

NO. 152

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 152

THE PIERRE ASSENDASSE ROLL  
LITTLE SISTER WANTS TO KNOW...

KATERIGRAM

THE SALISH SACRED HEART

THE PAPAL VISIT  
TO PARAY-LE-MONIAL

EACH NEW MOON

THE GOÏGS OF BLESSED  
KATERI TEKAKWITHA

RESTIGOUCHE MICMACS PAY HIGH HONOR  
TO BLESSED KATERI

WE ARE THE LILIES

THE TREASURE OF THE MOHAWKS

A NEW PLAY ON KATERI?

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Kahnawake, P.Q., Canada

June • 1987





# 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

1. Aluminum: 10¢; Mat silver-plated: 50¢
2. Gilt-silvered: \$1.00; Gilded \$3.00
3. Bronze medallion of Kateri: \$25.00

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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. Cimichella, O.S.M., Revised Edition, 46 pp.: \$1.00  
 In English — *I am Indian* by Gualbert Brunsman, O.S.B.: \$1.00  
 In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J., hardcover: \$14.00  
 In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, S.J.: \$10.00  
 In French — *L'Astre dans la nuit, Kateri Tekakwitha*, by Rachel Jodoin: \$14.50  
 In German — *Das Mädchen der Mohawks*, by F. Weiser, S.J.: \$10.00

## Special

- In English — *In the Early Dawn*, The Story of the Indian People in the days of the First Missionaries, Editor James S. McGivern, S.J.; \$1.90 postpaid  
 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. 152 Vol. 39, 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 also seeks 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 1987

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## THE PIERRE ASSENDASSE ROLL

This influential Mohawk chief was on in years when he became a Christian. Ever after, his life was a love song to Jesus and Mary. Rather than deny them, he did not hesitate to offer his life for them.

1. Mr. Marcel Dufour
2. A Soul in Purgatory
3. Mrs. Marie Lavoie
4. Mrs. Léonida Beauchamps
5. A Soul in Purgatory
6. Mrs. Bertha Jansen
7. Mr. Maurice St. Louis
8. Mrs. Fernande Hovington Tremblay
9. Mrs. Adele Blais
10. Mrs. Bonny Sacha
11. A Soul in Purgatory
12. Mr. Adrien Raymond
13. Mrs. Marie Ange Boutin
14. Mr. Raymond Guy
15. Mrs. Joseph Morin
16. A Soul in Purgatory
17. Miss Gabrielle de Crombrughe
18. Mr. Joseph Cadieux
19. A Soul in Purgatory
20. Mr. Roland Levesque
21. Mr. Jean André Baque
22. Mr. Denis Fortin
23. Mr. John Daly
24. Mr. Gilles Cabana
25. Mr. Charles N. LeBlanc
26. Mr. Arnold Bourgeois
27. A Soul in Purgatory
28. Mr. Philippe Proulx
29. Mr. Lucien Bélanger
30. Mrs. Cécile Narbonne
31. Mr. Thomas Potvin
32. Mr. Francis J. Lyons
33. Miss Madeleine SansCartier
34. Mr. Roland Duguay
35. Mrs. Ludger Leblanc
36. Mr. Henri Rainville
37. Mr. Joseph Ménard
38. Mr. Jean-Paul Perreault
39. Mrs. Lucille Paulin
40. Mrs. Laurette Mireault
41. Mr. Gabriel Pineault
42. Mr. Edgar Dugas
43. Mrs. Marie-Blanche Langlois
44. Mr. Gérard Tremblay
45. Mrs. Bernadette Lacasse-Schreiner
46. Rev. Norbert Roussel
47. Mrs. Fred Kreller
48. Mrs. Elsa Mills
49. Mr. Geralimo Grillo
50. Mrs. Agnès Godin-Vienneau
51. Mrs. Leoni Jette
52. A Soul in Purgatory
53. Mr. Benoit Gauthier
54. Mrs. Marie-Ange Bélanger
55. Mr. Gilbert Constantineau
56. Mr. Marcel Boudreau
57. Mr. Martin Farrell
58. Mrs. France Chevrier
59. Mrs. Dina Brideau

60. Miss Marcelle Thibeault
61. Mr. Julien Lurette
62. Mr. George Jodoin
63. Miss Marie Therese Nyser
64. Mrs. Anna M. McAteer
65. A Soul in Purgatory
66. Mr. John Bickford
67. Mrs. Blanche Chretien
68. Mr. Frederick Davis
69. Miss Irma Beauregard
70. Miss Rose Vermette
71. Mrs. Cécile Germain
72. A Soul in Purgatory
73. Mr. Omer Masse
74. Mr. Séverin Bourrelle
75. Mrs. France Chevrier
76. Mrs. Francine Saint Pierre
77. Mr. Gilles Desjardins
78. Miss Rita Lamarre
79. Mrs. Jeanine Dumoulin
80. Mr. Emilien Lafond
81. Mr. Réal Pelletier
82. Mr. Léopold Vanier
83. Mr. Stanley Bridges
84. Mr. Rémi Lapierre
85. Mrs. Emilienne Laflamme
86. Mr. John Morse
87. Mrs. Luciende Rivière
88. Mrs. Margaret Massier
89. Mrs. Ludger Leblanc
90. Mr. Albert Pallot
91. Mr. George Duguay
92. Mr. Joseph Pothier
93. Mr. Marc Roy
94. Miss Ruth Pilote
95. Mrs. Agnes Connolly
96. Miss Henriette Sigouin
97. A Soul in Purgatory
98. A Soul in Purgatory
99. Mr. Roger Bergeron
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102. A Soul in Purgatory
103. Mrs. Régina Ancil Cauchon
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109. Mrs. Agna Duchesneau
110. Mrs. Laura Losier
111. Mr. Léopold Caron
112. Mr. Telesphore Bélisle
113. Miss Alice Marcotte
114. A Soul in Purgatory
115. Mr. Paul Hovington
116. A Soul in Purgatory
117. A Soul in Purgatory
118. A Soul in Purgatory
119. A Soul in Purgatory
120. Mrs. Mary Lacharité
121. Mr. Adolph F. Jansen
122. Mr. Albert Brien
123. Mr. Cyrille Levesque
124. Mr. Fernand Gignac
125. Mr. Rosaire Séguin
126. Mr. Edwin H. Mann
127. Mrs. Gertrude Perron
128. A Soul in Purgatory
129. Miss Suzanne Cormier
130. Miss Anna Cornord
131. Mr. Ovid Duquette
132. A Soul in Purgatory
133. Mr. Albert Michaud
134. Mr. Vincent Killeen
135. Mr. Gerald Killeen
136. A Soul in Purgatory
137. Mr. Gérard Croteau
138. Mr. Méridé Girard

139. Mr. Jean-Paul Perreault
140. Mr. Armand Buteau
141. Mr. Alexander Cipolla
142. Mr. Leonard Hall
143. Mrs. Loretta Hall
144. Mr. Henri Bouchard
145. Mrs. Cécile Giasson-Bernard
146. A Soul in Purgatory
147. Mr. Donat A. St. Pierre
148. Mr. Harold Kelly
149. Mrs. Louise McVicker
150. Mr. Hector Gobeille

151. Mrs. Alfred J. Loeffler, Sr.
152. Mr. Casper LeCompte
153. Mrs. Thérèse Laporte
154. Mr. Nazaire Bélanger
155. Mr. Lucien Fortin
156. Mr. Elzéar Gagnon
157. Mrs. Carole Kelly
158. Notary Yves Lévesque
159. Mrs. Bernadette Foucault
160. Mrs. Mary Helen Chambers
161. Mrs. Esther DesLauriers

### ✿ Kateri's smile upon you, Miss D.K.!

For favors received I am enclosing a twenty dollar money order as promised to Kateri. While a student in my last year of High School, I was having difficulty in a certain class and prayed to Kateri that I would pass that subject, which I did, thanks to Kateri.

