

NO. 155

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 155

THE GARAGONTIE II ROLL

LITTLE SISTER WANTS TO KNOW...

EACH NEW MOON

THE RESURRECTION

A GIFT TO THE HOLY FATHER

POPE JOHN PAUL II AT FORT SIMPSON

THE HOLY FATHER'S ADDRESS

THE STORY IN PICTURES

HIS HOLINESS' HOMILY

THE ORDINATION IN PICTURES OF
THE FIRST PERMANENT KAHNAWAKE DEACON

CORRESPONDENCE

LILY OF
THE MOHAWKS

Kahnawake, P.Q., Canada

Spring • 1988



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¢
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3. Bronze medallion of Kateri: \$25.00

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 In English — *Kateri Tekakwitha*. With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., hardcover: \$8.00; paperback \$6.00
 In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cimichella, O.S.M., Revised Edition, 46 pp.: \$1.00
 In English — *I am Indian* by Gualbert Brunsman, O.S.B.: \$1.00
 In English — *The Original Caughnawaga Indians* by Henri Béchar, S.J., hardcover: \$14.00
 In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchar, 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

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Kateri Seals

- A sheet of 36 seals: \$1.00

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You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the bereaved family, the Vice-Postulator will be happy to send a note of sympathy.
 One box of twelve cards: \$2.50. Each yearly enrollment in the Kateri Guild: \$2.00

Subscription to "Kateri"

Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



KATERI, No. 155 Vol. 40, No. 2

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.

MARCH 1988

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THE GARAGONTIÉ II ROLL

Brother of the deceased Garagontié, great apostle of the faith among the Onondaga, Garagontié II continued his apostolate. He abandoned drunkenness to adhere to the faith and morals of Christianity. The worst drunkard of the village, he became the most temperate.

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20. A Soul in Purgatory
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25. Mr. Raymond Laberge
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27. A Soul in Purgatory
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30. Mr. Percy Cotton
31. Mr. Sylvest Thomas
32. Mr. Charles Bourgeois
33. Mr. Camille Cyr
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56. A Soul in Purgatory
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58. Mr. Ludger Lehouillier

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Obverse



Reverse

This beautiful bronze medallion of Blessed Kateri Tekakwitha was struck at the Vatican 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, one Hail Mary, and three Glorias 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

Temporal

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

Other Requests

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON JUNE 1, AT BEYROUT, LEBANON. HE WILL CELEBRATE NINE MASSES FOR YOU IN THE AGONY OF CONTINUED WAR.
(NO OFFERING REQUIRED)

EACH NEW MOON



KATERI'S SMILE ...

Favors registered at the Kateri Center from September 30, 1987 to January 20, 1988:

Alcoholic Problem Solved	2
Articles Found	9
Better Health	30
Cures	21
Employment Found or Kept	39
Financial Aid	3
Lodgings	9
Peace in Families	2
Properties Bought or Sold	7
Return to the Faith	1
Safe Pregnancies	3
Safe Trips	13
Strikes Averted	2
Successful Studies	3
Successful or Averted	
Operations	23
Temporal Favors	21

TWENTY-FIVE PRAYER PLEDGES OR MORE

Mrs. Helen Bloom, Baltimore, MD, 31; Mr. and Mrs. Joseph Corkery, West Greenwich, RI, 30.

FIRST PERMANENT DEACON ORDAINED AT KAHNAWAKE

At the St. Francis Xavier Mission church in Kahnawake, on October 11, 1987, Bishop Bernard Hubert of the diocese of St. Jean-Longueuil ordained Ronald Boyer a permanent deacon. (See p. 29.)

HIS HOLINESS POPE JOHN PAUL II AT FORT SIMPSON



PHOTO REV. G. LAGRANGE

After waiting three years, Pope John Paul II having finished his pilgrimage to the United States, met with the Dénés at Fort Simpson N.W.T. on September 20, 1987 to celebrate the Holy Sacrifice. (See p. 13.)

FIRST NATIVE AMERICAN LAY MINISTRY, SYRACUSE, N.Y.

At five o'clock in the evening, October 17, 1987, at St. Lucy's church, Syracuse, N.Y., Bishop Joseph O'Keefe presided at the liturgy and at the lay ministry commissioning of Mohawk Sarah Monroe Hasenplug and Peg Bova along with Bud Ungerer, a good

friend of the Mohawks. Under the direction of St. Francine Bauer, C.S.J., during two years, they prepared to bind themselves publicly to the service of God and neighbor through participation in the Formation for Ministry program; they completed courses in theology, workshops in their area of ministry, counselling and evaluation of their ministerial experiences, and through retreats nurtured their spiritual life.

WEEKEND OF PRAYER AND HEALING



Bishops Stanislaus Brzana, Robert Lebel and Eugene LaRocque receive the offerings.

St. Regis Church in Akwesasne on the New York-Quebec-Ontario border was the scene of a historic event, a weekend of prayer and healing October 17 and 18. The three bishops who share pastoral responsibilities for the two-century old Mohawk parish led a concelebrated Mass in which twenty area priests also participated. The bishops are the Most Rev. Robert Lebel of Valleyfield, Quebec; the Most Rev. Stanislaus J. Brzana of Ogdensburg, N.Y. and the Most Rev. Eugene R. LaRocque of Alexandria-Cornwall, Ontario.

