

NO. 150

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 150

THE GARAGONTIÉ ROLL

LITTLE SISTER WANTS TO KNOW ...

KATERIGRAM

OUR LADY OF THE ABORIGINES

EACH NEW MOON

FATHER GENERAL AT KAHNAWAKE

THE TEKAKWITHA CONFERENCE (1986)

CHRISTIAN AT LAST!

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Kahnawake, P.Q., Canada

December • 1986





# Blessed Kateri Tekakwitha

*Kateriana obtainable from the*

**Office of the Vice-Postulation**

**(The Kateri Center)**

**Box 70, Kahnawake, P.Q., Canada**

**JOL 1B0**

ISSN 0315-8020



## Medals

1. Aluminum: 10¢; Mat silver-plated: 50¢
2. Gilt-silvered: \$1.00; Gilded \$3.00
3. Bronze medallion: \$15.00

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4. Colored, by John Steele (4" x 3"): 10¢
5. Colored, by John Steele (6½" x 5") for framing: 25¢
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2. In bisque (8¼") \$15.00
3. Kateri key chain: \$1.00
4. One inch statuette in plastic case: 75¢

## 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

1. 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"

1. Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



**KATERI, No. 150**

**Vol. 39, 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 1986

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## THE GARAKONTIÉ ROLL

An Oneida chief of considerable prestige, profoundly imbued with the traditions of his people, Daniel Garakontié, favored the Jesuit missionaries before and after his baptism by Bishop de Laval. He distinguished himself by his ability and patience as well as by his political know-how.

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. Hervé Gendron
23. Mr. Gabriel Boyer
24. Mr. Adélard Huneault
25. Mr. Octave St. Clair
26. Mr. Daniel Killeen
27. Mrs. Anne Killeen
28. Mr. Vincent Killeen
29. Mr. Yves Ladurantaye
30. Mrs. Helen Rousselle
31. Mr. Balthasar Raphaël
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33. Mr. Joseph Raphaël
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36. Mr. Lucien Bernard
37. Mr. Joseph Arthur LeBlanc
38. Mrs. Angéline Paré Breton
39. Mr. Ulric Côté
40. A Soul in Purgatory
41. Mrs. Sylvia Brocklebank
42. Mr. Roméo Aubry
43. A Soul in Purgatory
44. Mrs. Marie-Anne Bellemare
45. Mr. Oscar Desjardins
46. Mr. Théodore Basque
47. Mr. Joseph Grenier
48. Mrs. Exilia Mercure
49. A Soul in Purgatory
50. Mr. Roland Rochon
51. Mrs. Eva Savard
52. Miss Blanche Laframboise
53. Miss Dosithée Girard
54. Mr. Victor Weber
55. Miss Rita Gauthier
56. Mr. Richard Vincent
57. Mr. Louis Gagnon
58. Mr. Elzéar Lagacé
59. Mr. Henri Lebeau
60. Mr. Alexandre Beauvais
61. Mr. Jean-Luc Lapierre
62. Mr. Frézo LeBlanc
63. Mr. Claude Tremblay
64. Mr. Georges Bruneau
65. Mr. Meride Ouellet
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69. A Soul in Purgatory
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73. Mr. Trefflé Ouellet
74. Mrs. Marie-Louise Robitaille-Langlois
75. Mr. Edgar Langlois
76. Mr. Odilon Cormier
77. Mr. Gaston Robitaille
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146. Mr. Jacques Guindon
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148. Mr. Alfred St. Cyr
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150. Miss Stephany Ormstead
151. Mr. Everett Firlotte
152. A Soul in Purgatory
153. Mrs. Germaine Pomerleau
154. Mrs. Francis X. Schors
155. A Soul in Purgatory
156. A Soul in Purgatory
157. A Soul in Purgatory
158. Mr. Antoine Deraspe
159. Mr. Noel Veillette
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161. Mr. Wilfred Schaut
162. A Soul in Purgatory
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165. Mr. Hervé Goulet
166. A Soul in Purgatory
167. Mrs. Gloria Farello
168. Mrs. Emilia Battaglia
169. Mr. Vincent Battaglia
170. Mr. Raymond Laberge
171. Mrs. Léone Jette
172. A Soul in Purgatory
173. A Soul in Purgatory
174. A Soul in Purgatory
175. A Soul in Purgatory
176. A Soul in Purgatory
177. Mrs. Dina Bideau
178. Mr. Jean-Paul Perreault
179. Mrs. Germaine Goyer

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

I have been a member of "Kateri" for just about two years. Our Chapel at St. Isaac Jogues Church here in Baltimore, MD, is dedicated to Kateri and we have a large hand carved statue of her in the Chapel. My devotion to her began in June 1984, after I was told I had cancer. I have prayed to her each day and for her canonization, and last August (1985) my husband and I made a pilgrimage to her Center and Shrine at Kahnawake. I started treatment with radium in May 1984 and in August 1984 I had my last radium implant surgical procedure. Since then I have been checked every month, then later every two months and now every four months, with good results each time. I also have a close friend who has cancer and the doctors told her there was nothing further they could do. I gave her a medal of Kateri to wear and also the prayer to say each day. Another doctor took her case and she underwent chemotherapy (a second time) for almost a year. The medication affected her heart very badly, but tests show the cancer is gone. I have and still do pray for her daily. I feel very strongly that Kateri has played an important role in both our cases. I enclose a check for twenty-five dollars in thanksgiving for all Kateri had done for me and the one I pray for. May God bless you and your work and be with you always.

(Baltimore, MD)

### ✿ Kateri's smile upon you, Mrs. F.K.!

Thanks to Kateri, the operation on my breast was a success. No problems . . . Of course, I pray for her canonization.

(Cincinnati, OH)

(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 19,718 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 MARCH 1, AT BEYROUT, LEBANON. HE WILL CELEBRATE NINE MASSES FOR YOU IN THE AGONY OF CONTINUED WAR. (NO OFFERING REQUIRED.)



## KATERIGRAM

AT THE FOOT OF THE MANGER, in the company of Blessed Kateri Tekakwitha, let's go to renew our faith. Let's go, with the help of the Lily of the Mohawks, to recommend those we love who are no longer practising Catholics, for along with faith true happiness has disappeared from their lives.