(St. Lazare, P.Q.)

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

Please find enclosed twenty dollars as an offering to Kateri. I am sending it in thanksgiving for these favors: a secure job without pay reduction for my husband, and a good report on my medical tests. I am happy to say we are secure and healthy, thanks to our Blessed Kateri. She always smiles on us!

(Kersey, PA)

(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 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 \$25.00



## Little Sister wants to know...



Katrina Metallic  
5 years old, Restigouche, P.Q.

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



## KATERIGRAM

THE HOLY FATHER has invited the Church and the Christian world to prepare for the 21st century through recourse to Mary. For this purpose, he proclaimed a Marian Year which will last from Pentecost, June 7, 1987, to the Feast of the Assumption, April 15, 1988.

In his encyclical **Redemptoris Mater**, Mother of the Redeemer, Pope John Paul II described the life of Our Lady as an image of obedience and of liberty, a model of femininity and of dignity, an inspiration for Christian unity.

Allow me to suggest someone who, in her life, took the Mother of God as a point of reference. You already know her—none other than Blessed Kateri Tekakwitha.

At the age of four, she lost her mother whom she always missed until the day she met Our Lady, or if you prefer, Mother Mary. This meeting had been prepared for a long time.

The first lead we know about was Pierre Assendasse's heroic gesture. He was one of the most notable of her nation. After his baptism, he had all his family become Christian, too. Afterwards, when sickness and death assailed his next of kin, he endured the reproaches which they addressed him as if all these misfortunes resulted from his baptism. He nearly became the first Iroquois martyr.

To comfort himself in his sorrows by the thought of the Passion and of the terrible sufferings of the Mother of Jesus, Peter had taken the habit of wearing his rosary and his crucifix around his neck. One of his relatives who bitterly resented his becoming a Christian, and even more on seeing the crucifix and the rosary at his neck, became intoxicated, tore off the rosary and the crucifix from his neck, and threatened to kill him if he did not get rid of them.

"Kill me," said Pierre Assendasse, "I'll be happy to die for so good a reason! . . . I don't regret giving up my life as proof of my Faith."

The example of this brave man attracted many to the Church. Most profoundly touched by Pierre's devotion to the crucifix and to the rosary, was nineteen-year-old Tekakwitha. In the following issues of **Kateri**, we shall examine together the Marian pilgrimage that was Kateri's life.

HENRI BÉCHARD, S.J.,  
Vice-Postulator

### ✿ Kateri's smile upon you, Mr. O.M.!

Greetings from Northern Ireland. Anything new to report on the Cause of Blessed Kateri? Please keep me informed and I will pass on the news to the readers of our seven weekly newspapers of which I am editor and joint proprietor. The first article I wrote about Blessed Kateri brought a quick response. Some years earlier, the parents of a newly-born baby girl asked the priest to christen her Kateri. He bluntly refused. "Give the girl a proper name," he advised the parents. Not wanting to offend the priest, they agreed to choose another name. Some short time later the priest visited the parents. Highly agitated, he begged the couple to forgive him. "How arrogant I was, how stupid. Only now do I know that Kateri is Blessed Kateri Tekakwitha." Getting down on his knees, he begged them and Blessed Kateri to forgive him. A sequel to this story is that the same couple's first grandchild—a baby girl—was named Kateri. Slowly but surely we are making Blessed Kateri known and loved in this part of Ireland. May the Lily of the Mohawks intercede for you and me and those nearest and dearest to us. God Bless you.

(Dungannon, Northern Ireland)

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

Enclosed is twenty dollars for Kateri's Cause. She helped me locate a sum of money which I thought was lost. I asked her to help me and a few days later I found it . . .

(Minnsville, N.Y.)

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

The enclosed check is in thanksgiving. Blessed Kateri has overcome what seemed to be an impossible hurdle in my son's career. We are deeply grateful.

(Kansas City, MO)

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

Please find enclosed a check for twenty-five dollars for the Cause of Kateri's Canonization in response to a request for employment. My wife and I resettled in this area recently and employment is scarce. My wife had sent out several applications and with prayers to Kateri she obtained employment in a local firm. Although the work is tiring, we are grateful for it, and live in hope that she can better her position now that she has made a beginning . . .

(Arnprior, Ont.)

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



## The Papal Visit to Paray-le-Monial

Paray-le-Monial, France, is the City of the Sacred Heart. (I live there as director of the Chaplain of the Shrine.) For three centuries, many have heard of the revelations of the Sacred Heart of Jesus to St. Margaret Mary Alacoque which took place here. These revelations have given birth to a spirituality which has strongly influenced the life of our parishes and communities—thanks in particular to the Jesuits.

On Oct. 5, 1986, Paray-le-Monial lived through some unforgettable hours when Pope John Paul visited this city of 10,000 people during his trip to central France. He had decided to celebrate the Eucharist in the City of the Sacred Heart. Much preparation went into the event, so it was a total success.

It was a wonderful time when a considerable crowd of 150,000 pilgrims came to participate, along with 70 French bishops. The liturgy was beautiful at this celebration of a Mass in honor of the Sacred Heart. One of the key parts was to witness the Pope's fervor in prayer and his deep spirituality. (The homily was on how the Heart of Jesus and the Holy Spirit give us a new heart and a new spirit and some encouraging words for families.)

After the Eucharist, the Pope went into the city's sanctuaries. The 12th century Romanesque basilica was aglow with lights and flowers for his visit. Then, he went to the Visitation monastery to pray a long time in the Chapel of the Apparitions before he talked to the nuns. In the Jesuit church nearby, in the Chapel of Bl. Claude la Colombiere, he received the Superior General of the Society of Jesus. In a letter which he gave him for all the Jesuits, he recalled the mission given to them to promote devotion to the Heart of Jesus. He asked them to renew this devotion with dignity and power. (Jesuits from all the Provinces of France were also there.)

At these various stages of his visit, he offered quality teaching on the importance and timeliness of devotion to the Sacred Heart of Jesus.

Paray-le-Monial has calmly settled down to its usual rhythm of prayer, work, and life. The pilgrims have departed. Apparently nothing has changed and yet things will never be the same as before. A new page has been written in the history of this City of the Sacred Heart. I am sure this new page will be for the glory of the Heart of Jesus and for the joy of Christian people.

I hope that the readers of the "Priestly Heart Newsletter" and of "Kateri," can obtain and read the Pope's talks here at Paray-le-Monial. (If you travel to France sometime, please come to visit this most sacred place.).

† Most Rev. Maurice Gaidon,  
Auxiliary Bishop of Autun, France



**"CHRIST, IN THE MEMBERS OF HIS BODY,  
IS HIMSELF INDIAN."**

Pope John Paul II.

This painting, in the back of the St. Ignatius Mission Church, Montana, is a reminder that Jesus came for all peoples. With Jerome Vanderburg, a Salish Indian, as the model, this picture was painted by Mr. and Mrs. Sam Wilprud of Arlee. It represents Jesus as a Salish Indian.