It was a thoroughly Indian liturgy in which Father John Haskell, O.F.M.Cap., of the Ojibwa nation, currently serving as president of the Tekakwitha Conference with headquarters in Great Falls, Montana, conducted a native penitential rite consisting of a purification ceremony in which sweet grass, sage, cedar and tobacco were burned. He was assisted by Deacons Richard Sayre and Dominic Eshkakogan, who serve the Objiwa Catholic congregations along the shores of Lake Superior and Lake Huron, and by Rev. Mr. Ronald Boyer of Kahnawake, who had been ordained to the diaconate just a week before.

Father Haskell and the three deacons conducted a healing Mass the previous afternoon at which the use of the sacred pipe was introduced at the offertory. Both Catholic parishioners and guests of other religious faiths were deeply impressed by the way in which native traditions were prayerfully employed to enhance the solemnity of the Holy Sacrifice. This was entirely in keeping with the directives of His Holiness, Pope John Paul II, given during his recent meetings with the native peoples both at Phoenix, Arizona and at Ft. Simpson, North West Territory.

A seven-foot statue of Blessed Kateri Tekakwitha was blessed just prior to the bishops' Mass. This statue was planned by the St. Regis Congregation to replace a similar statue outside the Kateri Hall, the parish activity center, which was vandalized last Easter.

Thomas F. Egan, S.J.

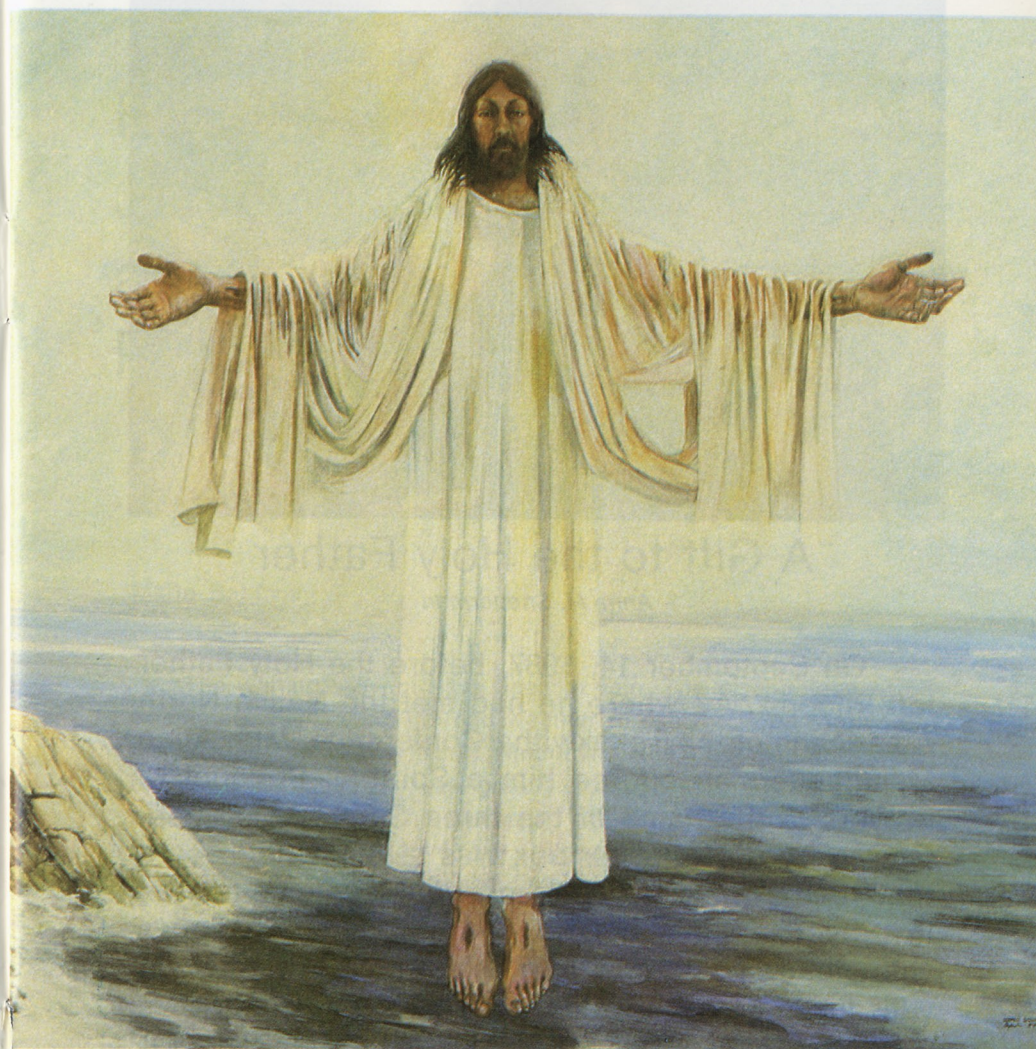
PRAYER

Heavenly Father and God of mercy,
we no longer look for Jesus among
the dead, for he is alive and has become
the Lord of life.

From the waters of death you raise us
with him and renew your gift of life
within us.

Increase in our minds and hearts
the risen life we share with Christ.