The Child is there, Mary and Joseph, too. St. Bernard speaks to us of the immense conflagration of joy and love which then brought to a glow the heart of the Mother of the Savior. This conflagration also set ablaze the heart of Joseph, fosterfather of the Son of God, and caused the angels to sing as never before had any singing been done here on earth. Then you have the happiness of the poor shepherds, rich with the presence of the Most High, who became so small for them.

To attain so great a happiness, one must renounce one's self and give one's self up to God as Blessed Kateri did. We see that she brushed off everything in her ancestral religion which could lead her away from Him whom she loved more than herself, the rites of the jugglers, the sacrifices to evil spirits, and the dream cult.

She did not abandon her childhood beliefs to turn to some impersonal god, instead, she knelt beside the shepherds. She responded to the divine call: "**Comme and follow me**" (Mt. xix, 21).

The faith experience implies a meeting to which many others will be added, to begin with the meeting at the Manger and then a whole string of them up to Calvary hill. Blessed Kateri Tekakwitha always said yes to every invitation from on high, she completely accepted the Catholic faith. For instance, on Sundays and holidays of obligation, she attended Mass and refused to work in the fields. Her people said that the religion of **lesos Christos** had accustomed her to indolence and by way of reprisal she was deprived of food and drink. When she went to the little church of St. Peter, she was followed by drunks or men simulating drunkenness, who pelted her with stones. Thus did she deepen her faith, thus was she confirmed in joy, thus did she become "blessed" or truly happy.

Beside her, before the Holy Family, let us ask for a similar faith, which plunges us into joy as well as all those who don't even have the least idea of its existence.

HENRI BÉCHARD, S.J.,  
Vice-Postulator

### ✿ Kateri's smile upon you, Mrs. R.G.!

Enclosed please find a check for thirty dollars. Twenty-five dollars is for favors and smiles from Beata Kateri. Five dollars to renew my subscription. I thank Beata Kateri for her intervention to the dear Lord for good jobs for my two sons. My youngest son got a job after several weeks of unemployment. But this week, someone offered him a much better job. He starts on September 25. Thanks to Beata Kateri. My second son, after much deliberation, stayed at his job with the Government. He is happy now, as he got a promotion and also an increase in pay. My oldest son and his wife are also happy with a new-born baby in April . . . I pray to Beata Kateri to help me every day and I thank her too every day . . .

(Reading, MA)

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

Enclosed please find a check for ten dollars for another miracle obtained through the intercession of Blessed Kateri. My nephew had a malignant melanoma (a deadly skin cancer). He had it for a year before he knew what it was. Doctors gave little hope, because of the time lapse. I prayed to Kateri and the operation was a success. They said he was very lucky because it had not gone into his vital organs. Our family will be ever grateful to Kateri for this miracle.

(Staten Island, NY)

### ✿ Kateri's smile upon you, Miss F.R.!

Enclosed is my prayer pledge to obtain Kateri's canonization. I also include a check for five dollars. I had a fear of chronic sore throat, thinking I had a tumor. However on going to the doctor I found out that it was just a sore throat. Before going to the doctor I prayed and said I would offer Kateri's Shrine a five-dollars donation. Please keep me in your prayers and I will continue to pray for her canonization.

(Windsor, Ont.)

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

My son had been working at a menial job ever since he was sixteen. He graduated from the university with his degree in construction engineering but could not find work. I prayed to Kateri for a long time — finally my prayers were answered and he found a job. This is not the first time I asked for help and my prayers were answered. Here is a donation to show my appreciation to Kateri for her help.

(Detroit, MI)

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





**OUR LADY OF THE ABORIGINES**  
(Cathedral at Darwin, Australia)

## A CHRISTMAS PRAYER

When He appears,  
the one and only King,  
O Mother of Ours:  
you receive us!  
You take our troubles  
with the Son of Man  
in your arms!  
O Mother of Ours!

From the Breviary



## EACH NEW MOON



### KATERI'S SMILE...

Favors registered at the Kateri Center from August 1 to October 22, 1986.

Alcoholic Problem Solved	3
Articles Found	6
Better Health	16
Cures	24
Employment Found or Kept	23
Financial Aid	8
Happy Death	1
Lodgings	5
Properties Bought or Sold	11
Safe Pregnancies	2
Safe Trips	11
Successful Studies	9
Successful or Averted Operations	17
Temporal Favors	19

### TWENTY-FIVE PRAYER PLEDGES OR MORE

Mrs. Berthe Cloutier, Montreal, P.Q. 34; Bro. Léopold Tremblay, O.S.S.M., Pointe-Claire, P.Q., 62.

## FATHER GENERAL COMES TO KAHNAWAKE!

On May 22, Very Reverend Bernard Carrière, Provincial of the French Canadian Jesuits, had the excellent idea of bringing the Most Reverend Father Peter Hans Kolvenbach, General of the Society of Jesus, along with the Very Reverend Father Provincials George Earle of England, Emmanuel Servais of Southern Belgium, Guy Jacqmotte of Northern Belgium, William Addley of English Canada, Joseph Dargan of Ireland and Robert Soler of Malta to the Mission of St. Francis Xavier.

Fr. Kolvenbach arrived in Quebec on May 16 to visit the English Canadian and French Canadian Jesuits of Canada, and flew back to Rome on May 24, 1986. (See p. 16-18.)

### FR. LEON'S 25 YEARS!



Fr. Jacques Bruyère, S.J. Fr. Léon Lajoie, S.J., Fr. Alexandre Guay, S.J., and Fr. Louis Cyr, S.J. To the left of the celebrants, Mr. Gerald Marion and to their right, Mr. Ronald Boyer.



PHOTO PAUL HAMEL, S.J.

In far-off 1961, Fr. Léon Lajoie, S.J., a former missionary to Ethiopia, was assigned to the Iroquois Mission of St. Francis Xavier at what was then known as Caughnawaga, P.Q. Two years later he was appointed superior and pastor of the Mission.

