

**No 176**

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# KATERI

**No 176**

## KATERIGRAM

**THE MARTIN SKONDEGONRASKEN ROLL**

**AMERINDIAN NEWS**

**WHAT DO YOU THINK ABOUT IT?**

**THE OLD LADY WHO KILLED A BEAR**

**NATIVE AND CATHOLIC**

**I HAVE CONFIDENCE IN YOU**

**WHY PRAY? I'M NEVER ANSWERED...**

**NEWS FROM THE CENTER**

**LILY OF  
THE MOHAWKS**

Kahnawake, Quebec, Canada



Summer • 1993





The Kateri Center  
Box 70  
Kahnawake, Quebec J0L 1B0  
Tel.: (514) 638-1546 or 632-6030

KATERI

No 176

#### 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 (\$3.00 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 1993

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## Katerigram

**R**eadings the attributes of Mary in the litanies of the Blessed Virgin shows that ever since her assumption to heaven, she was never considered as a "tender and humble" woman, protectress of the child, inferior to man...

Questions are raised today against the virginal birth of Jesus, as if to say that Mary failed to fulfill her role as a mother. Penetrating the mystery - the sacred - which surrounds the Incarnation, if leads to the discovery of many miracles. God, the Creator, has the power to suspend the laws of nature when He wishes. For God to become man is the greater miracle.

Mary was also a woman of strength, "like an army in battle array", a woman of determination - she said YES to her God -, a woman of courage - she stood at the foot of the cross - and gave support to the apostles till the coming of the Spirit.

For centuries, Mary has been invoked as the protectress of the Church against invaders, heretics and pagans. As Joseph and Mary protected the Child-Jesus after His birth they continue to care for His Church and its members in need.

The Pope has made his devotion to Mary a central theme of his papacy. The letter M appears on his coat of arms. Mary inspires him to tell the world the virtues of women, their femininity and their role in renewing the world in the spirit."

The young Kateri, without her parents would have felt lonely if she had not been entrusted to her mother of Heaven, who continued to assist her and to help her resist the devil. Mighty Virgin, pray for me!

We know how her uncle and members of her clan insisted that she get married, - such a natural choice for Mohawk girls. But lost in God, in contemplation before His beauty (Kateri has been called "the Mystic of Wilderness"), she had more than the affection of a human being to fill her heart. How she must have admired and envied Mary who lived strictly for her God. This led her to make a vow of virginity. Faithful Virgin pray for me!

Kateri as a member of the Association of the Holy Family committed herself to recite the litanies of the Blessed Virgin every day. All the strength she needed came to her through this most powerful Virgin. All powerful Virgin pray for me!

Let us make ours the beautiful prayer of saint John Bosco:

Mary powerful Virgin

You are the mighty and glorious protectress of the Church

You are the marvellous help of all Christians.

You are awe-inspiring as an army in battle array.

You eliminated heresy in the world.

And our anguish, struggle and distress

Defend us from the power of the enemy,

and at the hour of our death, receive our soul in heaven.

**Jacques Bruyère, S.J.**

Vice-Postulator





## The Martin Skondegonrasken Roll

**M**artin Skondegonrasken, one of Kateri's contemporaries was only 18 years old when he settled down at the Mission of St. Francis Xavier in 1673. Predisposed to Christianity, he was baptized after only two months of probation. He had a great devotion to Mary. During the Xmas hunt, he fell seriously ill. In the heart of the forest, Our Lady appeared to him three times. Soon he would be with her in paradise, she promised. He died on Xmas day.

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## AMERINDIAN NEWS

### International Day of the Woman (March 8)



Albert Lazare at the opening of Mrs Andrée de Groot's painting exhibition.

To underline the Day of the Woman '93, the artists of Quebec deemed most fitting to render a tribute to Mrs Andrée de Groot, by inviting her to expose at the UQUAM Judith Jasmin Pavillion a few of her numerous paintings. The theme: dance and music. Through her art, Mrs de Groot promoted the cause of the woman. She herself was a file leader encouraging young girls to take up painting and breaking away from the "imitation" art of the epoch, to launch out in a creative field which pertains to internationalism. Mrs de Groot, of Polish origin, studied in France, married a Dutchman, enjoyed a very vast culture. Her sketches of women to illustrate music and dance, those of Mary under many vocables in different countries, her paintings and drawings of Blessed Kateri, the Mohawk Virgin: all these bear testimony to the richness of her talent. She also was a woman of reform and inspiration regarding sacred art in Quebec.