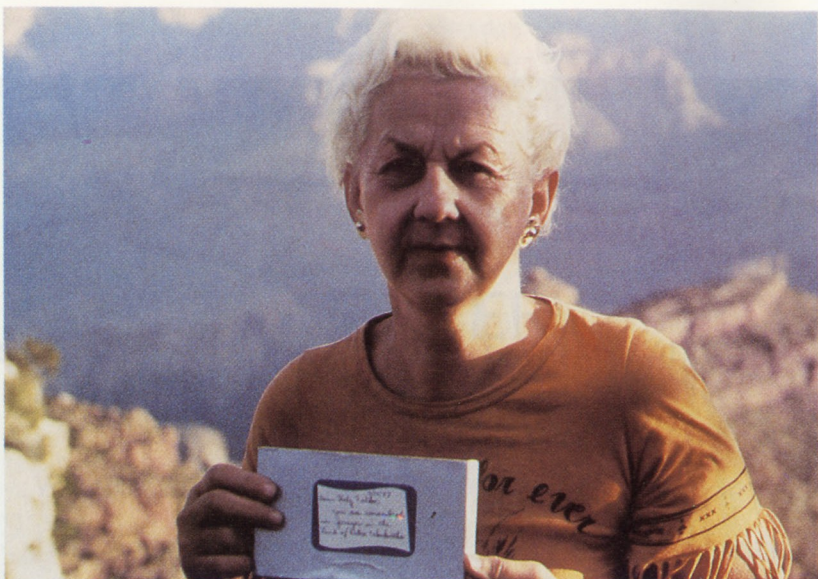
The Breviary



Gerald L. Squires pinxit.

THE RESURRECTION

This beautiful painting completes the triptych "Crucifixion and Resurrection," completed in 1984 for the Mary Queen of the World church, Mount Pearl, Newfoundland.



A Gift to the Holy Father

Anne M. Scheuerman

On September 14, 1987, before the Holy Father left Phoenix, AZ where he had met the Native North Americans of the Tekakwitha Conference, Mrs. Anne M. Scheuerman offered him a Spiritual Bouquet of prayers in the name of the three Shrines of Kateri. On the front of a silver box was a handwritten card that read, "Dear Holy Father, you are remembered in prayer." Within the box were special envelopes with picture postcards from each Kateri Shrine along with the names and addresses of the Directors.

The first envelope said: "At Auriesville, NY, Kateri's birthplace in 1656." The next one read: "At the site of Kateri's baptism at Fonda, NY in 1676." The last one stated: "At the site of Kateri's tomb at the St. Francis Xavier Mission Church, Kahnawake, P.Q. Canada."

Pope John Paul II at Fort Simpson



Marie Baboyant

The waiting will not have been in vain. The disappointment of September 1984, when the bad weather forced the Pope to give up his visit to the Native North Americans, the Inuit and the Métis of the Dene Country, was greatly compensated by his visit of September 20, 1987. The increased native representation, that of Canada by Madame Sauvé, the national coverage of the event by television, the simple and beautiful material arrangements, everything contributed to a full success. And the Pope was not even too tired from his ten days' visit to the United States!

The message of his two principal talks, a homily and an address, is simple and strong. It can be resumed by joining together a few important statements, "I have come today, dear brothers and sisters, to proclaim to you Jesus Christ and to proclaim that he is your friend and Savior... His is a kingdom of justice, peace and love. It is our task to build a society in which these Gospel values will be applied to every concrete situation and relationship." These texts are taken from his homily.



"My coming among you looks back to your past in order to proclaim your dignity and support your destiny." "Once again, I affirm your right to a 'just and equitable measure of self governing' along with a land base and adequate resources reassuring for developing a viable economy for present and future generations. I pray with you that a new round of conferences will be undertaken as beneficial and that, with God's guidance and help, a path to a just agreement will be found to crown all efforts being made."

As one can see, Pope John Paul II presents to the native peoples and at the same time, especially through television, to Canadians and to the entire world, a gripping shortened version of the Gospel message applied to a human group today. "There are very close links between the teaching of the Gospel of Jesus Christ and human advancement," he will say in this same address. The Salvation brought by Jesus and which all Christians of both sexes are strongly invited, through the conversion of their hearts, to realize in their daily lives, is the salvation not only of their souls in the life to come, but also of all their being and of the entire community, already in the present life.

And this blessing, the Pope points out, consists not only in material progress. Quoting Paul VI, he will say that all must "seek to do more, know more and have more, in order to be more." And he now recalls the spiritual wealth of the Amerindians and Inuit. "You the native people, have lived in a relationship of trust with the Creator, seeing the beauty and the richness of the land as coming from his bountiful hand and as deserving wise use and conservation." In this perspective, he can add that "today I have come in order to assure you that the Church stands with you as you strive to enhance your development as native peoples. Her missionary personnel and her Institutions seek to work for that cause with you." Truly a program that moves the missionaries to enthusiasm. It's not surprising then that Mr. Louis Bruyère, Chief of the Council of Native People of Canada, concluded that the Pope's message to the 12 000 000 Catholics of Canada will bring about their backing more firmly the cause of the Native Peoples with regard to self-government, to lands and resources.

The Holy Father's Address

"Grace and peace to you from God our Father and the Lord Jesus Christ" (Rom. 1:7).

Dear Aboriginal Brothers and Sisters,

1. I wish to tell you how happy I am to be with you, *the native peoples of Canada*, in this beautiful land of Denendeh. I have come first from across the ocean and now from the United States to be with you. And I know that many of you have also come from far away—from the frozen Arctic, from the prairies, from the forests, from all parts of this vast and beautiful country of Canada.