## EACH NEW MOON



### KATERI'S SMILE...

Favors registered at the Kateri Center from January 7 to April 7, 1987:

Alcoholic Problem Solved	1
Articles Found	6
Better Health	38
Business Sold	2
Cures	11
Employment Found or Kept	22
Financial Aid	6
Happy Deaths	2
Lodgings	3
Peace in Families	2
Properties Bought or Sold	4
Safe Pregnancies	5
Safe Trips	4
Strikes Averted	2
Successful Studies	3
Successful or Averted Operations	11
Temporal Favors	14

### KATERI'S FEAST DAY

In Canada Blessed Kateri's feast day falls on April 17, the anniver-

sary of her holy death in 1680. This year, however, as Good Friday superseded her anniversary, it was decided to honor her on April 12, the previous Sunday. The day dawned radiant and bright. Bishop Bernard Hubert of the Diocese of Saint-Jean-de-Quebec in which Kahnawake is located, presided at the Eucharistic Concelebration. The church was packed. Some 55 4th Degree Knights of Columbus in full regalia, from the Mission, from Montreal and the United States enhanced the ceremonies. So did the Iroquois Choir's singing. A festive meal at the new Kateri Hall was offered to Blessed Kateri's devotees.

### THE APOSTOLATE FOR FAMILY CONSECRATION

On January 19, Fr. Thomas F. Egan, S.J., Pastor of the St. Regis - Akwesasne Mission and I flew to Milwaukee, where we were welcomed by Mr. Jerome F. Coniker, founder of the Apostolate for Family Consecration at Kenosha, Wisconsin. The specific purpose of the Apostolate is to reinforce family life through the transformation of neighborhoods into truly God-centered communities in the spirit of Pope John Paul II. It has been blessed by His Holiness and supported by Mother Teresa of Calcutta.



To our great satisfaction, Msgr. Paul A. Lenz, Executive Director of the Bureau of Catholic Indian Missions in Washington, D.C. for the American hierarchy, had already arrived at the St. Joseph Center, Kenosha, Wisconsin. Together with Monsignor, with Jerry Coniker and Father Tom during the week, we recorded 26 cassettes on Blessed Kateri Tekakwitha and on Jerome Le Royer de la Dauversière, founder of the Hospital Sisters of St. Joseph and of Montreal, who considerably influenced the life of the Lily of the Mohawks.

The Apostolate for Family Consecration has introduced a new method—using video programs, daily readings, and group discussions in the homes of authorized leaders, who are building a network of apostolic outreach programs for teaching the faith in the spirit of Pope John Paul II.

### STILL ANOTHER KATERI!



Maureen Kateri  
Tekakwitha Dumas  
Norfolk, MA., U.S.A.

### A NEW STATUE AT RESTIGOUCHE



Bishop Bertrand Blanchet of Gaspé, Fr. Henri Béchar, S.J., Fr. Arthur Deveau, O.F.M. Cap., Chief Jerry Wyote.

Thanks to Fr. Arthur Deveau, O.F.M. Cap., pastor of the Mission of St. Anne at Restigouche, P.Q., devotion to Blessed Kateri has increased considerably among the Micmac population. On February 22, Bishop Bertrand Blanchet of Gaspé blessed the new statue of the Beata in memory of Mr. Alphonse Metallic, one of her great devotees. For details, see p. 18-20.

### "WE ARE THE LILIES"

What an intriguing title! Last fall, Miss Agnes Kramer of Leavenworth, Kansas sent the Kateri Center a parish bulletin for the 4th Sunday of Lent offered to the parishioners of the Trinway, Ohio United Methodist Church. The front cover carried a picture of Blessed Kateri and the back cover an appropriate text with the above title. The photographer, Mr. Al Konieczny, was an acquaintance of the Vice-Postulator. See p. 22.



## ON THE OTHER SIDE OF ONE HUNDRED!

Mademoiselle Angéline Béchard celebrated her 100th birthday on March 21st at Montmagny, P.Q. Her cousin, Father Béchard, Vice-President for Blessed Kateri, was pleased to find her in good health despite impaired locomotion. During the festive dinner that followed the Eucharistic Celebration, she admitted to him that she always looked forward to receiving *Kateri*. Her minimum reading fare consists in two books a weeks. Incidentally, she is the only living person who knew the Vice-Postulator's father at the turn of the century. He recommends her to the prayers of All Blessed Kateri's friends.



## LE MOYNE COLLEGE LECTURE

At Le Moyne College, Syracuse, N.Y. on March 25 at 7:30 p.m., took place the final presentation of the Iroquois Lecture Series established by President Frank R. Haig, S.J.

"We Do Not View It So: Iroquois Livelihood in face of Jeffersonian Agrarianism," was the title of the final session presented by Daniel H. Usner, Jr., assistant professor of history at Cornell University. In addition to the lecture, Susannah Hubner, the winner of the Le Moyne Iroquois Life and Culture Essay Competition, read her paper on "The Iroquois Connection."

Our sincere congratulations to Fr. Haig for stimulating interest in the first inhabitants of Western New York State, which was formerly part of New France.

## ✿ Kateri's smile upon you, Mrs. N.O.!

I'm enclosing a small donation in thanksgiving for favors received. Please send me your magazine also. In 1983 I suffered a severe injury from which I have never fully recovered. This created problems in my marriage. Also, the children were obviously emotionally stressed. It also caused financial problems. Now it looks as though we are reaching a solution as my husband is agreeing to move to a warmer climate. I got a good job doing editorial work. My son has gotten over his problems and has been placed in the class for "gifted" children. I owe much of this to Kateri's intercession, as I prayed for many months for her to intercede . . .

(Salcha, AK)

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

## THE GOÏGS OF BLESSED KATERI TEKAKWITHA

Mireille Moreu-Huet



GOÏGS ARE HYMNS in honor of Our Lady or of a saint. The name comes from the "Gaudia Beatae Mariae Vergine" which were sung during the Middle Ages, especially during the 12th and 13th centuries throughout the Christian world. Soon enough, similar hymns were composed in honor of the saints, for example St. Martin. About the turn of the 16th or at the beginning of the 17th centuries, in Catalonia, these hymns developed and took the form which is characteristic of them today (refrain, rules and choice of rhymes, length of lines of poetry and of verses, etc.), conserving at the same time the name of "goïgs." Though these hymns disappeared in other countries, they became a characteristic manifestation of the devotion of Catalonians: there is not a single saint venerated in Catalonia who does not have his "goïgs."

The "goïgs" tell the story of the life and miracles of the saint; or why the saint or Our Lady is invoked in such and such a sanctuary. For instance, a verse taken from "goïgs" could mean, more or less: "When a drought prevails, the village of X implores you, and you bring rain, Blessed Virgin Mary."

The language used in the "goïgs" is Catalanian, though at certain periods, when the Catalanian language was persecuted, the "gozos" were composed in Castilian.

The name "goïgs" also designates the sheets on which the hymn is printed and which also meet certain requirements: a detachable slip of paper to facilitate the participation in the singing of all the attendants at Mass in honor of the saint; folio format; title, always with the word "goïgs": "Goïgs in honor of . . ."; a picture of the saint heading the document, enframing the title; a border around the "goïgs" and which may be simply ornamental



GOIGS DE LA BEATA  
KATERÍ TEKAKWITHA  
LLIRI DELS IROQUESOS I PATRONA DELS ECOLOGISTES

Puix que vós sou proteccora  
de l'ambient natural,  
purifiqueu-nos tothora  
aïres i cors de tot mal.