On Sunday, October 5, the Catholic Mohawks of Kahnawake celebrated his twenty-five years' devotion to them with a Concelebrated Eucharistic Celebration at 11 o'clock. Fr. Jacques Bruyères, S.J., an old China hand, Fr. Alexandre Guay, S.J. one of the assistants, and Fr. Louis Cyr, S.J., a former choir director at St. Francis Xavier's, were the concelebrants. During the Liturgy, Mrs. Rita McComber expressed the Mission's gratitude to Fr. Lajoie.

After the Mass, the new Kateri Hall quickly filled up with the people of Kahnawake. The Mohawk women, who are first-rate cooks, brought a plentiful variety of dishes, warm and cold, for the dinner, far more than it was possible to consume. Flowers and gifts were offered to the Pastor, tokens of the appreciation of the population. Fr. Lajoie thanked the people and assured them of his prayers and constant dedication to their welfare. The Vice-Postulator and his Staff join them and wish Fr. Léon many more years in the Mission he has served so well.

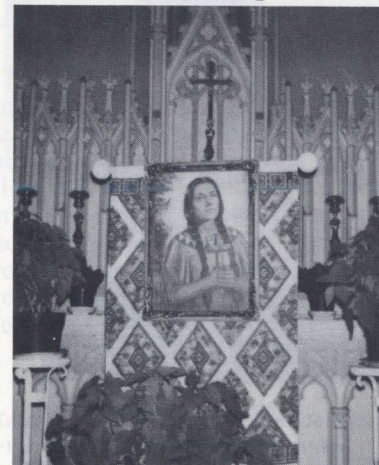
Blessed Kateri Tekakwitha will undoubtedly watch over him and help him in proper time and place.

## STILL ANOTHER KATERI!



Kateri Ann Michos, 5 years old, Takoma Park, Maryland.

## BLESSED KATERI'S AT ST. JOACHIM'S



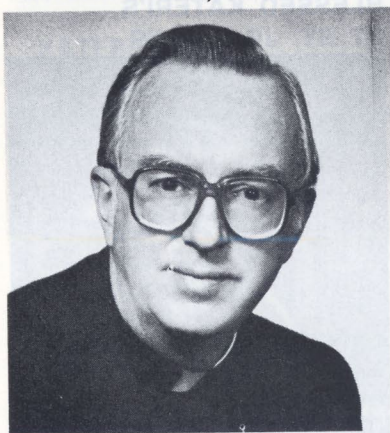
Each morning after the recitation of five decades of the rosary before the 8:30 Mass, in St. Joachim's Church at Pointe Claire, Quebec, a perpetual novena is made to obtain the canonization of Blessed Kateri Tekakwitha.

On Sunday, October 1, thanks to the effective collaboration of the Rev. Bernard Tremblay, and the uniting efforts of Bro. Leopold



Tremblay, O. SS. M., took place the enthronement of Steele's rendition of Blessed Kateri, followed by prayers, by a homily, and by the Eucharistic Celebration. Sixteen Kateri devotees made up the assembly. A similar prayer meeting will take place every Wednesday evening. All Katerians are invited to join their prayers to those of this group. (Material furnished by Bro. Tremblay, O.S.S. M.)

## WASHINGTON, D.C.!



Msgr. Paul A. Lenz

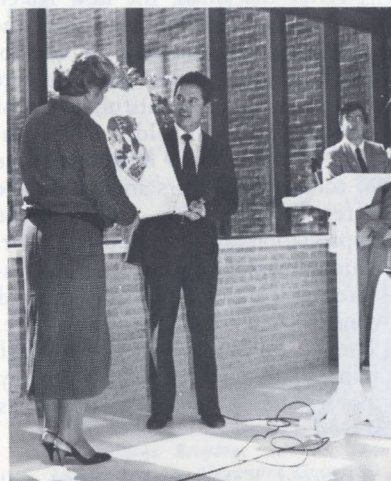
Msgr. Paul Lenz, Executive Director of the Bureau of Indian Missions in Washington, D.C., for the American hierarchy, invited Frs. Thomas Egan, S.J., pastor at St. Regis-Akwesasne, and Henri Béchar, S.J., Vice-Postulator for Blessed Kateri Tekakwitha, to spend from September 23 to 27 with him. He resides in one of Mother Drexel's former homes in the heart of the capital of the United States. Her Cause is now in Rome and her

beatification is expected from day to day.

During these busy days, ways and means of better propagating devotion to the Lily of the Mohawks were examined. A meeting with Mr. Jerry and Mrs. Gwen Kroniker, founders and joint presidents of the "Apostolate for Family Consecration," was promising for the future.

A visit to the National Shrine of the Immaculate Conception, with Fr. Ted Zuern, S.J., Msgr. Lenz' close collaborator, was a source of great joy during their stay in Washington. In the nave of the basilica, a bas-relief of Kateri Tekakwitha honors the Beata. May the Mother of the Savior bless their efforts in favor of Blessed Kateri!

## THE NEW KATERI MEMORIAL HOSPITAL



Dr. Louis Montour, a native of Kahnawake, offers an Indian painting to Mrs. Thérèse Lavoie-Roux.

On September 21 at Kahnawake, with his councillors, the Mayor of the Reserve, Mr. Joseph Norton, inaugurated the new *Kateri Memorial Hospital*. Among many others, even a certain number of Long-house people were present. Mrs. Thérèse Lavoie-Roux, Minister of Health and Social Services, represented the Provincial Government, which had funded the building of the hospital to the extent of about \$5,000,000. Fr. Léon Lajoie, S.J., Pastor of the Mission blessed the new edifice.

The *Kateri Tekakwitha Memorial Hospital* comprises 41 large, modern rooms. Most of the members of the staff are Indians—doctors, nurses, dieticians, etc.

Like the former hospital, it is administered by the people of Kahnawake thanks to a private law passed in the National Assembly (Québec), even though it is subsidized in great part by the Provincial Government, and on a much smaller scale by the Federal Government.