Three years ago I was not able to complete my visit to you, and I have looked forward to the day when I could return to do so. Today is that day. I come now, as I did then, as *the Successor of the Apostle Peter*, whom the Lord chose to care for his Church as "a permanent and visible source and foundation of unity of faith and fellowship" (*Lumen Gentium*, 18). It is my task to preside over the whole assembly of charity and protect legitimate variety while at the same time seeing that differences do not hinder unity but rather contribute toward it (cf. *ibid.*, 13). To use Saint Paul's words, I am "a servant of Christ Jesus, called to be an apostle and set apart to proclaim the gospel of God" (Rom 1:1). Like Saint Paul, I wish to proclaim to you and to the entire Church in Canada: "*I am not ashamed of the gospel. It is the power of God leading everyone who believes in it to salvation*" (Rom 1:16).

2. Therefore, I come to you as many missionaries have done before me. They proclaimed the name of Jesus to the peoples who lived in Canada—the Indians, Inuit and Metis. They taught you to love and appreciate the spiritual and cultural treasures of your way of life. They respected your heritage, languages, and customs (cf. *Ad gentes*, no. 26). As I remarked during my earlier visit, the "rebirth of your culture and traditions which you are experiencing owes much to the pioneering and continuing efforts of missionaries" (*Yellowknife Message*, September 18, 1984, no. 2). Truly, "the missionaries remain among your

best friends, devoting their lives to your service as they preach the word of God" (*ibid.*). I, too, in my turn, come to you as a friend.

3. Such constructive service is *what Jesus wants of his disciples*. That has always been the Church's intention in making herself present in each place, in each people's history. When the faith was first preached among the native inhabitants of this land, "the worthy traditions of the Indian tribes were strengthened and enriched by the Gospel message. (Your forefathers) knew by instinct that the Gospel, far from destroying their authentic values and customs, had the power to purify and uplift the cultural heritage which they had received... Thus not only is Christianity relevant to the Indian peoples, but Christ, in the members of his Body, is himself Indian" (*Address at Shrine Field*, Huronia, Ontario, September 15, 1984, No. 5).

In that spirit of respect and missionary service, I repeat what I said on the occasion of my previous visit, that my coming among you looks back to your past in order to *proclaim your dignity and support your destiny*. Today I repeat those words to you, and to all the Aboriginal peoples of Canada and of the world. The Church extols the equal human dignity of all peoples and defends their right to uphold their own cultural character with its distinct traditions and customs.

4. I am aware that the major Aboriginal organizations—the Assembly of First Nations, the Inuit Tapirisat of Canada, the Metis National Council, and the Native Council of Canada—have been engaged in high level talks with the Prime Minister and Premiers regarding ways of protecting and enhancing the rights of the Aboriginal peoples of Canada in the Constitution of this great country. Once again, I affirm your right to a "just and equitable measure of self governing," along with a land base and adequate resources necessary for developing a viable economy for present and future generations (*Message at Yellowknife*, September 18, 1984). I pray with you that a new round of conferences will be undertaken as beneficial and that, with God's guidance and help a path to a *just agreement* will be found to crown all the efforts being made.

These endeavors, in turn, were supported by the Catholic Bishops of Canada and the leaders of the major Christian Churches and communities. Together, they have called for a "new covenant" to *ensure your basic Aboriginal rights*, including your right to self government. Today, I pray that the Holy Spirit will help you all to find the just way so that Canada may be a model for the world in upholding the dignity of the Aboriginal peoples.

Let me recall that, at the dawn of the Church's presence in the New World, my predecessor *Pope Paul III* proclaimed in 1537 *the rights of the native peoples of those times*. He affirmed their dignity, defended their freedom and asserted that they could not be enslaved or deprived of their goods or ownership. That has always been the Church's position (cf. *Pastorale Officium*, 29 May 1537: DS 1495). My presence among you today marks my reaffirmation and reservation of that teaching.

5. There are *very close links between the teaching of the Gospel of Jesus Christ and human advancement*. In his famous Encyclical on the Development of Peoples, Pope Paul VI reflected on this reality against the background of the deep aspirations of peoples all over the world toward freedom and development. In his words, the fundamental desire of peoples everywhere is "to seek to do more, know more and have more in order to be more" (*Populorum Progressio*, 6). Is that not the deepest hope of the Indian, Metis and Inuit peoples of Canada? *To be more*. That is your destiny and that is the challenge that faces you. And today I have come in order to assure you that the Church stands with you as you strive to enhance your development as native peoples. Her missionary personnel and her institutions seek to work for that cause with you.

6. At the same time, instructed by the teachings of Christ and enlightened by history, the Church appeals to all developing peoples everywhere, not to limit the notion of *human progress* to the search for material well-being, at the cost of *religious and spiritual growth*. Paul VI wisely wrote that "personal and communal development would be threatened if the true scale of values were undermined. The desire for necessities is legitimate, and work undertaken to obtain them is a duty . . . But . . . increased possession is not the ultimate goal of nations or of individuals" (*Ibid.*, 18-19).