Caterina Tekakwitha  
com un lliu roig i net  
entre valls plenes de lluita  
heu nascut en país fred  
Sous eixí que des l'aurore  
dins la foca glacial  
a la tribu capadora  
d'iroquesos ancestral.

Un fou mare una algonquina,  
iròques el pare fou,  
cap guerra que atrés domina;  
són image del que sou:  
crutina ella una i vós;  
no creient ell, però tal  
com la pau comprendora  
del paisatge fluvial.

Pesta i fam venien ara  
i us portaven el neguit;  
tots morien: pare, mare,  
fills i germà més petit.  
La venia trodada  
un marçà la pell tendria:  
en la febre, si us deparés,  
un roman trobats als.

Orfaneta, prov que us feren  
dany la por i la solitud;  
mes, ell veïen us volgeren  
i a la tenda us han rebut.  
Com a filla emoladora  
els deu respecta lliat;  
com a senyora i majora  
manteniu la lat com cal.

L'edat nàbil arribava  
i us manà l'encle un marit;  
soble primers de sang brava,  
i ho rebuigut tot seguit;  
car el món no us examora,  
ans de res no us feu cabal.  
Purifiqueu-nos tothora  
aïres i cors de tot mal.

No plegaven ni el diumenge  
del treball per cap raó:  
«Qui no fentia, no menjia»,  
és dita de l'avior.  
El cor vostre Déu adora,  
no egüia la lat tribu;  
sua de grat dejunadora  
i guardeu la lat total.

Purifiqueu-nos tothora  
aïres i cors de tot mal.

Volgeteu el sant baptisme;  
donatella de cor segur  
que estimu Déu i el proïsme,  
i no us feu ceder ninga.  
La vostra amor s'enarhora,  
són cristiana cabdal  
d'una vida aheraldada  
que fa el bé a tothom igual.

Rocs, llusils, oris ens mesura  
us fan cercar un lloc arres.  
Construïda, meç segura,  
el poblat abandonat.  
L'amenaça no us atora  
i aneu al corrent letal,  
en la barca salvadora  
l'auxili trobeu que us val.

Princeseta dolça i pia  
que creixeu en l'amor  
de Jesús Eucaristia  
dumet tota altra valor.  
Quan la capella colera  
llum de llanta vespral,  
tant ni el cor us riu o us plora,  
del racó feu cabdal.

Caterina Tekakwitha,  
si en vostre sila hi ha fatig  
que la yista és un xic falta  
i feu passiu d'ocell;  
us digne l'ordenadora  
a la tribu i al casal  
per la gran fe que us decora  
i l'amor universal.

Com que creu molt joveseta,  
d'encle del vostre batig  
voleu vida més estera  
i empretes un nou tempeig.  
Doncs, el confit bé ho valora  
i el seu just parer preal.  
no us vol la Superiora  
del convent de Montreal.

Amb tres dilectes amigues  
voleu fondar, bonc endins,  
un convent ple de fadigues  
dedicat als peïgrins.  
Mes la Mare Regidora  
tem per tota i el casal;  
excertant, no hi col-labora  
i us rre amb ella tal qual.

Acceueu les penitències  
tan sols per seguir Jesús;  
les humanes apècties  
heu lligat amb un ferm nus.  
L'esperit se us entrecorça  
i a esclat d'àngels equival.  
Heu complert el voi, quitora  
d'ànima i cos virginal.

Sentat-nos que morirem  
en la tenda joveseta,  
dany i febre resistiu  
i creixeu en virtut.  
Tot el poble s'incorpora  
al vostre bon final  
i un silens que us encora  
anuncia el gog pasqual.

Dinocets, Senyora Santa,  
ja us portaren el Senyor.  
A vós la mort no us espanta,  
que és porta d'un món millor.  
I a penes moria, capora  
el cor tot mal senyal,  
i la pau desmopiora,  
la puresa natural.

La vostra mort és inici,  
feu perent prodiga nous:  
una salut n'és l'indici  
i després paria dos bous;  
el sacel, portat que fira  
del vostre àmbit sepulral,  
si una força quetora  
en au, peix o vegetal.

Do de ment primerica  
si la culpa net l'au  
oh Patrona canadica  
ans que el Canadà existís.  
Se clare als aïres s'arboria  
senyora d'Estel i Pal,  
en voses codadora,  
flor i aurore boreal.

Les vostres palentes dures  
que ens refrenen fort la fer  
viuran rocs i cultures  
sota un cel blau i vent.  
Solament hi haurà millora  
en el món, valga'n Déu val,  
si tot poble el Críat adora  
ple d'un amor fraternal.

Per tant, jove Caterina,  
fir nativa del Nou Món,  
feu-nos nou el món que fina,  
pol-luit de mal pregon.  
Fou palura, amb el bé que enyora,  
la bella Ciutat Comtal;  
sigura la mà que examora  
cel, pau, mar mundial.

Puix que vós sou proteccora  
de l'ambient natural,  
purifiqueu-nos tothora  
aïres i cors de tot mal.

V. Escolta, filla; estigues atenta. R. El Rei està corprès de la teva bellesa.

PREGUEM: Senyor Déu nostre, que cridàreu la benaurada Katerí a viure la virginitat consagrada enmig del poble amerindi, concediu-nos que, per la intercessió d'aquella que és anomenada Lliri dels Iroquesos, puguem els pobles de tota tribu, llengua i nació, reunits en la vostra Església, proclamar les vostres meravelles amb un cant unànime de lloanca. Per Crist, Senyor Nostre. R. Amén.



Dibuix: Mireille Moreu Huet

Lletra: Sebastià Bartina Gassiot  
Montserrat Flaqué Fauró

and used to encircle the "goïgs" of the saint, or specially designed with motifs about the personage in honor of whom the "goïgs" are written. Under the verses, disposed in columns, the prayer of the current morning Mass, which was formerly in Latin, is to be found.

The "goïgs" in honor of Blessed Kateri Tekakwitha were written by Mlle Montserrat Flaqué with the collaboration of Rev. Sebastià Bartina, S.J. The music of these "goïgs" was composed by Mme Carmela Pou de Briones. The central design and the border are the work of Mlle Mireille Moreu. The prayer in Catalanian as all the texts of these "goïgs" was composed by joining together the two prayers officially approved by the Holy See in English and in French.

The "goïgs" of the Blessed Kateri Tekakwitha had many more verses than most of the "goïgs." That is why it was printed in very small type. Furthermore the picture chosen to illustrate it occupies all the sheet and could not be reduced without losing its characteristics, realized on scale paper so as to reproduce it in cross stitch. The verses were printed on the picture in different colors.

Each one of the designs on the border has its signification: 1) the keys of St. Peter, symbolize the Church of St. Peter at Fonda, where Blessed Kateri was baptized; on the opposite angle, 2) we have the crab with the cross in its pincers recalling St. Francis Xavier for Kahnawake; 3) the cross in the center reproduces four times some ferns suggested by an Indian motif; 4) the fish—a Christian symbol—for the Mohawk river evoking Ossernenon where she was born, and the St. Lawrence river on the shores of which she died; 5) eagle feathers; and finally at the bottom, the shields 6) of Barcelona because Christopher Columbus on the occasion of his first trip back from the New World brought home the first native Indians to receive the Faith, and 7) of France, of course, because Blessed Kateri lived in what was then New France.