## ✿ Kateri's smile upon you, Mrs. T.C.!

I am enclosing a check in the amount of one hundred and thirty dollars of which I promised one hundred dollars to Kateri if we were successful in selling a certain property. I thank Kateri with all my heart, the final papers will be signed next month. The extra thirty dollars is to remember my dear deceased relatives, especially my mother. I also want to thank you for the medals and prayer cards of Kateri which you sent me. I have shared them with all my friends and relatives. If you could send me a few more and also a novena booklet to Kateri, it would be appreciated.

(Montreal, P.Q.)

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



Obverse



Reverse

This beautiful bronze medal of Blessed Kateri Tekakwitha was struck thanks to Rev. Fr. Paolo Molinaro, 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



# FATHER GENERAL AT KAHNAWAKE



CURIA PRAEPOSITI GENERALIS  
SOCIETATIS IESU  
ROMA - Borgo S. Spirito, 5

28 June 1986.

Dear Father Lajoie,

More than a month ago, it gave me great pleasure to meet our Fathers and Brothers in Canada. This event is still fresh in my memory, and I shall long remember their cordial welcome and the brotherly and lively spirit I found in the whole Province.

Thanks especially to you and to Fr. Bécharde for organizing and guiding my visit to the tomb of Blessed Kateri Tekakwita, where we can find a genuine symbol of our apostolic ministry in Canada.

The few days I have spent in your Province have given me hope and prompted me to give thanks to God; and it is my wish that for you also they be a source of hope and an opportunity to give thanks.

Cordially yours in Our Lord,

*Peter-Hans Kolvenbach, S.J.*

Peter-Hans Kolvenbach, S.J.

Rev. Fr Léon Lajoie,  
Superior, Kahnawake

(Translated from French)



Fr. General signs the guest-book; to his left, Fr. Léon Lajoie, S.J., and to his right, Fr. Bécharde, S.J.



For Fr. General and the Provincials, the Vice-Postulator summarizes Blessed Kateri's life.



Fr. General prays before Blessed Kateri's tomb.





*The visitors examine the old Jesuit residence (1717).*



*Fr. Béchard, S.J., chats with Very Reverend Guy Jacqmotte, Provincial of the Southern Belgian Province of the Society of Jesus.*



*From left to right, the Fathers of the House: Fr. Henri Béchard, S.J., Fr. Laurent Lavallée, S.J., Fr. Léon Lajoie, S.J., and Fr. Alexandre Guay, S.J.*

## THE TEKAKWITHA CONFERENCE

This year the annual Tekakwitha Conference was held at Montana State University, Bozeman, Montana, from Wednesday, August 6 to Sunday noon, August 10. The location was ideal, the welcome not at all impersonal, and the weather left nothing to be desired. Nearly 4,000 Indians from the United States and Canada, representing about 125 different tribes attended it. Since Blessed Kateri's beatification in 1980, the number of Native North Americans present at the annual Conference has increased yearly.

The theme of the Conference, "Eagle Wings-Mountain Peaks, Celebrating Faith and Unity," was implemented by a carefully prepared program of workshops and talks. Subjects like leadership and chemical dependency, or again like "challenging as global community" or "a native view of Jesus stemming from similarities between Native American spirituality and Catholic spirituality, with emphasis on the sacraments," presented through modified story techniques, were well worth everybody's attention.

The Conference ended with an open-air Corpus Christi Celebration in the Crow tradition, presided by newly ordained Native Bishop Donald E. Pelotte. All in all, it was no doubt the best of the fine annual Tekakwitha Conferences since 1980.



*Bishop Donald-E. Pelotte being greeted at the Powwow. To his left Sister Kateri Mitchell, S.S.A., who was honored for her 25 years as a religious.*

PHOTO ANNE SCHEUERMAN





*Blackfeet, Cheyenne, Crow, and Flathead delegates representing the Indian nations of Montana lead the grand march that opened the Saturday evening powwow.*



*Delegates from St. Regis-Akwesasne, P.Q. and N.Y.: Alma Ransom, Harriet LaFrance, and Lucille Peters proudly display their banner. Penny Kateri Peters is at the right of her mother. Their pastor, Father Thomas Egan, S.J., stands behind Penny.*



*A Crow leader in the full traditional garb of a chief prepares to ride his horse as part of the honor guard during the Corpus Christi procession that ended the Conference. The riderless horse in the foreground, which in Crow tradition represents one who is absent on a journey, was designated as symbolizing a horse reserved for Blessed Kateri Tekakwitha.*



*Bishop Donald E. Pelotte, S.S.S., carries the Blessed Sacrament in the Corpus Christi Procession, which formally ended this year's Tekakwitha Conference. Directly in front of the baldachin, note Ronnie Boyer from Kahnawake, in a white cassock.*

## CHRISTIAN AT LAST!

(Cont.)

THE EVENTS of the following two years witnessed in part by Tekakwitha, or about which she heard spoken of, or which she had an intuition of led her closer and closer to Christianity. As the days went by, longing for "Prayer" took deeper and deeper root in her heart.

Since the departure of Fr. Boniface, who was to die in Quebec at the end of 1674, worn out by his labors at Gandaouagué and at Gandagaro, Fr. Bruyas worked alone among the Mohawks. The hopes he had expressed in 1672 of seeing his Indians of St. Marie imitate those of St. Peter were realized in the course of 1673. Many adults fervently embraced the Faith. He was also responsible for the Turtles of Gandaouagué as well as for the Bears of Gandagaro. Alone he would never succeed in improving his neophytes, in bringing the more experienced ones to perfection, and in suitably initiating the catechumens in the mysteries of the Faith. He consequently wrote to Fr. Claude Dablon, his superior in Quebec, to ask for help.

The young maiden had never dared speak to Fr. Boniface; much less did she now think of addressing Fr. Bruyas, whom she caught sight of only when he visited the village. Even so, she must have been aware of an occurrence of great importance at Tionnon-toguen: the conversion and the baptism of one of the most renowned Mohawk elders, Assendassé, who, by rebound, contributed not a little to the Black Robe's task.

This old man of about sixty-five years of age, who was exceptionally intelligent and experienced in administration, was the chief of one of the principal families of the Canton. Very proud, under-handed and sly, he was not an easy subject for conversion. According to Fr. Dablon, who could have learned it only from Fr. Bruyas himself, the man's self-interest and undue subservience to public opinion retained him in the quagmire of unbelief. He put to account the superstitious practices of his people, and if, at his age, he gave them up, he would inevitably become the target of the taunts of the entire population. Now nothing was more unbearable for an Iroquois than scoffing and irony.