Mrs de Groot asked herself that her last painting of Blessed Kateri

Tekakwitha be placed at the heart of the exhibition. She knows too well how Blessed Kateri worked for the promotion of women amongst her own people, liberating them from the hindrances and traditional set forms imposed by men, even though the Iroquois claimed to be a matriarcal society.

Kateri Center wishes to congratulate Mrs de Groot and thank her for her continued collaboration to the Cause.

### World Day of Prayer (March 5)

Different Christian communities of Kahnawake gathered in Kateri's Shrine to pray together in union with their Mayan brothers and sisters of Guatemala.

The prayers had been suggested by the Catholic women of Guatemala for the benefit of their country which is, to their saying "physically and spiritually sick". So they were inviting the people of God to "become more aware of the needs of those who are suffering and to be instruments of healing."

There were pieces of Indian tapestry and other artifacts from Guatemala in the church. Alongside with the prayers and meditation, it was like listening to the voices of the Guatemalas, sharing various cares and concerns.

The Lord will inspire the descendants of the great Mayan civilization of Guatemala. They have maintained many of their customs and traditions and their communal way of life. They provide us an example of "how to be in cooperation, not competition, with the earth."

### 1993 ANNUAL TEKAKWITHA CONFERENCE

Will Be Held in **Seattle, Washington**  
At The University of Washington,  
**August 4-8, 1993.**



## What do you Think about it?

When Blessed Kateri Tekakwitha died on April 17, 1680, her features were pitted with smallpox. It has often been asserted that these scars disappeared after she breathed her last. Is this true or is it simply wishful thinking? A meticulous examination of the initial writings on this subject may furnish us with an answer. One of my friends, a professor of religious anthropology, lately informed me that he intended to examine the statements of Blessed Kateri's first biographers on the subject. Without waiting for his conclusion, I will give you mine, but afterwards I'll be expecting you to give me yours.

The first text to consult comes from Fr. Claude Chauchetière, S.J., first biographer of Kateri, who was also an eyewitness of her death. A few months later, he wrote a short resumé of the life of the young Mohawk, which the Superior General of the Jesuit Missions in Quebec hesitated to accept. However, because of the cures obtained through the intercession of the Mohawk maiden on all sides, people began to venerate her.

Two or three years went by and Fr. Claude, who attended to the French of Laprairie, thought the moment had come to prepare a more extended biography of Kateri Tekakwitha. He revised his manuscript, and related how the smallpox epidemic swept down on Kateri's native village, carrying off her mother, her younger brother and, it would seem, her father. "Only Kateri remained... and it was thought that she too would die at the age of four;... her face

which had been beautiful was completely spoilt."

After having been present at Kateri's death in the company of Fr. Peter Cholenec, her spiritual director, this is what Fr. Chauchetière added:

"When all were assured of her death they delivered her eulogy in the cabin to encourage everyone to imitate her. What her Father confessor said, added to what they had seen, caused everyone to regard her body as a precious relic. The simplicity of the Native people made them do on this occasion more than was required, such as kissing her hands, keeping as relics whatever belonged to her, passing the evening and the rest of the night near her, regarding her countenance, which changed gradually in less than a quarter of an hour. It aroused devotion, for when her soul was separated from her body, it appeared more beautiful than it had been when living. This gave joy to all and fortified each one in the Faith he had embraced. It was new evidence of the truth with which God favored the Indians to make them delight in their faith."

Fr. Chauchetière does not clearly affirm that the smallpox pustules disappeared, but he implies it when he says: "It aroused devotion... and fortified each one in the faith he had embraced." It was new evidence of the truth with which God favored the Native people to make them delight in their faith.

Her body was placed in a coffin according to custom, according to Fr. Claude, "but her people could

not cover her face, such was the pleasure they took in looking upon it." Would scarred features give such pleasure to those who looked upon it? And each one read therein what one said of her: that hers was a face of chastity and virginity. They had never learned from the catechisms as much as they learned here. For this reason her face was left uncovered until they placed her in the grave."

