures which the captives must undergo. She did not wish to partake in their execution. Squatting by the fire in the family compartment of her long house, and busy at adorning a buckskin mocassin with wampum, the death chants of the condemned, the appalling cries of the women being burnt, the satisfied roars of the victors mingling with the odor of burnt flesh submerged her, a veritable wave of blood.

The hours fled one after another and then it was night. As her aunts had not returned, she stretched out on her mat. Sleep was long in coming, for in the young girl's head the impressions of the last few days danced about like madmen. The voices, the indistinct noise of the exterior gradually died down. Two or three times she heard the plaintive cry of the whippoorwill at the rim of the forest, and soon after she fell asleep...

As if the quiver of awful impressions the siege of her Turtle Castle supplied were not sufficient, the great Feast of the Dead added even more. When an Iroquois or a Huron died, if circumstances permitted, his body was wrapped in his best clothes and laid out on a mat of rushes. All the relatives and friends were notified. In the meantime, while a sumptuous meal made up of the dishes most enjoyed by the deceased was being prepared, the corpse was not left alone.

At a secluded spot, a platform nine or ten feet high was erected on top of which was added a bark shelter. At the hour agreed upon, the body clad in beaver or buckskin robes was carried to the platform. The corpse was then hoisted on it and deposited in the shelter, which was carefully sealed, if necessary, with a thick bark covering.

Every ten years, the Iroquois, like their Huron cousins, gathered to decide when and where the Feast of the Dead would be held. As soon as the date and the spot were settled, all the neighboring villages and many others were advised. The time had

1. King David did not do any better: See 1 Wis. 11.27.



come to prepare the remains of the dead for the translation. In the first place, they must be cleaned, washed, wrapped in beaver skins adorned with beads of white and violet wampum, and enclosed in a clean bag.

During all this time, a very large and deep common burial pit was being dug. It was big enough to receive all the dead of the countryside who had died within the last ten years, most of their furniture and large wicker baskets of furs. Round the yawning opening of the pit, a high scaffolding was erected upon which the bags of bones were lain side by side. Men and youths then descended into the hole and covered the bottom and the sides with new beaver robes and skins upon which they deposited a bed of tomahawks, followed by wampum belts, bracelets, and other articles.

From the top of the scaffolding, the head chief of the Canton then emptied the bags of bones into the burial pit embellished with the most precious gifts of the population, proof of their love for their dead. The mortal remains were then covered with splendid furs and on top were laid sheets of bark before sealing the ossuary with a thick layer of dirt.

The ceremony which could last five hours, was not yet finished. As a mark of respect for the common grave, posts were then driven into the ground surrounding it and a large covering was attached to them. To conclude the long afternoon, a lavish meal was served to the guests before they returned home, happy to have been able to tend to the needs of their departed on their way to the Happy Hunting Ground.

Invited by the elders of the nation to this Feast of the Dead, Fr. Pierron took interest in the ceremony. He noticed the presence of Onondagas, of a few Oneidas, and, of the most notable Mohawks, each tribe being separated as was the custom. While they waited for the Onondaga chief to speak, the Mohawks retold their fables. "I joined them and, mingling adroitly some words of truth among their lies," he wrote, "I made them see clearly how ridiculous their superstitions were."

The reaction was instantaneous. A chief of considerable authority about sixty years old, a friend of the Father, wished to impose silence on him. To the great surprise of the old man, who often spoke in the same way to his intimates, the religious protested. "It's our custom!" the chief said.—"It's your custom to get intoxicated," retorted the Blackrobe; "frankly, is this custom good? And should I approve of it?"

A little later, when the singing was about to begin, the same chief enjoined him to withdraw. Fr. Pierron immediately took refuge with the Onondagas where the illustrious Garakontie welcomed him.

After the Feast of the Dead was over, the Mohawk chief came to excuse himself for having displeased the Blackrobe and admitted quite sincerely, "My brother," he said, "I see clearly what is, at the bottom, the reason of this quarrel: it is that we are not yet Christians. But if you were to entrust me with the care of this important matter, I promise a favorable issue of it."

Shortly afterwards, the sorcerers of Gandaouague threw into the fire their tortoise-drums and their other instruments of sorcery. This glow of goodwill for the religion of Iesos Christos soon calmed down; however, it helped to dissipate prejudice, allowed the Jsuit more liberty and, at Gandaouague, was useful in the conversion of a good number of the inhabitants.

Like Fr. Pierron, Tekakwitha had closely followed this ceremony inspired by the love of the living for their dead. Richly dressed as her rank demanded, despite her weakened eyes, she was aware of what was going on. She would not soon forget the intervention of the missionary and would be marked for the rest of her days by the grim scenes which had taken place before all. Her heart full of terror, as through a haze, she had seen falling into the pit, the mortal remains of men, women, and children she had known, among them, no doubt, those of her mother and of her little brother, and perhaps of her father.