For the last two years, he had been struggling hard against the inclination he felt to adhere to "Prayer." Finally, at Montreal, a speech by Count de Frontenac to an Iroquois delegation, which he



was part of, to engage them to embrace Christianity, induced him to ask for baptism as soon as he returned to the Cantons. This he did so wholeheartedly that Fr. Bruyas was impressed. As a matter of fact, Assendassé immediately renounced all the superstitions of his nation. The missionary decided not to extend the time of trial and granted him baptism.

The new Assendassé was not satisfied with sentiments and words. On the day following his christening, the old man had a feast served to the notables of the village. During this agape, he arose and gave notice to his guests that he was definitively giving up the local superstitions, particularly the dream cult. Fr. Bruyas noted that he realized this promise as well as all the exercises of the Christian life so very faithfully that he became a model for all the believers. The great love for the Lord Jesus which filled his heart inspired him to equal if not surpass Garakontié of Onondaga in the practice of Faith. He wanted to spread "the Prayer" at Tionnon-toguen as much as this great Christian had done in his own Canton.

Assendassé did not fear to express his inviolable attachment to the Christian Faith. "I have," he said, "entered into an everlasting brotherhood with him who has baptized me. If the French declare war once more, and come to kill us, I will not, on that account, relinquish the affection I have for him; and I shall always know how to distinguish him who shall deprive us of the life of our bodies from him who has given me that of the soul, and who will always continue to preserve it for me as long as I obey him."

The faith of the chief struck the Black Robe. He asserted that, "Among all the Christians, he has none more obedient or more docile than Assendassé; that he is every day compelled more and more to admire the power and effacacy of grace in this Indian." But his faith had to be tested. The test was severe.

Immediately after his baptism, Assendassé wanted all his relatives to follow his example. They agreed to his demand, but shortly afterwards sickness and death broke into his longhouse. He was accused of having allowed them to enter by his adherence to the religion of **lesos Christos**. This man, until recently so ill-tempered, did not answer even a word to these reproaches. He nearly became the first Iroquois martyr. One of his relatives, who bore him ill will for having become a Christian, became purposely more or less intoxicated, grabbed him by the neck and tore off his rosary and crucifix. In a blind rage, he threatened to kill him if he did not give up all his "hardware" and what it meant!

Assendassé did not budge. "Kill me," he said, "I shall be happy to die for so good a cause. I feel no regret in giving my life in testimony of my faith."

Previously, it was the elders who opposed Christianity; now and henceforth would they not be the ones to establish it? According to the missionary himself, he seemed to feel so, to wit, the efforts it put forth to the progress of the new religion.

For some time now, those who had turned down baptism reviled against the Father. An elder accused him publicly of ruining the country by attacking dreams and other superstitions, inveighed against him and declared, if he did not quit the place, he would have him driven out of the Canton.

Fr. Bruyas also had to suffer from the Dutch Calvinists, who entertained a mortal hatred of him. He was even obliged to steal away and hide so as not to fall victim to their harsh treatment.

At the beginning of the summer of 1675, on the trail to the light of faith which Tekakwitha was following, the unexpected visit at Gandaouagué of Martin Skandegonhaksen, a close relative of the Great Mohawk, helped to indicate the right direction. He had left Laprairie de la Madeleine in the hope of bringing to the faith a friend in his native Canton. Sad to say, his old comrade had become a hopeless drunk. After many efforts to change him, he admitted that he could do nothing more. By way of reparation for the guzzler, he turned his efforts on the other unbelievers. This demanded plenty of courage. For a young man, gifted though he was, to speak before an audience in which there were many elders, was to go against a very ancient tribal custom.

In St. Peter's chapel, with the Iroquois hymns he had learned in Canada, he drew crowds of people. His voice, which must have been beautiful like that of many Iroquois, after having attracted many listeners, gave him the opportunity to speak to them of the Mission in the vicinity of Montreal and of the splendor of the Christian faith.

He talked to them about the calm and serene life at St. Francis Xavier's. He certainly recalled to them that the village of Christian Indians had been established six years before by a few Iroquois. Four years later, up to twenty-two nations were represented there, living in peace and harmony. Many spoke different languages, others simply different idioms. They were seen, mingling together, Outouagannha, Gengagega, Montagnais, Algonquins, Nipissiriniens, Hurons, Iroquois, Loups, Mahingans or Socokis and others, most of whom shortly before were continually feuding among themselves.

In the longhouses as well as at the chapel, Martin Skandegonhaksen vigorously attacked impurity and drunkenness. He spoke with enthusiasm of **lesos**, **Wari**, and **Sosé**. No doubt



Tekakwitha saw him, even heard him speak once or twice before he returned to Canada. His presence, his words, and his conduct had run through Gandaouagué as sparks through the stubble. This relative of the Great Mohawk was worthy of him.

It was only about the middle of the summer that Tekakwitha probably first saw Fr. Jacques de Lamberville at the gates of her village. He was the answer to Fr. Bruyas' request of the previous year.

"Father de Lamberville, whom I knew well," wrote Fr. de Charlevoix, "was one of the most holy missionaries in New France, where he died, at Sault Saint Louis, spent with toil and austerity and, if I may use the expression, in the arms of Charity." In 1675, his last hour was still far away and he was to influence Tekakwitha considerably.

Born at Rouen, capital of Normandy, on March 24, 1641, he had entered the Jesuit novitiate in Paris, on October 20, 1661, where his brother, John, had preceded him five years before. Ordained priest in 1674, he embarked for New France less than ten or twelve months later. Soon after his arrival, he was sent to the Iroquois Cantons.

Fr. Bruyas was happy to entrust the care of Gandaouagué and of Gandagaro to him. Like the castle of the Turtles, that of the Bears was located on the north side of the Mohawk since the Marquis de Tracy's invasion of the Cantons. It was protected by a single palisade, had four gates about four feet large, and contained about sixteen longhouses lying on a little plain about a stone's throw from the river; the other castle, could boast of a double palisade, also provided with four doors four feet large, and was made up of approximately twenty-four longhouses.