Let us now examine what the other biographer and eyewitness of Kateri Tekakwitha's death, Fr. Peter Cholenec, S.J., has to say. He completed at leisure his *Life* in 1696. He gave as the fourth extraordinary event which occurred after Kateri's death, the changing of her features in a quarter of an hour after her demise. Here is the marvel which he claims to have witnessed with Fr. Chauchetière and her compatriots:

"Due to the smallpox, Kateri's face had been disfigured since the age of four, and infirmities and mortifications contributed to disfigure her even more, but this face so marked and swarthy suddenly changed about a quarter of an hour after her death and became in a moment so beautiful and so white that I observed it immediately (for I was praying beside her) and cried out so great was my astonishment. I had them call Father Chauchetière who was working at the repository for Holy Thursday. He came, as did the Indians, on hearing of this wonder, which we were able to contemplate until her burial.

Kateri Tekakwitha's confessor now informs us how he felt: "I admit openly that the first thought

that came to me was that Kateri at that moment might have entered into heaven, reflecting in her chaste body a small ray of the glory which her soul had taken possession." The good Father here attests that he had witnessed an unexplainable supernatural phenomenon. It's worthwhile noting that before mentioning the whitening of Kateri's face, Fr. Cholenec recalled "This face so marked and swarthy." And doesn't the whiteness he mentions imply the disappearance of the pockmarks of the terrible illness? This phenomenon was so extraordinary that Fr. Cholenec "cried out, so great was his astonishment."

Father Cholenec then relates the amazement of the two settlers from Laprairie who saw the body of the deceased girl.

"Two French settlers of Laprairie de la Madeleine came to the Sault St. Louis on Thursday morning to assist at the service. They passed Kateri's lodge, and seeing her laid out on her mat with such a beautiful and shining countenance, said to one another: 'There is a young woman who sleeps peacefully.' Who would describe as 'such a beautiful and shining countenance' the face of a cadaver pitted with smallpox? Learning a moment later that it was Kateri, they retraced their steps to the lodge and knelt at her feet to recommend themselves to her prayers. Having satisfied their devotion, they wished to show the veneration they had for her by making at once a coffin for the interment of such a precious body." It is fitting to note that the beauty of dead Kateri's features



## What do you Think about it? (continued)

inspired our two settlers not to pray for her – as is usually the case at a wake-but to recommend themselves to her prayers. A face marked with the after effects of the terrible epidemic could not have inspired the two men to invoke this person because they felt they were in presence of something supernatural.



Fr. Cholenec treats of the same subject again in his letter of August 27, 1715 to Fr. Le Blanc in France:

"Her countenance, which had been extremely attenuated by her sickness and constant austerities, appeared so changed and pleasant some moments after her death, that the Indians who were present were not able to restrain the expression of their astonishment, and declared that a beam of that glory she has come to possess was

being reflected back on her body." Could a face "so changed and so pleasant" be the same as the one everyone had known so pitted and scarred? Furthermore, this impression of a "beam of glory" reflected on Kateri's body completely contradicts any idea of the aftermath of smallpox still present.

I could quote at further length in its entirety the evidence given by Mother Juchereau of St. Ignace in her *Annals of the Hôtel-Dieu of Quebec* written between 1713. and 1723. Also, that borne by Fr. Francis Xavier de Charlevoix in his *History and General Description of New France*, which appeared in 1744 but was prepared at Kahnawake, Kateri's Mission, where he was a guest in 1721, but it will suffice to quote the most significant passages:

"Although emaciated by sickness and austerities, her face appeared so beautiful after her death that the Indians could not sufficiently admire the transformation," relates Mother Juchereau. This proves that the details of Kateri Tekakwitha's death even reached Quebec.

"Her countenance, extremely attenuated by austerity and by her last illness, suddenly changed as soon as she ceased to live. Nothing could be more beautiful. The people were never weary gazing on her, and each retired, his heart full of the desire to become a saint," according to Fr. Charlevoix.

During the last three centuries, the admirers of the Servant of God, Kateri Tekakwitha, have believed in the humanly unexplainable disappearance of the smallpox postules on her face.

Let me close with the mention of a brochure published in Rome during 1961: *I Primi Miracoli della Ven. Catherina Tekakwitha* written by Fr. Carolo Miccinelli, S.J., Postulator General of the Mohawk Maiden. Kateri's first miracle according to Fr. Miccinelli was the "Transfigurazione della faccia." He quotes the same texts as Frs. Chauchetière and Cholenec to which he adds the comments of two Italian specialists, Drs. Francesco Saverio Armellini and Osvaldo Zuchi. The latter furnishes us with the conclusion of this article: "*Dobbiamo amettere un intervento Superiore: we must admit of an intervention from on high.*"

Henri Béchard, S.J.