(To be continued)

✱ **Kateri's smile upon you, Mrs. L.H.!**

I am enclosing a check in the amount of one hundred and fifty dollars to help the cause of Blessed Kateri in thanksgiving for a favor received. Her help seemed to be the boost that brought about the settlement that had been pending for many years.

(Arlington, MA)

✱ **Kateri's smile upon you, Mrs. H.L.!**

Enclosed, please find a check to aid the cause of Blessed Kateri's canonization. I promised this donation to Kateri when I asked her for financial help. My prayers were answered.

(Saint Marys, PA)

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



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

Please find enclosed a check for twenty-five dollars for a petition answered. Very unexpectedly I was advised the house I was living in had been sold and I would have to move in about six weeks. I had no place to move to. At Sunday Mass I prayed to Kateri. I was home only about two hours when two people called me and advised me of an apartment that was available. I got the apartment and now I am settled in it. Thanks to Blessed Kateri Tekakwitha!

(Haverton, PA)

❖ **Kateri's smile upon you, Mr. S.C.!**

Please find enclosed an offering of twenty dollars as promised for Kateri's Cause for several favors received. These include my enrollment in a carpentry course at a community college after waiting for eight months, and numerous small favors too numerous to mention (i.e. minor ailments and sickness among relatives and friends—some who do not even know about it!) . . . Please keep up your wonderful work. I really believe that Kateri will be an illustrious Saint. I am full of wonder at the power of her intercession.

(Guelph, Ont.)

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

Each and every day I pray for the canonization of Kateri and because I believe she will grant a special favor for my daughter, who is seeking a new job, I send the enclosed five dollars in anticipation. In August 1985 I was able to visit her shrine and am proud to say my prayers were heard and answered with the arrival of a great-grandson in perfect health for both mother and child . . .

(Collingwood, Ont.)

❖ **Kateri's smile upon you, Mrs. P.B.!**

Enclosed is a check of twenty-five dollars towards Kateri's Cause. It is given in thanksgiving for my brother-in-law's new job. He had been out of work for several months and now he has a new opportunity and it promises to be very good.

(Saint Marys, PA)

❖ **Kateri's smile upon you, Mrs. A.K.!**

Enclosed, please find a money order for ten dollars. I am very grateful for favors received from Blessed Kateri. I had asked for prayers for my sister who was very ill. She now is well. I also give pictures and touch relics to people and tell them about Kateri and pray every day for her canonization . . .

(Windsor, Ont.)

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

❖ **Kateri's smile upon you, Miss G.F.!**

I am enclosing my monthly offering for Kateri. I am happy to tell you that my niece, her husband, and baby arrived home safely from their Christmas vacation in California. She had a safe and happy trip.

(Montreal, P.Q.)

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

Enclosed is five dollars for a Mass of Thanksgiving to Blessed Kateri. She helped my niece find a new apartment and all went well in moving . . .

(Chicago, IL)

❖ **Kateri's smile upon you, Señorita A.M.Y.!**

Yo, A.M.Y., quiero dar testimonio de la bondadosa intercesión de Kateri, en el difícil problema que le encomendé. Me pesa no haberlo comunicado antes. Doy las gracias por el gran favor alcanzado. Dios nos conceda que muy pronto sea elevada a los altares nuestra querida hermanita Kateri.

(México, D.F.)

❖ **Kateri's smile upon you, Mrs. G.L.!**

Enclosed is ten dollars to further the work of Kateri Tekakwitha which I promised when my brother had an emergency open-heart operation. They only gave him a fifty-fifty chance with the operation and none without it. He pulled through! Many thanks for Kateri's intercession for giving my brother his life.

(Bath, ME)

❖ **Kateri's smile upon you, Miss J. O'N.!**

Another semester successfully completed and another thank you to Kateri! Enclosed is an offering of ten dollars to be used for her cause.

(Milton, MA)

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

I am enclosing a check for twenty-five dollars in thanksgiving for the recovery of my grandson from a motorcycle accident. Please pray for my family and myself and that Blessed Kateri Tekakwitha will intercede for us. I pray for Blessed Kateri's canonization.

(Grafton, ND)

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





PHOTO ARMOUR LANDRY

Blessed Kateri at the age of 20 years  
(In porcelain bisque 8 1/4": \$15.00 plus  
handling and mailing charge)

## 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 .....  
PROVINCE OR STATE .....
- (4) NAME M .....  
STREET .....  
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 Garakontie 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.

PLEASE INDICATE MR., MRS. OR MISS & CODE