The young religious rejoiced at finding a mission which was fervent as a whole, thanks to the efforts of his predecessors. Most of the chiefs and the ancients respectfully attended the services at the little chapel. Even many young braves did as much. Had it not been for firewater, all of Gandaouagué or nearly all would have been Christian. Only a small nucleus of irreducible elders, such as Tekakwitha's uncle, still ranted against "Prayer."

Fr. de Lamberville must have begun to study the Iroquois language in France, before coming to the New World, since he was almost immediately seen at work, instructing his flock. But at the end of the summer and at the beginning of autumn, the women who were harvesting maize were absent while the men were away fishing and hunting. Forced to give up his public preaching

for want of an audience, the Black Robe made the most of his free time by visiting the longhouses and instructing the elderly and the infirm.

One afternoon, through the abandoned village, he made his rounds under a warm September sun. As he passed, a few dogs barked without upsetting him, for he had already made friends of them. Having come to Tekakwitha's longhouse, he recalled that its women were neither triflers nor idlers and that they were certainly at work in the cornfields. He went on, but interiorly inspired to go back, he retraced his steps, pushed aside the bearskin that shut the entrance of the longhouse and entered. After a few moments, his eyes adapted to the feeble light that filtered down through the openings on the roof which allowed the smoke from the hearths to escape.

The longhouse was not empty. To his great surprise, he discovered a few Indian women: Tekakwitha stretched out on her pallet, and two or three aged creatures, too weak to toil in the fields. The girl was suffering from a deep-seated sore on one of her legs, which prevented her from walking; her companions with wrinkled faces, stared at him with little beady eyes.

Overjoyed at the sight of the Father but a few feet from her, the girl greeted him with a smile. For nineteen years she had lived in unbelief; out of timidity or fear of her uncle, she never got in touch with a Black Robe. She could not conceal the joy that his presence caused her. For a long time, for so long a time she had wanted to speak to the **Raguenni** (Father). Now, there was nothing to keep her from speaking and, disregarding the old women, she opened her heart to the missionary. To begin with, she admitted to him her ardent desire of becoming a Christian. She was well aware that it wouldn't be easy, that there would be great obstacles in her way but, at any price, she was ready to surmount them.

These words fell from her lips, beautiful pearls of white and violet wampum. Moved more than he would have cared to admit, Fr. de Lamberville breathed a prayer of thanksgiving. Later on, the Jesuit often avowed that, from the time of this first meeting, he was convinced that God had great designs on Tekakwitha. The Holy Spirit, he thought, had enlightened her to see the truth of the faith and had fired her heart with love. He did not hasten, however, to baptize her, but took all the usual precautions as he always did whenever he prepared someone to become a Christian.

To this declaration, Fr. de Charlevoix, who took Fr. de Lamberville for a saint, added the following comment, "God does thus infuse into hearts which He specially reserved possession of,



a sort of purely spiritual sympathy, forming even in this life a sacred bond, which will unite them hereafter in the abode of glory."

The missionary calmly invited the young girl to go to the chapel to pray. Her aunts, who alone had authority on Tekakwitha, suddenly remembered that they were Christians and gave their consent. As soon as their niece was able to walk again, during the rest of the autumn and throughout the winter, each day she made her way to the chapel and profited from the teaching dispensed to the Christians. But this was not sufficient. After the harvest had been gathered in and the trees had lost their magnificent and brilliant foilage, when the autumn rains fell, followed by snow-storms, the Jesuit went to her dwelling and explained to her in detail the precepts of the faith and the mysteries of Christianity. With all her heart, Tekakwitha cooperated with the grace of this preparation for baptism, the value of which became clearer to her as time went by.

One of the great joys resulting from these instructions was the knowledge she gained about the Blessed Virgin. This orphan found in her a mother, the ideal Mother, much better, much more beautiful than all she could have ever imagined. Fr. Chauchetière tells us that "Tekakwitha has a tender devotion to the Mother of God from the very first when she had learned the prerogatives, power, and glory of Our Lady and how worthy she is of honor."

Towards the end of the year, news from Tionnontoguen warmed her heart. Fr. Bruyas had received a miraculour statue of Our Lady of Foy from Dinant in Belgium. The unveiling took place with all the pomp and circumstance possible on the feast of the Immaculate Conception, with the singing of the Litanies of the Blessed Virgin in Iroquois. From December 8 on, Fr. Bruyas unveiled it each Saturday evening as the same litanies were sung, and every Sunday, it remained exposed to view, as the faithful gathered together three times to recite the rosary before the image of their heavenly Mother. The effects of its presence were not slow in coming. The old Christians regained their former fervor and the number of new converts increased from day to day. Even the unbelievers said that since the arrival of the Mother of **lesos** in their castle, they no longer feared anything.

At Gandaouagué most of the inhabitants cried out in admiration at the sight of these extraordinary events, at the very same spot where shortly before the majority of the inhabitants had been strongly averse to "Prayer." No doubt many Christians and others who were sympathetic to them decided to go to Tionnontoguen to



Studio Vincenzo Demetz Figlio

Ortisei Val Tardena, Italy

*This statue was blessed by Bishop Donald-E. Pelotte, S.S.S., at Auriesville, N.Y., on July 13, 1986.*



recite the rosary before Our Lady. We may take it that Tekakwitha, despite the winter cold and the fifteen miles separating the two castles, accompanied them on a grey Sunday, she whose devotion to Mary was so tender.

Christmas and New Year's Day on which was celebrated the Circumcision of Our Lord, when He received the name of Jesus, drew forth joyful praise and thanksgiving from the heart of the pious catechumen. Lost in admiration, her soul overflowing with gratitude, she remained many hours before the Crib.

Sometime before the Lent of 1676, the prayers of his pupil and her rapid progress helped Fr. de Lamberville to make up his mind not to continue his instructions. For the other catechumens, two years of preparation, well and good, but not for Tekakwitha! Wouldn't it be depriving God of a soul already dear to him? The Father felt that one fine spring Sunday, perhaps Easter Sunday itself, would be the proper time for her baptism.