There are other values which are essential to life and society. Each people possesses a civilization handed down from its ancestors, involving institutions called for by its way of life, with its artistic, cultural and religious manifestations. *The true values contained in these realities must not be sacrificed to material considerations*. "A people that would act in this way would therefore lose the best of its patrimony; in order to live, it would be sacrificing its reasons for living" (*Populorum Progressio*, 40).

What Christ said about individuals applies also to peoples: "For what will it profit a man, if he gains the whole world and forfeits his life?" (Mt 16:26). What would become of the "life"

of the Indian, Inuit and Metis peoples if they cease to promote the values of the human spirit which have sustained them for generations? If they no longer see the earth and its benefits as given to them in trust by the Creator? If the bonds of family life are weakened, and instability undermines their societies? If they were to adopt an alien way of thinking, in which people are considered according to what they *have* and not according to what they *are*?

The soul of the native peoples of Canada is *hungry for the Spirit of God*—because it is hungry for justice, peace, love, goodness, fortitude, responsibility and human dignity (cf. *Redemptor Hominis*, 18). This is indeed a decisive time in your history. It is essential that you be *spiritually strong and clear-sighted* as you build the future of your tribes and nations. Be assured that the Church will walk that path with you.

7. By coming among you I have wished to underline your dignity as native peoples. With heartfelt concern for your future, I invite you to *renew your trust in God who guides the destinies of all peoples*. The eternal Father has sent his Son to reveal to us the mystery of our living in this world and of our journeying to the everlasting life that is to come. In the Paschal Mystery of the Death and Resurrection of Jesus Christ, we have been reconciled with God and with each other. *Jesus Christ is our peace* (cf. Eph 2:14).

"May the God of our Lord Jesus Christ, the Father of glory, grant you"—the Aboriginal peoples of Canada—"a *spirit of wisdom and insight to know him clearly*. May he enlighten your innermost vision that you may know *the great hope to which he has called you*" (Eph 1:17-18).

In the love of our Lord and Savior Jesus Christ, I bless each one of you, and pray for the peace and happiness of your families, your bands and your nations. God be with you all!

✿ **Kateri's smile upon you, Mr. D.R.!**

Enclosed please find a check for thirty dollars for Blessed Kateri Tekakwitha. She has been very good to me. Recently my eighty-year old mother met with an accident in India. I prayed to Blessed Kateri to help her. I am happy to say that my mother is completely recovered and very well. My thanks to Blessed Kateri.

(Pointe Claire, Que.)

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

The Story in Pictures

Dorothy Chocolate



Pope John Paul II meets elders at airport upon arrival at Fort Simpson.



The Holy Father blesses monument at the Fort Simpson site. To his right, His Excellency Denis Croteau, Bishop of Mackenzie-Fort Smith; to his left, Msgr. Pietro Marini, Master of Pontifical Ceremonies.



His Holiness meets the people during a walk-about at Fort Simpson.

During a private audience with the leaders of the National Native organizations, the Holy Father listens to Ms Rhoda Inuksuk, president of the Inuit Tapirisat of Canada (in blue); Mr. Louis Bruyere, president of the Native Council of Canada (back to camera); Mr. George Erasmus, president of the Assembly of the First Nations, and Mr. James Sinclair, president of the Métis Council of Canada, at Pope's right.



The crowd waits quietly as the Pope speaks to the national native leaders.



Pope John Paul II examines the gift offered to him by the Inuit.



The Sovereign Pontiff blesses a young Déné.



Priests of the North carry birch bark ciboria for communion.



A native couple approaches to receive Holy Communion from the Holy Father.



Another couple receives Holy Communion from John Paul II.



His Holiness recites the closing prayers at Mass in Fort Simpson.



The Holy Father comforts the sick and the invalid after the Holy Sacrifice.



Pope John Paul II caresses little children at the airport before his departure.



The Pope shakes hands in farewell with Bill Erasmus, President of the Déné Nation.

The Holy Father's Homily

"Seek the Lord while he may be found,
call him while he is near" (Is 55:6)

Dear Brothers and Sisters,

1. We have waited a long time for this moment. Almost exactly three years ago my visit to Denendeh was prevented by weather conditions. Now, at last, God has brought us together and gives us the privilege of *celebrating the Eucharist of the Twenty-fifth Sunday of the Year*.

I greet my brother Bishops, especially Bishop Denis Croteau, Bishop of this diocese of Mackenzie-Fort Smith. I also greet the priests, religious women and men, and the lay people. I thank Her Excellency, the Governor General, for coming here, as well as the representatives of Canadian civil authorities. I am particularly happy to meet members of tribes and peoples who are descendants of the first inhabitants of this country, and who many times expressed the wish that I come here and who are now gathered in such numbers in this festive setting. I wish to thank the Assembly of First Nations, the Inuit Tapirisat of Canada, the Native Council of Canada and the Metis National Council for their collaboration in organizing this visit. I greet everyone in the love of Our Lord, Jesus Christ. Once again, I proclaim your dignity as human persons and as Christians. You have my support in your efforts to fulfill your temporal and eternal vocation.

2. "*Seek the Lord while he may be found, call him while he is near*" (Is 55:6). These words from the first reading are a pressing invitation to raise your thoughts to the Father, from whom all good gifts come, that he may continue to guide your destiny as Aboriginal peoples along the path of peace, in reconciliation with all others, in the experience of an effective solidarity on the part of the Church and of society in attaining your legitimate rights.