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

Enclosed is ten dollars in thanksgiving to Kateri, and two dollars to renew my subscription. I recently found it necessary to change jobs after 17 years in the same hospital, and made a novena to Kateri for help in making the right decision. My new job offers better pay, more opportunities, and is closer to home. Once again Blessed Kateri has helped me, and this donation for her cause is my way of saying "Thank you."

(Milton, MA)

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





Fr. Arthur Deveau, O.F.M. Cap.,  
and the new statue of Blessed Kateri Tekakwitha.

## RESTIGOUCHE MICMACS PAY HIGH HONOR TO BLESSED KATERI TEKAKWITHA

SINCE the beatification of the Lily of the Mohawks in 1980, Mr. Alphonse Metallic wanted to see a statue of Blessed Kateri Tekakwitha in his parish church of St. Anne of Restigouche. On several occasions, this pious Micmac, champion of Indian rights, had talked about this with his pastor, Fr. Arthur Deveau, O.F.M., Cap. Last summer the venerable patriarch died without having realized his dream.

His obsequies took on the aspect of an elaborate public funeral. The church was packed, even the choir loft; outside in driving rain, umbrella in hand, a good number of people unable to





enter because of the crowd, gave proof by their presence of the esteem in which they held him. The collection reached twelve hundred dollars, a sum never before attained at a funeral in the history of St. Anne's.

The pastor immediately thought of the conversations he had had with Mr. Metallic about a statue of Blessed Kateri. He asked the advice of the Metallic family about his idea of a statue of the Beata to be erected in memory of Alphonse Metallic with the money of the collection. Besides, many Mass stipends had been offered for the repose of the soul of the much loved departed one.

During the autumn and winter, every Sunday, Fr. Deveau introduced his parishioners to the heroic life of Blessed Kateri Tekakwitha. After a novena in her honor, followed each evening by holy Mass, on Sunday, February 22, the Restigouche Micmacs paid high honor to Blessed Kateri. The faithful carefully made ready for the occasion: the mixed choir of the church had practised its singing to perfection, the parish committee offered a spotless church for the great day and finally, the best cooks of Restigouche had prepared a tasty meal for all.

Before the ten o'clock liturgy, presided by Bishop Bertrand Blanchet of Gaspé, Fr. Arthur Deveau, O.F.M. Cap., and Chief Jerry Wysote of Restigouche unveiled a beautiful white oak statue of Blessed Kateri Tekakwitha. It is 48 inches high, the work of well-known Sculptor Jacques Bourgault of Saint-Jean-Port-Joli, Quebec. Mr. William Gray of Restigouche prepared a solid base of small stones and a beautiful wigwam for the framework.

Before the unveiling, Fr. Henri Béchar, S.J., Vice-Postulator for the Cause of canonization of Blessed Kateri, preached on the three great loves of the Indian virgin: Mary, the Eucharist, and the Cross. After having explained the signification of a blessing, Bishop Blanchet solemnly blessed the monument. The choir members in their blue robes sang in Micmac and in English with their beautiful voices, so common among Indians, under the direction of Sr. Simone Bernard, F.M.A.

Immediately afterwards, Chief Wysote offered Mr. William Gray a beautiful testimonial plaque, gift of the Metallic family as a token of appreciation for his embellishment of the Kateri monument. He then offered another plaque to be placed near the statue. On it one reads the date of the dedication and the fact that this statue of Kateri was offered by the family, the relatives, and the friends of Mr. Alphonse Metallic as well as by the parish community of St. Anne's.

The homily dealt with the Gospel of the day (Mt. 5,38-48) and the Bishop insisted on the Christian values which each one must give to his life following the example of Blessed Kateri. At the end of the Eucharist, the faithful venerated a relic of the Blessed Indian and lingered to admire the monument.

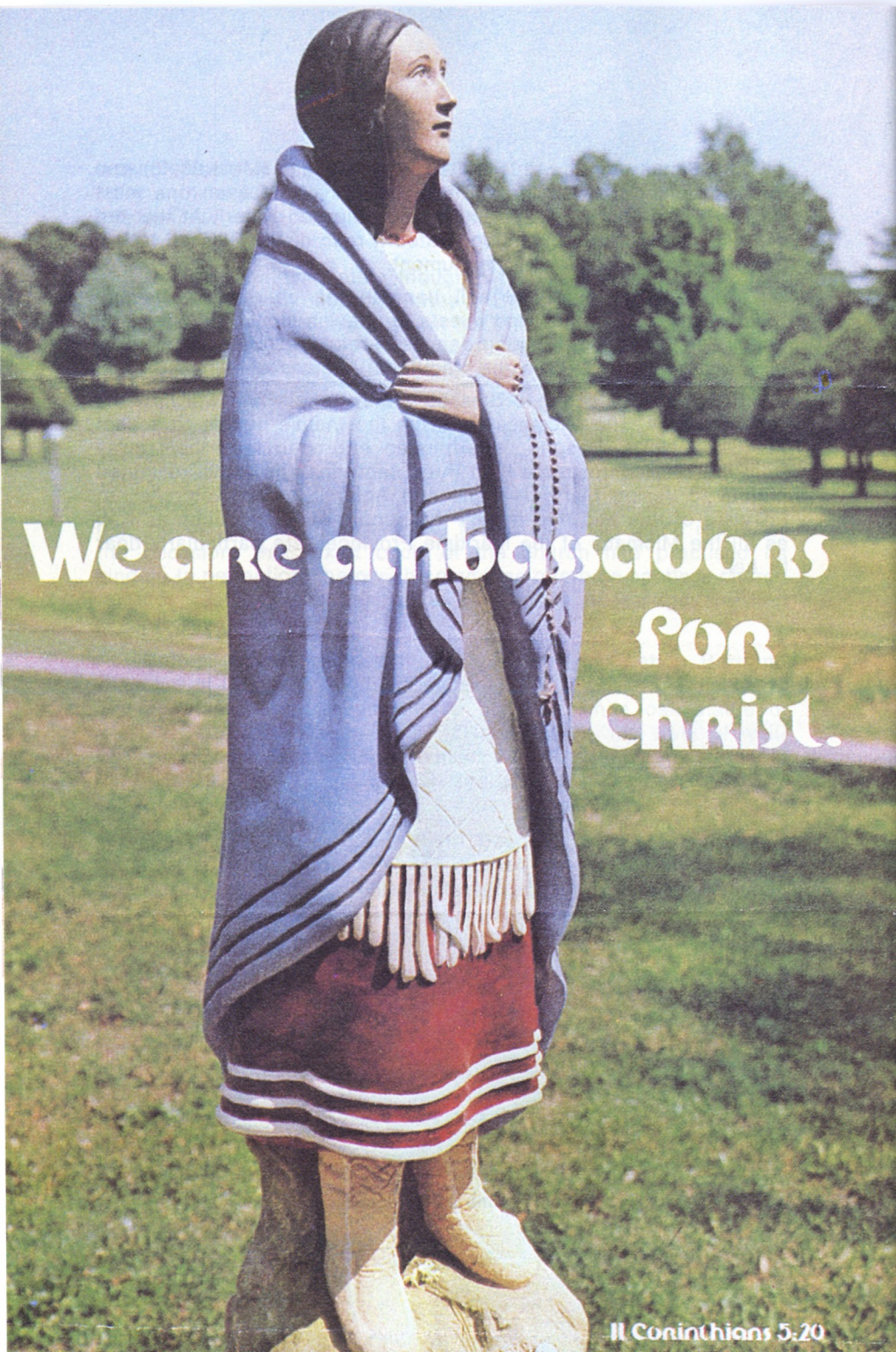
In the large parochial hall beneath the church, Fr. Deveau then treated several hundred guests to a lavish meal. The afternoon concluded with several Indian dances carefully executed by several girls and boys dressed in the traditional Micmac costumes.