To make himself even more sure of the soundness of his decision, he undertook a two or three day research, a very careful research on the life and conduct of the future Christian. He began by addressing himself to the people of her longhouse, not only the relatives of her hearth, but all who lived under the same roof. Each and every one praised her. He then continued his research in the village, and from one end of it to the other, he did not get the slightest negative opinion, not even on the part of those who had done her the most harm. The missionary was amazed, all the more so because backbiting was rampant everywhere.

The time had come to inform Tekakwitha of his decision. According to Fr. Chauchetière, on learning this unexpected news, she was filled with extraordinary joy. So as not to delay even for a day the long desired event, she memorized all the usual prayers. She even learned to recite the rosary, which became very dear to her, and neglected nothing that could secure for her the signal grace which she lovingly anticipated.

Fr. de Lamberville, who foresaw the great advantages which could result from this baptism for his young Church, deemed it advisable to administer it with all the solemnity possible. He finally chose April 5, 1676, Easter Sunday, feast of the Resurrection of Jesus, the most important one of the year, in the afternoon, it would seem, to confer on Tekakwitha and on two others the sacrament of regeneration. That morning, at the Easter Mass, he invited all the faithful as well as the catechumens to this ceremony which they had been expecting for a long time.

At the appointed hour, the three catechumens presented themselves at the entrance of the bark chapel, which had been embellished for Easter and for the reception of the three into the Church. Splendid beaver, wildcat, otter and bear furs decorated the walls and were strewn on the dirt floor. No flowers, for the cold weather of early spring did not allow for any.

Nearly all the Christians had responded to the priest's invitation. Many young mothers were present, most of them with their youngest papoose on their backs in its cradleboard. Young girls also, in their dresses embroidered with wampum beads, and quite aware of the young men present. Pious old people completed the assembly. All eyes were fixed on the three who were about to receive baptism, especially the daughter of the chief.

During Holy Week, Tekakwitha had intimately united herself to Him Whom she already cherished more than herself. During these days of prayer, she had also chosen St. Catherine as patroness. (We don't know whether it was St. Catherine of Alexandria or St. Catherine of Sienna.) She was ready to receive the Master of Creation in her soul.

Vested with his cassock, surplice and violet stole, Fr. de Lamberville advanced to the door. The modesty, the peace and the piety that dwelt in Kateri were reflected in her demeanor, and gladdened the hearts of those who surrounded her.

"Kateri," said the Father, after having questioned the two others, "What do you ask of the Church of God?"

— Faith, she answered in a firm voice.

"What does faith bring you to?"

— Life everlasting.

"If then, you wish to enter into eternal life, observe the commandments, love the Lord God with all your heart, with all your soul and with all your spirit, and your neighbor as yourself."

Then followed a triple dismissal of Satan with the order to give up his hold to the Holy Spirit. Afterwards, the ceremony went on at a good pace, until Fr. de Lamberville laid the end of the stole, which fell from his left shoulder, on Kateri and led her into the church.

Deeply affected by the words of the priest to which she opened up her heart, she recited on her knees, in the midst of the Christian assembly, together with the two others, the Creed and the Lord's Prayer which they knew by heart.



The missionary thereupon went to the corner of the church serving as the sacristy, exchanged his violet stole for a white one, symbol of purity, and put on the cope of the same color, according to the custom for the baptism of adults. He immediately led his way to the baptismal font, where Kateri and the two other neophytes awaited him.

"Kateri," he questioned, "do you renounce Satan?"

— I do renounce him, she said.

"And all his works?"

— I do renounce them.

"And all his pomps?"

— I do renounce them."

These words filled the entire church and then went off to meet all the days of her life.

God's time had come. Kateri bowed her head and Fr. de Lamberville poured the baptismal water on her forehead saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

The new Christian lifted up her head, a white veil was placed on it and a lighted candle in her right hand. The children's choir founded by Fr. Boniface sang an Iroquois hymn. The hearts of all were joyful, but none, I am sure, as much as Kateri's,<sup>1</sup> new child of God inhabited by the Holy Spirit.

1. Later on at Kahnawaké on the St. Lawrence, Kateri would learn that her new name was known and appreciated. There were interred the remains of Catherine Gandeaktenha, an Oneida of Erie origin, the cornerstone of the Mission of St. Francis Xavier and of the Society of the Holy Family to which Kateri Tekakwitha would belong. Another Catherine had died at Sault St. Louis, at the age of 13 years, "as pure as an angel and had died a victim to preserve her virginity," about which unfortunately we know nothing more. These two Catherines served as stars to guide their compatriots, but Kateri shone as a sun which lighted up all the landscape.

#### ✧ Kateri's smile upon you, Mrs. J.C.!

Please find enclosed a check for one hundred dollars as an offering to Kateri. I promised her I would send it if I won at bingo.

(London, Ont.)

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

#### ✧ Kateri's smile upon you, Mr. S.C.!

Please find enclosed my offering for Kateri's Cause for the following favors. I really must describe the first of these: I had to move on August 8. Prior to this date I had to sell my house in order to purchase another one here. The house had been listed in plenty of time, but it was not moving. About three weeks before my deadline, I prayed to Kateri near the beginning of the week and asked her to have the house sold by Friday of that week. Nothing happened all week and it seemed that nothing would happen on Friday either. I was out on Friday evening and returned about 11 P.M. There was a message for me to phone my real estate agent. I phoned but there was no answer. My phone rang at ten minutes to midnight. It was the agent who said he had an offer on the house and could he meet me at 9:30 the following morning? I believe that Kateri has quite a sense of humour, don't you? Now I must tell you that my real estate agent had never phoned me that late at night before. There are two other outstanding events in my past summer. My niece, who lives in Edmonton was stricken with abdominal pain and had to have an operation quite suddenly. Her name is Catherine, also. The diagnosis was not promising—a tumor was suspected and possibly cancer. I prayed to Kateri for her—the result was a successful operation and they only found ovarian cysts and apparently no cancer. So far, everything seems fine. My brother who lives in Hamilton has been dying from alcoholism for years. In the past few years, he has suffered some brain damage whereby he falls down just as if unconscious (a type of seizure). Recently, these spells have been closer and closer together. I asked Kateri to intercede for me—that he would be relieved of his misery one way or another—death or recovery. I know this is a bold act—but you see Father, I am an alcoholic and have been in A.A. for more than twelve years. A couple of weeks ago, I received a phone call from my sister who told me my brother is now attending A.A. meetings. This is indeed a miracle . . .