For untold generations, you the native peoples have lived in a *relationship of trust with the Creator*, seeing the beauty and the richness of the land as coming from his bountiful hand and as deserving wise use and conservation. Today you are working to preserve your traditions and consolidate your rights as Aboriginal peoples. In this circumstance today's liturgy has a deep application.

3. The Prophet Isaiah is speaking to a people experiencing the sufferings of exile and *yearning for rebirth*, especially a renewal of the spirit through the rebirth of their culture and traditions. He seeks to console them and strengthen them in their task by reminding them that the Lord is not far from them (cf. Is 55:6-9).

But where is he to be found? How can we live in God's presence? The Prophet indicates three steps for unveiling the presence of God in our personal and collective experience.

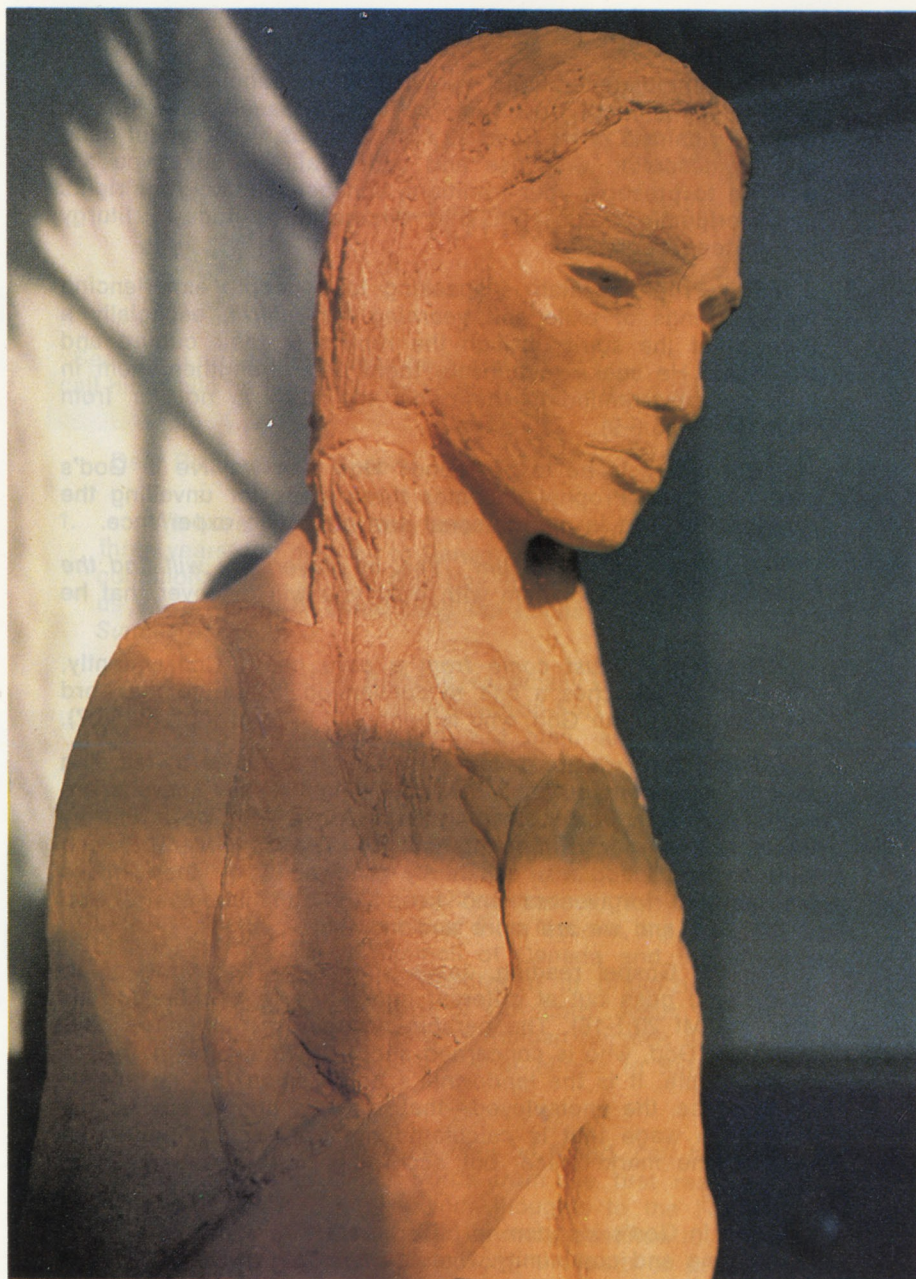
First, he says: "*call him*". Yes, *in prayers we will find the Lord*. By calling upon him with trust you will discover that he is near.

But *prayer must come from a pure heart*. Consequently, the Prophet launches a call to conversion: "Turn to the Lord for mercy . . . to our God, who is generous in forgiving" (Is 55:7).

And finally, we are called to *transform our lives* by learning to walk in the ways of the Lord: "As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts" (v. 9). *The covenant between God and his people* is constantly renewed when they invoke his merciful forgiveness and keep his commandments. God is our God and we are more and more his people.

4. In the Gospel reading, Jesus speaks of the owner of an estate who goes out at different hours to hire workers for his land (cf. Mt 20:1-16). The parable portrays *the unlimited generosity of God*, who is concerned about providing for the needs of all people. It is the landowner's compassion for the poor—in this case, the unemployed—that compels him to pay all the workers a wage that is calculated not only according to the laws of the marketplace, but according to the real needs of each one.