### Would you like to help Kateri's Cause?

When making out your last will and **testament**, why not reserve a share for the Cause in view of Kateri's Canonization and for the upkeep of her sanctuary.

Simply make your bequest to:

Kateri Tekakwitha Center  
Mission St. Francis Xavier  
P.O. Box 70  
Kahnawake, Quebec  
J0L 1B0

Kateri will then take good care of you and your beloved ones on earth as in heaven.



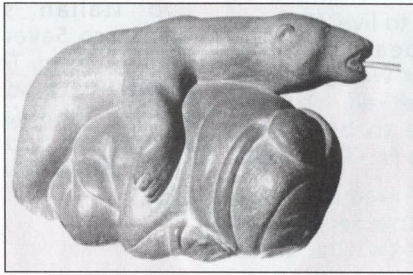
## The Old Woman who Killed a Bear

*an Inuit story by Yuani Inuppaq*

An old woman, a humble little old woman, once killed a bear with her walking stick. A family up from the big lake (Payne Lake) country was going to cross over some rocky terrain. This is the account of a family moving towards the sea. The mother could not walk except with a stick. She used to fall behind and would arrive at night only when it was nearly dawn. They were very hungry, though the son had caches, and they chewed on caribou skins when there was no food. We too, used to do the same when there was no food. Because they were in a hurry to reach the sea, they kept the caribou meat they ate to a minimum, never eating their fill. They were very wise to do this.

Then when the old woman was walking with her stick as usual in the moonlight very late at night, she was caught up to by a big male bear who was tracking along her trail. Dodging him with the help of her stick, she could not be bitten. Turning her mitts inside out, she could not be bitten. Turning her mitts inside out, she put them on the end of her cane. When the bear came after her, she jabbed the stick in his mouth. The mitts stuck in his throat, and he just died.

Then she was arriving at her home without any mittens on. She was usually left behind because she was hungry (and weak and couldn't keep up). She was not allowed to go on the sled because she was the mother. Her little grandchild expecting some food as usual appeared to say "Hi, grandma!"



"My dear grandchild, since I've killed an animal you'll be getting something," the grandmother said to him, joyously. They were already sleeping, but she woke them

as she usually did.

When morning came, the son wanted to go over to fetch the bear with the old woman, his mother, as a guide.

"It's not here but farther away. It's far away on the other side of that distant hill."

When they got beyond the distant hill, she said, "We've arrived," and he saw the enormous dead creature which she had choked with her mittens. She was taken good care of, and they had her ride on the sled; it was a great happiness. Stories like this were told when none of us were yet born. In the tent of Iyautilik these listeners have heard if for the first time.

*RENCONTRE, March 1990*



## To be Native and Catholic...

*(From the autobiography of a Nobel Peace-Prize winner...)*

"...Well, at twelve, I joined in the communal work; things like harvesting the maize. I worked together with others. It was also then that I began making friends, closer friends, in the community...

It was during that time that I began to take on responsibility. The Catholic religion had already come to our region... I was a catechist from the age of twelve... By accepting the Catholic religion, we didn't accept a condition, or abandon our culture. It was more like another medium of expression. It's like expressing ourselves through a tree, for example; we believe that a tree is a being, a part of nature, and that a tree has its image, its representation, its "nahual", to channel our feelings to the one God. That is the way we Indians conceive it. Catholic Action is like another element which can merge with the elements which already exist within Indian culture. And it confirms our belief that, yes, there is a God, and, yes, there is a father for all of us. And yet it is something we think of as being only for what happens up there. As far as the earth is concerned, we must go on worshipping through our own intermediaries, just as we have always done, through all the elements found in nature...

Many of the images of Catholic Action are similar to ours, although ours are not written down. A lot of it is familiar. For example, we believe we have ancestors, and that these ancestors are important because they're good people who obeyed the laws of our people. The Bible talks about forefathers

too. So it is not something unfamiliar to us. We accept these Biblical forefathers as if they were our own ancestors, while still keeping within our own culture and our own customs...