(Arnprior, Ont.)

#### ✧ Kateri's smile upon you, Miss Y.B. and Mrs. A.G.!

We are enclosing our check in the amount of one hundred dollars to help the Cause of Kateri's Canonization and also as promised to her for helping our brother recuperate from three major operations and a leg amputation in one month. Please continue your prayers for him, as well as for our family to sustain us all, and to increase our faith in God . . .

(Springfield, MA)

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



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

I wish to thank Blessed Kateri for favors granted. I prayed to find the bracelet my deceased husband had given me (lost for five weeks—didn't even begin to know where or when it had fallen). My daughter was mowing the lawn and noticed a glittering on the ground—my bracelet . . . Seems as if I am praying to Blessed Kateri all the time. Thank you.

(Yardly, PA)

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

My neighbor's tree was causing damage to my roof. I asked dear Kateri to help me say the right words to my neighbor so he would fix it soon. The next day he cut the branches . . . I'm glad I have dear, sweet Kateri.

(Lakewood, OH)

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

My husband and I went on a trip. We were away for a whole month. I had promised to send ten dollars to the Kateri Center if we did not have any car trouble or illness. We were blessed.

(St. Leonard, N.B.)

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

Enclosed is a check for Kateri's Cause which I promised to send if Kateri would answer my prayers. My granddaughter obtained a prestigious job after graduating with a marketing degree but she was not happy and felt a T.V. station was not the atmosphere she was comfortable in. I made a novena to Kateri and begged her to guide her in the right direction. On a spontaneous action she decided to inquire at a Catholic school for a teacher's position. She was hired at the moment (at half the salary she was getting) but she is contented and happy. She intends to go for her Master's Degree so she can teach marketing in the Catholic schools and I am now praying to Kateri so she can achieve her goal. I must tell you I have two other wonderful granddaughters that Kateri is watching over and guiding and I thank her for it everyday.

(Astoria, NY)

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

Enclosed is a donation of ten dollars in gratitude to Kateri for helping me through a mastectomy . . . I was lucky it didn't spread to my liver or bones . . . She and all my Saints really helped me through a traumatic surgery. I hope I weather the chemo, too . . .

(Chicago, IL)

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

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

Enclosed is a list of names and a check for ten dollars for enrollments of persons listed. We also have a group from seven to ten persons reciting the rosary and praying for the Canonization of Blessed Kateri Tekakwitha every Wednesday in Harlingen, Texas . . . We hope and pray that this contribution may be of help in some way.

(La Feria, TX)

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

I am enclosing five dollars as an offering to Kateri. I am happy to tell you that my daughter, my son-in-law, and my grandson arrived home safely from their vacation trip to Toronto. They had a safe and happy trip.

(Campbellton, N.B.)

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

The enclosed check for fifty dollars is in thanksgiving for Kateri's help in selling my camper. I had been trying for months to sell it, without success. Just before my wife and I were about to go on vacation a young man came along who wanted very badly to buy it. Thanks to Kateri we were able to enjoy our vacation without any financial difficulties upon our return.

(Webster, NY)

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

Here is a donation in thanksgiving for a favor received. Our daughter and her husband adopted a little boy three weeks ago. They and everyone who knows them are very thankful to Blessed Kateri for this happening.

(Somerset, WI)

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

Enclosed are ten dollars for Kateri's Cause. She granted a safe trip to my son during which he was driving. She still does a lot for us. Thanks again to Kateri! Pray for us and keep my family safe.

(Melbourne, Australia)

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

I am enclosing a check for twenty dollars in thanksgiving to Blessed Kateri. My daughter successfully completed her college education and it made our family very pleased with her. She is considering taking a job out of state, so I will continue to pray to Kateri to help her make the right decision, and to protect her for us wherever she goes. Thank you.

(Baltimore, MD)

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



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

I am sending a small donation in thanks to Kateri for finding a stock certificate that I had misplaced. Hoping this will help you in your wonderful work. Please pray for me.

(Memphis, TN)

❖ **Kateri's smile upon you, Miss B.S.!**

Please find enclosed a check for twenty-seven dollars. Two dollars to renew my subscription and twenty-five dollars for the help I received from Blessed Kateri. I had a very bad throat infection and last night it was getting worse. The medication wasn't helping to relieve the pain anymore so I put a medal of Kateri on my throat and prayed. This morning I have no pain and I feel fine. I pray for the canonization of Blessed Kateri.

(Vanier, Ont.)

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

Pardon me for the length of time I have taken to acknowledge your letter of March 10, with its enclosures. My grateful thanks for your prayers to Kateri to help my daughter obtain a suitable job, which she got! When I visited Kateri's Shrine in August 1985, specially to pray for the great-grandchild arriving in January, she answered my prayers, for J.D. arrived on January 20. Thanks to Kateri and you, dear Father . . .

(Collingwood, Ont.)

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

I am also inclosing a copy of a bulletin used by the Trinway Methodist Church in Trinway, Ohio, at Eastertime. I know you will be surprised, as I was, that there is a lovely picture of Kateri on the front of the bulletin and a short biography of Kateri on the bulletin comparing the "Lily of the Mohawks" with the Easter Lily. Our Protestant brethren have taken up the cause of Kateri and we extend our thanks to them. This bulletin cover was no doubt used by many Protestant churches in the Ohio area. The bulletin was sent to me by one of my friends who was visiting Ohio at Eastertime . . .

(Leavenworth, KS)

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

My son usually writes to you on my behalf. I thought it was about time that I wrote to say thank you to Kateri myself. Kateri has smiled on us many times and this time it was a great big smile. She has helped us through an income tax crisis and she has helped my husband get a position he has been seeking. I am enclosing a little expression of our appreciation. . .

(Erie, PA)

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

**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