Life in God's kingdom is based on a true sense of solidarity, sharing and community. His is a *kingdom of justice, peace and love*. It is our task to build a society in which these Gospel values will be applied to every concrete situation and relationship.



Sculpted Kirsten Waldbillig.

BLESSED KATERI TEKAKWITHA

KAHNAWAKE'S FIRST DEACON

The Story in Pictures, Paul Hamel, S.J.

5. Today, this parable of cultivating the Lord's vineyard presents a *real challenge to Aboriginal nations and communities*. As native peoples you are faced with a supreme test: that of promoting the religious, cultural and social values that will uphold your human dignity and ensure your future well-being. Your sense of sharing, your understanding of human community rooted in the family, the highly valued relationships between your elders and your young people, your spiritual view of creation which calls for responsible care and protection of the environment—all of these traditional aspects of your way of life need to be preserved and cherished.

This concern with your own native life in no way excludes your *openness to the wider community*. It is a time for reconciliation, for new relationships of mutual respect and collaboration in reaching a truly just solution to unresolved issues.

6. Above all, I pray that my visit may be a time of comfort and encouragement for *the Catholic communities* among you. The pioneering efforts of the missionaries—to whom once again the Church expresses her profound and lasting gratitude—have given rise among you to living communities of faith and Christian life. The challenge is for you to become more active in the life of the Church. I understand that Bishop Croteau and the other Bishops of the North are seeking ways of *revitalizing the local Churches* so that you may become ever more effective witnesses of God's kingdom of love, justice, peace, forgiveness and human solidarity.

My dear Indian, Inuit and Metis friends, I appeal to all of you, especially the young people, to accept roles of responsibility and to contribute your talents to *building up the Church among your peoples*. I ask all the elders, leaders and parents to encourage and support vocations to the priesthood and religious life. In this way the Church will become ever more at home in your own cultures, evangelizing and strengthening your traditional values and customs.

7. I have come today, dear brothers and sisters, to *proclaim to you Jesus Christ* and to *proclaim that he is your friend and your Savior*. In his name, with the love of the Good Shepherd, I repeat the words of the second reading: "Conduct yourselves in a way worthy of the Gospel of Christ" (Phil 1:27). By doing this, Christ will be exalted in all your actions (cf. v. 20), and his peace will reign in your hearts.

We are about to renew our *baptismal promises*. This is a solemn moment. By rejecting sin and evil, and by renewing

our trust in the power of Christ's saving mysteries, we are, in fact, *reaffirming our covenant with God*. He is our God, and we are his people.

As we commit ourselves further to God's ways, may we be filled with the spiritual joy of Mary, the Mother of the Redeemer and our Mother in the faith. May her words express the deepest sentiments of our own hearts:

"My being proclaims the greatness of the Lord, *my spirit finds joy in God my savior . . . God who is mighty has done great things for me, holy is his name*" Lk 1:46-47, 49). Amen.

✦ Kateri's smile upon you, Mr. G.S.!

I have asked Blessed Kateri for many favors the last few years and everything turned out just the way I wished it to be. To thank her for all these favors and to help toward her canonization I planted a large garden of garlic last fall. I harvested it this summer and sold it all and from my share I received thirteen hundred dollars. I am sending you this check in thanksgiving to her and hope she will be canonized soon. I pray to her every morning all year long. Thanking you, dear Father, and also Kateri for this opportunity to help her and asking her prayers and yours I will close.

(Armstrong, B.C.)

✦ Kateri's smile upon you, Miss G.P.!

Ever since visiting Kateri's shrine in Quebec many years ago with my mother (RIP), we have been her devoted friends and she has granted me many favors. I recently promised to send you the enclosed contribution if a sudden medical problem would subside. Thus far, it has, and I am still asking Kateri's favor and your prayers that it will continue negative. I say a Hail Mary, three Glory Be's and the prayer for Kateri's canonization daily. Also I very much enjoy the magazine "**Kateri.**"

(Chicago, IL)

✦ Kateri's smile upon you, Mrs. F.J.!

Please accept this donation of twenty dollars for Kateri's Cause. I promised to send it if my son had successful surgery. Please pray for a special intention of mine . . .

(Bombay, NY)

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

KAHNAWAKE'S FIRST DEACON

The Story in Pictures, Paul Hamel, S.J.



Purification ceremony with sweet grass: Deacon Dominic Eshkakogan, Fr. George Leach, S.J., Bishop Bernard Hubert, and Fr. Léon Lajoie, S.J., pastor.



Ronald stands to be judged worthy or unworthy: Fr. George Leach, S.J. bears witness to his worthiness.



The candidate prostrates himself, thereby signifying he dies to self and earthly things. The faithful kneel as the litany of the saints is recited.

(SEE P. 32.)

FIRST PERMANENT DEACON ORDAINED FOR KAHNAWAKE

Nancy Phillips, Parishioner

Ronald Boyer was ordained permanent deacon at St. Francis Xavier Mission in Kahnawake Oct. 11 by Bishop Bernard Hubert of the diocese of St. Jean-Longueuil.

Boyer, an Ojibway Indian, was born in Mississauga Indian Reserve, Ontario. He moved to Kahnawake in the early 60's. He and his wife, Sheila, have been married for thirty years, and blessed with six children and five grandchildren.