This day dedicated to Blessed Kateri Tekakwitha will have its repercussions. The Micmacs were the first native people to accept the Good News. Despite underhanded efforts to lead them away from the Church, for more than three centuries, they have remained faithful to Jesus, Mary, Joachim and Anne. Blessed Kateri is not unaware of this and that is why the people of Restigouche as well as all the Micmacs of the Maritime Provinces are particularly dear to her.



Sainte-Anne de Restigouche





## WE ARE THE LILIES

TODAY'S COVER gives us a glimpse of the first American Indian as well as the first native American layperson to be beatified, the last step before becoming a saint in the Roman Catholic tradition.

Kateri Tekakwitha, "Lily of the Mohawks," was born in New York state in 1656 to a Mohawk chief and a Christian Algonquin woman. When she was four, her parents and baby brother died of smallpox; her uncle assumed Kateri's care. Around 1675, a missionary, Jacques de Lamberville, who probably baptized Kateri, came to the area to teach Christianity. Her interest and devotion to the ways of Jesus grew, creating fear and hostility within her foster family. Kateri, only twenty, was stoned and driven away.

Legend has it that she walked two hundred miles to Montreal to a Christian Indian village where she devoted the rest of her life to God's work. In church tradition, she became a nun,<sup>1</sup> working dutifully and joyfully in the ways of the Master. She lived out her life in total poverty and charity and died at twenty-four of tuberculosis.

Kateri's holiness was acknowledged by French missionaries, who knew her and called her "blessed." The Indians of her village and missionaries who were inspired by her faith prayed to her for favors and cures. Many requests for help were answered.

The lily flower carries a fragrance of rare beauty. Just as Kateri, we as the people of Jesus Christ are lilies, ambassadors who live to carry and share the message (fragrance) with others (flowers):

All this is from God who through  
Christ reconciled us to God  
giving us the ministry of reconciliation  
not counting our trespasses,  
entrusting the message to us.

—Pamela Baker Lineberger,  
Native American Church Development, N.C. Annual Conference

Cover: "Lily of the Mohawks." Photo by Al Konieczny

1. Not so.



❖ **Kateri's smile upon you, Sr. I.S., M.O.!**

I am Sister I. S., an Oblate religious, an Objibway Metis by birth, who has had a happy medium of two cultures. I speak both the Objibway and English Language.

I felt called to come to Fort Alexander, an Objibway Mission, in 1984. For this Mission I was prepared to experience new challenges and risks in many different ways.

Thus I came here to this mission with an open mind, and heart, to seek and to find. I was ready to be a servant for my people and to minister to them in whatever place they were at. In other words I wish to walk with them in their moccasins as I give and take along with them on their journey of life.

In this pastoral field where laborers are few, some areas of my responsibilities are pre-sacramental preparations, Baptism, Communion, Confirmation, home visits and hospital visits. I am involved in T.E.C. (Teens Encounter Christ) with young people. My main target area in this pastoral field (Fort Alexander, Manigotogan, Hole River, Seymourville) are pre-baptismal preparations with parents for their infants.

Before I arrived there was very little pre-baptismal preparation done. The present priest had just started the previous year amid an overload of tasks. There was lots of resistance for any pre-baptismal preparation. It seem to be all so new and created all kinds of fears, questions, and even resentments, especially since it was not requested by the predecessors of this younger pastor.

The parents situations are very varied, from little knowledge of their faith and responsibilities to a good understanding, from a living together arrangement to married, from mix baptised/unbaptised to mix denominations, from some who have taken back their traditional religious values and rituals but still want their child baptised Catholic Christian. As you see, some situations are easier to handle, others very delicate and calling forth great sensitivity as I lead them to Christ and/or a greater understanding of their baptism.

I am breaking new grounds with them, it is a first step toward a greater spiritual growth. For some, it is a challenge to intergrade their cultural values with the Christian message and faith.

Here are some of their comments: "I was not very anxious to come, but I am glad I came, because I feel I have learned a lot." "I felt nervous and empty when I came. I now feel as if I have been filled up."

At the beginning, one said, "I want to know the full meaning of my Baptism. I feel something is lacking somehow."

After the lesson, this same parent said: "I feel so good. I am so happy now, to know more about my Baptism and for my child."

The sessions consist basically in sharing with them my faith and in dialoguing with them, starting at where they are. I try to make it is much as possible a spiritual experience and not just an instruction. Most of them linger on after the session; they want to hear more, they are thirsty for the Good News.

There is an average of 60 Baptisms a year in the area served. A challenge is to develop pre-baptismal preparation team/ couples from the Community members. I sense that this is more of a possibility now then it was 2 or 3 years ago. I have initiated a first step in that direction already.

Thanks to Church Extension support, I am able to be present here and develop this whole area that was in need and still is in need.

A great thanks to all those who contribute to my tasks by their generous contribution to Church Extension. Please pray to Blessed Kateri for my mission here. May God bless you.

(Fort Alexander, Man.)

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

I am writing to you today requesting literature and a picture of Blessed Kateri Tekakwitha. I did not know her. Just yesterday I received a letter from a dear friend in Montreal telling me of this "little lover of Jesus and of His cross." My case is very interesting. A terrible nervous depression afflicted me during almost a year. I had written to my Canadian friend informing her of the sickness that greatly tormented me. Here now are the words of my friend:

"... How happy I was to learn that you were cured of this terrible depression, which I had guessed by the tone as well as the frequency of your letters! So, I started praying to God and his Holy Mother, of course, but I made my prayers pass through my good friend and specialist in curing these kinds of sicknesses. I mean Kateri Tekakwitha whom the Holy Father beatified in Rome in 1980, and whom I never have recourse to in vain. In my youth she cured me of eczema on my hands and several persons were cured of depression, some very advanced. I thank her with all my heart!"

Reverend Father, I am very grateful to Blessed Kateri Tekakwitha! I want to know more about her life . . .

Now my health is good. I want to thank God, his Holy Mother and also Kateri!

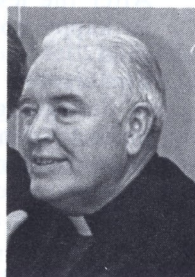
(Sao Paulo, Brazil)

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



## A NEW PLAY ON KATERI?

Thomas F. Egan, S.J.



FATHER BÉCHARD AND I arrived at the Saidye Bronfman Theater in Montreal on February 24, a little after 7:30 p.m. We were very happy to see so large a delegation from Kahnawake on hand for the presentation of the premiere of **The Lily of the Mohawks**. We were approached by several members of the staff, who were most courteous and very happy that Father Béchard had accepted their invitation to be there and that he had brought a friend along, namely myself.

Soon we were seated in the theater and an old friend from the Kahnawake choir, Mae Montour, came over to sit with us. The play was an hour and a half in length. There was no intermission and though I usually like intermissions, once the play began, I could see the reason there weren't any was an intensity that built up in the course of the play and gripped the entire audience. The whole mood would have been lost had we had an intermission.

A very beautiful setting of at least two thirds of the stage was constructed to resemble the interior of a longhouse with beds up above the ground and then an upper part or a second deck where things could be stored, allowing one of the Indians to climb up and down through the structure and add to the impact of the play, which was quite interesting. It was excellently performed by only five actors and one actress and the skillful use of light produced a great effect.