In this way we adjusted to the Catholic religion and our duties as Christians, and made it part of our culture. As I said, it's just another way of expressing ourselves. It's not the only, immutable way of keeping our ancestors' intermediaries alive. It's twice the work for us, because we have to learn doctrine, and we have to learn to pray. We pray in our ceremonies in our own culture, so that's not so different. We just have to memorize the prayers they tell us to use and add them to our own.

Everything has to be in our language...

My father used to teach us that God exists, and that one way of reaching him is by worshipping the saints. That doesn't mean actually worshipping the saints, the images, it's just a form of expression. For instance, the image of the earth, the mother, is very important. She is created by a father, our God, and so are the saints, our ancestors.. We express ourselves through our designs, through our dress - our "huipil" for instance, is like an image of our ancestors. They are like the saints of Catholic Action. This is where you see the mixture of Catholicism and our own culture. We feel very Catholic because we believe in the Catholic religion but, at the same time, we feel very Indian, proud of our ancestors..."





JESUS, I TRUST IN YOU

## An Act of Confidence in God

by Saint Claude La Colombière

My God, I am so convinced that you keep watch over those who hope in you, and that we can want for nothing when we look for all from you, that I am resolved in the future to live free from every care, and to turn all my anxieties over to you. "In peace, in the selfsame, I will sleep and I will rest; for you, O Lord, singularly have settled me in hope" (Ps. iv, 9-10).

Men may deprive me of possessions and of honor; sickness may strip me of strength and the means of serving you; I may even lose your grace by sin; but I shall never lose my hope. I shall keep it till the last moment of my life, and at that moment all the demons in hell shall strive to tear it from me in vain. "In peace, in the selfsame, I will sleep and I will rest."

Others may look for happiness from their wealth or their talents; others may rest on the innocence of their life, or the severity of their penance, or the amount of their alms, or the fervor of their prayers. «You, O Lord, singularly have settled me in hope.» As for me, Lord, all my confidence is my confidence itself. This confidence has never deceived anyone. No one, no one has hoped in the Lord and has been confounded.

I am sure, therefore, that I shall be eternally happy since I firmly hope to be, and because it is from you, O God, that I hope for it. "In you, O Lord, have I hoped; let me never be confounded" (Ps. xxx, 1). I know, alas! I know only too well, that I am weak and unstable. I know what temptation can do against the strongest virtue. I have seen the stars of heaven fall, and the pillars of the firmament; but that cannot frighten me. So long as I continue to hope, I shall be sheltered from all misfortune; and I am sure of hoping always, since I hope also for this unwavering hopefulness.

Finally, I am sure that I cannot hope too much in you, and that I cannot receive less than I have hoped for from you. So I hope that you will hold me safe on the steepest slopes, that you will sustain me against the most furious assaults, and that you will love me always, and that I too shall love you without ceasing. To carry my hope once for all as far as it can go, I hope from you to possess you, O my Creator, in time and in eternity.



Amen.



## "Why pray? I'm never answered..."

I prayed... and I pray, and I still pray, but my prayers are never answered. God did not hear me. While we can ask everything from God - from wisdom in the choice of a vocation, to success in passing exams - many people, the majority maybe, don't seem to be heard, to the point that the necessity for prayer is in question; it might be better to use our own will and action for a greater efficiency.

"On the other hand, how useful is my request? God is all powerful, if He knows everything, He also knows what I want and He can fulfill it without the help of my prayer. If God really wants, my explicit request adds nothing to his capacity to help me."

In any event, I never received my answer... or other kinds of answers different from what I had asked. This is why I believe it is useless to pray even when taking important decisions... God is never where you would like to find Him."

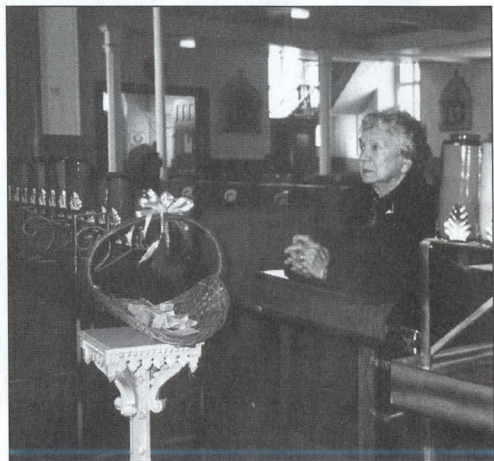
This thought is understandable; and we understand it better yet even if we believe in prayer and its efficacy; one can get discouraged and no longer understand God either in His answer or in His silence.