In 1972 he left the construction job at which he was working in another community to come home and work for his town and the people. He helped in building the Youth Center, which also houses the town's Public Library. In 1985, he built the new Kateri Hall which has been used for many functions in its short history. He was also involved in the distribution of bread and pastries to the less fortunate in our community.

In 1981, he returned to his birthplace for the sad occasion of his brother's funeral. God chose this time to open up Ron's mind and heart to Him in an even deeper way. He was touched by the ministry and music of the Kateri Prayer Group and thereafter travelled with them, singing out and speaking about their love for God and their devotion to Blessed Kateri Tekakwitha. The Kateri Prayer Group consists of a few Ojibway singers from Northern Ontario. They are charismatics and hold healing services wherever they go.

Ron took his training at Anishinabe Spiritual Center at Anderson Lake, Ontario, studying for approximately three years under the direction of Father George Leach, S.J. He is continuing his studies at Regis College, Toronto, in Foundation of Ministry and hopes to obtain his bachelor's degree in theology.

At Ronny's request, the afternoon and the evening before the ordination, a prayer service was held. Many of our diocesan friends and parishioners came. Some came for the Reconciliation Service, but many came for God's blessings upon our people, and especially upon Ron's ministry.

The ordination itself was unique in that native spirituality was evident throughout. Friends of Ronald's came from Akwesasne, Plattsburg, Montreal, as well as Ontario and Kahnawake, to take part in the purification rite, the burning of sweet grass by Deacon Dominic Eshkakogan, who had previously performed this same ceremony for the Pope when he was in Midland, Ontario.

The ceremony of Investiture of a Deacon, like that of a priest, is most moving. The candidate vows obedience in all matters to the Bishop of the diocese and his successors. He lies down at the altar to symbolize that he is willing to give his life for the Church. In return he receives the gifts of the Holy Spirit through the "laying on of hands" performed by the bishop.

The newly ordained received his stole, symbol of his status within the church. Brenda Rice, a member of the Church Committee presented it to his wife, Sheila, who vested Ronald as an outward and public sign of her consent to her husband's commitment to the service of the Church. The stole was decorated with a traditional native symbol within which is the symbol of the cross. When Ronald was presented with the Book of the Gospels, the bishop exhorted him to "believe what you read, teach what you believe and practice what you teach."

This ceremony occurred at a most opportune time coinciding with the Thanksgiving holiday. Ron is thankful for having been called by God to the ministry; and we are thankful that Ron listened to, and acted upon this call.

Ronny, we are all rooting for you, and praying for your ministry!

The Catholic Times
Montreal, November 1988

Bishop Hubert lays hands on Ronald during the Ordination ceremony.



Sheila, Ronnie's wife, offers him his stole, signifying thereby her acceptance of his new ministry. The deerskin stole was a gift of the professors of Anderson Lake. Two other stoles were offered him, one by the Mission Staff, the other by the Daughters of Isabella.



Ronnie's youngest son, Garry, followed by his two brothers and three sisters bring up the Offertory offerings.



During the Consecration, Ronald and Fr. Lajoie offer the wine to be consecrated. Beside Bishop Hubert to the new deacon's right, stands Fr. Leach, S.J.



Deacon Ronald Boyer gives Holy Communion to his mother.



Ronald gives Holy Communion to his elder daughter.



After the Ordination, Mr. Gerard Marion, Deacon Ronald his wife, Sheila, Bishop Bernard Hubert, and Fr. Léon Lajoie, S.J.

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

Enclosed is a check for fifty dollars for many favors received through Blessed Kateri's intercession. Recently I lost my purse when it fell out of the car and I did not notice it for about twenty minutes. I went back to where we had been parked and an honest gentleman had given it to a security guard at the shopping center. My little prayer to Kateri found it for me. I pray every day for Kateri's canonization...

(St. Rose, Que.)

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

You will be happy to know that Blessed Kateri is very busy here in Chicago. We prayed for her intercession with the Lord when two of our neighbors had cancer surgery within the last few months. Both ladies are doing well. Our annual church fund raiser and carnival had perfect weather. (Last year it rained.) Kateri smile on us. She is always finding "lost" items for me. I stop and say a "thank you" Hail Mary whenever I am surprised at an unexpected nice experience or happening. Could you please send me one or two samples of the Blessed Kateri prayer cards (small size for wallets)? I would rather order them from the Center than buy the type they sell have. God bless you all and your work.

(Chicago, IL)

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

I promised to send a donation if my prayers were answered. My sick son, whom I was unable to look after got into a good nursing home. I am very grateful to you, dear Kateri.

(Cape Breton, N.S.)

❖ **Kateri's smile upon you, Mr. N.F.!**

Please publish this thanksgiving for an answer to my wife's receiving a new job and health insurance through Kateri's intercession.

(St. Louis, MO)

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

It is quite a while since I wrote you, but much has happened during the past two or three months. My health improved enough so I was able to go to the Holy Land in October. I shall never forget the wonderful experiences we had there! Of course I took along with me pictures of dear Blessed Kateri and I'm sure she helped me as we walked and climbed stairs and visited all the places where Jesus of Nazareth walked... I wish to thank her and you and all who made this trip possible for me...

(Williamstown, MA)

(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
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- (3) NAME M
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- (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 "Another Catherine" 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