There were probably three main focuses on the stage: the longhouse over on the left, an area on the right which resembled the desk in an office of the priest's house and then in the middle of the stage a pool. The scenes could be changed by one of the characters running suddenly from one of these three sets to the other while the lighting effect on the other parts of the stage could simply be darkened, leaving the focus on the part of the stage where the action was to take place.

The five characters were Kateri naturally, played by a young girl who, I think, made a very wonderful Kateri; a young French lad who played the part of Father Cholenec, another young Frenchman who was the French Captain Tremblay and he in a sense represented the French government, the colonial administration. Then there was the seminarian Ignace, a Mohawk who has been sent to France to study; during his stay over there he began to have doubts about this new religion and the validity of the white man's claims so he came back to the mission. Father Cholenec expected much from him and it turned out that he was a big disappointment. Finally appeared an Indian brave dressed in typical Indian attire. At times he came and talked to Kateri directly and at other times he was in the shadows and up on the rafters of the longhouse. He could be considered alternately as Kateri's conscience or someone representing all the Indian traditions or even the devil. He constantly made suggestions to Kateri which troubled her considerably.

As I implied before, it was a very carefully constructed play, artistically presented, but I felt that **it was not a life of Blessed Kateri Tekakwitha**. She seemed too agitated, too frantic, and almost fanatic in her devotions. On reflection I think the playwright had Kateri run around the stage in leaps and bounds to emphasize the fact that she could not see well. However, as the word Tekakwitha means "the way she actually kept from falling was by putting out her hands and walking slowly;" to jump around almost like a monkey was, to my way of thinking, completely out of character.

Kateri seemed to be terribly bothered by dreams and while this was certainly a part of the Iroquois culture, her people often felt compelled to act out their dreams or at least to find out their meaning. I certainly get the impression from reading all the available literature about Kateri written in the period, that once Kateri had embraced Christianity she accepted the teachings of the Black-robe. All that was needed from Father Cholenec or from whoever was directing her would have been a simple statement, "Don't worry about the dreams, simply put yourself in the hands of the Lord and He will protect you. Yes, we can be tempted, but if Christ is on our side, we don't have to worry about the temptor!"

The Jesuit was not a true representation of the very fine character that Father Cholenec was. Much has been written about him, not as much as about Kateri, but there are a sufficient number of biographical details given about his life in New France that would indicate he was an excellent, solid, and reliable missionary. Still, in the play we find him having his moments of doubts, and in great agitation before the Lord, asking to be helped with his temptations especially in resolving his misgivings. Were they really doing the right thing for the Indians in giving them Christianity? Wouldn't



it be better to leave the Indians the way they were? I think this is a modern question that is often asked in our age. I don't think it was brought up in Blessed Kateri's time. Sometimes we find it hard to believe they didn't ask that question, but the Jesuits of the 17th century were very sure of their Faith. Maybe they were troubled with some of the temptations of the 20th century, but no proof is available.

I got the distinct impression that the playwright was suggesting the Church was nothing other than an instrument or a tool for the government of New France. France wanted to colonize the world. They had a ready instrument in the Church and so they brought the Church along. Of course, many people in the French government were certainly motivated by Christian considerations. Not all but many of them were dedicated, believing Christians and they thought they were doing the Indians a great service by helping the missionaries come to the New World. And obviously in Kateri's day the missionaries were given a great deal of leeway, a great deal of autonomy within the individual missions. To me it would be unthinkable that a Captain Tremblay or any other French soldier would just barge in on the Mission and make demands of the priest in his own house or order the Indians around as though they were slaves. On the one hand, the Indians were a very proud people, particularly the Mohawks, and on the other hand, the Fathers would have protected their dignity and their right to self-government in their own village.

The seminarian could well represent a character of the period who might have been a convert to Christianity and had had second thoughts. In the course of Christianity, we've always had those who have wondered about the choice they made. Undoubtedly some of the Indians who did convert called in question whether they had made the right choice; some of them may even have left and gone back to their own religion. To this extent I would grant an authenticity to the character of Ignace, but in the period about which we are talking, there were no seminarians for the simple reason that, much as the French might have wanted Indians to develop a native clergy, at this point they did not read or write and this of course would have been necessary to study the Scriptures and take a course in theology. No Indian seminarians are to be found in the days of Kateri Tekakwitha. Yes, it was a dream of the Jesuit missionaries that some day the Indian people would have their own clergy. The first one to be ordained was Father Michael Karhaienton Jacobs, S.J., who is today retired.

The Indian lad who was set up on the rafters most of the time, was in many ways the most authentic of the five characters. I really felt that he very accurately portrayed the action of those Indians

who had not become Christians and who resented the fact that some of their number had done so. They sincerely clung to the old and resented the presence of the new, certainly an understandable reaction, for so it has been wherever conversions have occurred in the history of the Church. I think he truly portrayed the reaction of some of the Mohawks to these large number of converts made in Kateri's generation. Talking to the young man afterwards, I was impressed by the fact that he took the role so seriously as he explained that he didn't quite know whether he was supposed to be the conscience of Kateri or the voice of her people or just an interested individual. I would take issue with the idea of his being the conscience of Kateri because I think that once Kateri had made her decision she was very rounded in her Christian Faith. She was sure of herself. God gave her that grace and I don't think she had the type of temptations shown in the play. However, as a voice of her people and as a concerned individual, even somewhat like the voice of her uncle, the young man playing the Indian was very genuine.

After the play Pat McDougall, I believe, of Radio Canada approached Father Béchard and asked him if he would grant an interview. Father inquired if I could come along so I was present when he was interviewed with the play's author, Patricia Rodriguez. Patricia is a highly articulate and cultured lady, who speaks with a slight British accent. She lived in Britain for the last year and a half, I understand. I think she was somewhat taken aback when Father Béchard expressed such radical disagreement with the thesis of her play and yet he did it with such courtesy that she could not be offended. She did offer the explanation that as an artist she felt she could take some liberties with historical events and this Father conceded, but at the same time he made the point that you don't take liberties with a historical character such as the Kateri that we found delineated in the documents. However it was a very courteous interview and I know that Pat McDougall at the end of this five minute interview was trying to get some agreement on one point or another. The playwright and Father agreed it was a well presented play. Then the television cameras came and both Father and myself were invited to say a few words before the cameras.

After the interview was over, we became aware that all five of the actors were present and were watching us as we were on camera. I thoroughly enjoyed talking with them and getting some of their reactions to the parts they played. I was particularly impressed by Blessed Kateri's representative. She certainly seemed like a very earnest young girl who could very well play Kateri at the age of twenty-four. And having said these things, I rest my case.



## THE TREASURE OF THE MOHAWKS

AS EARLY AS 1962, I treated the subject of this article, the Treasure of the Mohawks, which I now intend to deal with again, adding new material as needs be. On Wednesday of Holy Week, April 17, 1680, at the second site of the Mission of St. Francis Xavier, known today as the parish of St. Catherine of Alexandria, Blessed Kateri Tekakwitha went to meet her Maker.

### Her remains exhumed

Father Cholenec, her spiritual director, wrote that the Mohawk Maiden "sometime before her last illness, . . . with a few other women was digging a grave in the cemetery to bury one of her little nephews. The conversation then fell on the common meeting place where all must go and Kateri was asked where her place was: 'Over there,' she said, pointing to a certain spot. After her death, Father Chauchetière did all he could to persuade me to have her placed within the church; but to avoid differentiating her from others, I had the grave prepared in the cemetery, and precisely at the very spot which she had indicated and that I was informed of only after many years."

She was thus buried at the very place she had spoken about. Father Chauchetière still thought of having her precious remains deposited within the little church of the mission. He succeeded in doing so in 1684, as he himself relates:

"So many persons were seen to commend themselves to the deceased Kateri Tegagkouita; so many good Indians were seen to offer this devotion and found themselves in such necessity this year to address themselves to her that we believe it was but paying a just tribute to her virtue to remove her from the cemetery—where a little monument had been erected to her, a year before—into the new church. All opinions were unanimous upon that. This transfer, however, was accomplished by night, in the presence of the most devout. Some Indians had been seen to go to pray at the place where she lies, who had begun to go to visit her on the very day when she was buried . . ."

Father Nicholas Burtin, O.M.I., in his biography of Kateri Tekakwitha, published in 1894, comments: That since this period [1684] the village moved three times; it is probable that her relics were deposited in the sacristy of the church of Sault St. Louis (Kahnawaké).

It is possible, I believe, by an examination of the displacements of the different centers of private devotion to Kateri, on the south bank of the St. Lawrence River, to show that, effectively, her relics were transferred along with the Mission of St. Francis Xavier to present-day Kahnawaké.

### The second removal

In 1689, the Mission moved a little higher up on the left bank of the St. Lawrence on land which later belonged to the Desautels family, until expropriated by the St. Lawrence Seaway project. The relics were also taken there as one may read in the writing of the first pastor of Lachine, Father Pierre Rémy:

"In 1694, Jacques Paré aged 7, was extremely ill and having been eleven days without eating or drinking, I gave him Extreme Unction . . . Then, his father, his mother and I dedicated him [to Kateri] and had him swallow some water in which I had soaked some earth from her tomb and some ashes from her clothes, and felt that he was on the point of giving up the ghost on the feast of St. Simon and St. Jude, his father vowed that during his life he would have a mass said every year on the same day in the church in which her remains were at rest, in thanksgiving, if God through the merits and the intercession of this servant allowed his son to live. That evening of the same day, this child asked his mother for some Indian corn and ate some and since that time he has been well . . ."

### The Third removal

For the third time in 1695, the Indian village moved still higher up the river into the eastern section of Kahnawake as we know it, quite close to the area of the present parish of St. Catherine of Alexandria. The very spot where the excavations undertaken between 1955-1956 at the expense of the Kateri Center and with the cooperation of Dr. W. Jury of the University of Western Ontario revealed in the nick of time before the Saint Lawrence Seaway went through, the fourth site of the Mission of St. Francis Xavier. Here it was that Father Pierre Cholenec, S.J., wrote his Latin biography of Kateri Tekakwitha for the Most Reverend Tamburini, General of the Jesuits. Facing the Ile-au-diable, a fort had been erected, a church and houses for the missionaries and their flock.



In a document of March 1696, Father Rémy mentions a cure obtained through Kateri's intercession by Monsieur François le Guantier, squire de Rané, officer in the detachment of the marine, commander for the king at the Fort of the church of the Holy Angels of Lachine. Here is Father Rémy's story:

"When the surgeon despaired of curing the man, I went to hear his confession, to prepare him to receive Extreme Unction, and to resign him to death. After confessing him, I advised him to have recourse to Kateri Tekakwitha [sic] and to promise God that if it pleased Him to cure the patient through the merits and intercession of His Servant, he would go to have a Mass said in the Church of Saint Francis Xavier, at Sault Saint Louis, where the body of Kateri lies; that he would there offer his devotions . . ."

The French officer regained his health and Father Rémy added:

"I must accompany him with his wife and several of my parishioners to go to fulfil his vow, if the weather permits, on the next April 17th, the day of Kateri Tekakwitha's anniversary."

#### The fourth removal

The final removal of the Mission of Saint Francis Xavier occurred between 1716 and 1719. The beginning of today's Kahnawake. At the end of the 18th century, a Monsieur René Boileau of Chambly kept a dairy. One may read in it the following particulars of interest:

"1789. January 18. While I was in the village of the Iroquois at Sault Saint Louis, between 3 and 4 o'clock in the afternoon, I saw the chests, which are beneath the altar, wherein are kept the bones of the Blessed [sic] Kateri Tekakwitha and of the Blessed [sic] Stephen the Iroquois . . . The missionary, Father Ducharme, had the kindness to open the chest reserved to Kateri and I saw her bones: the chest is on the Epistle side . . ."

Father Burtin, O.M.I., in his biography of Kateri Tekakwitha, already quoted, writes:

"This box is still conserved in the sacristy of the Church of Sault Saint Louis; it contains a part of her bones, the head having been given to the Iroquois Mission of Saint Regis, founded later on. As this church was destroyed in a fire, this priceless relic disappeared. The authentication of the relics conserved in this box at Kahnawake was requested by Bishop Hubert of Quebec and was never returned to the Sault. Consequently we know only by oral tradition handed down by the missionaries of Sault Saint Louis, that this box contains the relics of Kateri Tekakwitha. Of these relics some have been distributed to priests and laymen who expressed

the desire to receive then in Canada as well as in the United States and in France."

Finally we have a questionnaire signed by the late Father Conrad Hauser, S.J., on July 12, 1932, during his pastorate at Saint Francis Xavier's:

"How long have you been pastor at Saint Francis Xavier's parish in Caughnawaga?

I am pastor here since 1927.

"What relics of Kateri Tekakwitha are now at Caughnawaga?

"We are in possession of the lower part of her body.

"Describe the reliquary and say in which part of the Church it is kept.

"It is a wooden receptacle, about thirty inches long and fifteen inches high of dark-brown color; the covering is glass adorned with red ribbon and five shields of Archbishop Bruchési, which were affixed on it during the pastorate of Father Mélançon, S.J."

Father Hauser was correct. On examining the relics, we see the coat of arms were those of Archbishop Paul Bruchési and the five seals carried his motto: **Confido in Domino**, I trust in God.

On All Saints' Day 1972, at the Mission of Saint Francis Xavier, with Bishop Gérard-Marie Coderre of Saint Jean de Quebec presiding, and Bishop André-Marie Cimichella, Auxiliary of Montreal and Ponent for the Causes of Saints of the Province of Quebec presiding, with Father Léon Lajoie, S.J., pastor of the parish, and Father Henri Béchar, S.J., Vice-Postulator for the Cause of Canonization of Blessed Kateri Tekakwitha, as well as a small group of Indians and whites, with all due respect to the regulations of Canon Law, took place the translation of the relics of the Venerable Kateri Tekakwitha from the Jesuit residence to the Carrara marble monument in the Mission Church of Saint Francis Xavier. The monument was donated by the Daughters of Isabella and Mr. and Mrs. Joseph T. O'Brien of Cleveland, Ohio.

On December 17, 1972, at ten o'clock in the morning, Bishop Coderre during a High Mass offered in thanksgiving, solemnly blessed the tomb containing the sacred relics of the Lily of the Mohawks. Everything was ready for the Beatification on June 22, 1980.

#### Irrefutable proof

We have better than a simple oral tradition, we have the irrefutable proof of the authenticity of the relics of Blessed Kateri Tekakwitha conserved at Kahnawake. Truly they are the treasure of the Mohawks.

H.B., S.J.



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