So what is prayer? What is its use? Can it really be answered?

### A free initiative

Prayer is usually defined: "desiderium caritatis". That is the desire that love, in our heart, has for good. Prayer expresses the depths and intensity of the desire we have for good, of real love for

the good it is. It is in fact a state of dependance and the desire to do the will of God, as it is for our greater good. The heart of prayer is there, in the relation between God's will and ours: when we pray we desire and we ask for the grace



to do God's will.

In reality there are different forms of prayers and here we consider particularly the prayer of request. For this form transcending its concrete expression must always be a heart to hear communication with God in the sense that we are asking for communion to His will, we want His will to be accomplished in us. Prayer, by definition, is not selective; even though it is expressed in a selective manner, it is above all a life.

Considering simply this definition, if really prayer is this deep desire in me, there is no apparent reason not to be answered. We have however the impression that we seldom are. Why?

Let us reexamine a doubt raised earlier concerning the necessity of our initiative. How is the explicitness of our reavest necessary? In as

much as it is the explicitness of our desire, it expresses our heart's disposition, the humility we use talking to the Lord, the state of



dependance in which we really are and in which we acknowledge ourselves to be. Finally, by the expression of our prayer, we offer our person to God and we trust in Him totally. Jesus Himself told us: "When you pray, say Father..." It is then that we must ask for Him as children do from their parents, in total trust, assured, totally assured of being answered, because totally sure of God's love for us.

On the other hand, our prayer is also the initiative of a free person. God loves us and wishes our happiness, but not in spite of us, not without us: to express our prayer is to say YES freely to God's will in our lives. Without our YES the Lord cannot do nothing with us. Yet we sometimes ask for God's help without truly accepting His will in advance.

However our heart may be so disposed, humble, imploring before God, straining to His will, as

for ex. at time of hardship, or in a period of serious doubt, indecision or anxiety. Then what? At these precise moments, why doesn't God

answer? Maybe because they are precise moments... We forget too often that prayer is not a "medicine." We pray too much in an episodic manner, once in a while facing hardship when, after we've tried everything, He's the only one left. It is not the kind of prayer which is usually answered. This does not mean that God does not hear us or that He never answers us. In these cases, no, God hears us and can also answer us, like at the last moments before death. But our prayer is not the

prayer of one of the prayerful, of one who lives by the will of God. More than by a selective invocation, it is a life of prayer that is answered.

### Will that he Wills

However we don't always ask for what should be asked. Let us take the example of Christ praying: "... May your Will be done, not mine..." Jesus confides to His Father but His prayer is a total trust and a total offering. As our prayer is often an altogether other request, we express to God our will hoping that He will materialize it. But do we know about the real good for us? We ask for what we want, what appears to be good, and what appears good to us at a precise moment of our life. But this good may be apparent, illusory and not be directed, in the long term, towards our happiness. God, He



## "Why pray? I'm never answered." (continued)

knows what is good for us, for what we were created, where and through what passes our real good, our happiness.

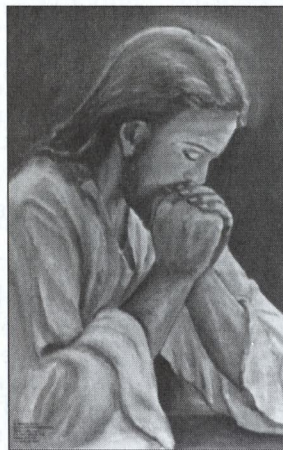
This is why at times, He may not answer our requests. We believe that He has not heard, that He has not answered when He has knocked elsewhere, where we do not expect Him, it is true, but where His answer was needed.

And we don't see that, rebellious inside because He did not answer us. Let us pray Him to show us our real good, so we can ask it better from him.

### A life of prayer

It is in a life of prayer that we come close to the Lord and to His will, that we learn to see the real good. We have the impression that the same persons are always heard; the saints for example have but to ask and they receive... But as for us who toil, is more expected from us? In fact saints are answered effectively because they live always in God and of God. They are in harmony with God's will and know how to discern the real good from the apparent. They always ask for the fulfilling of divine will and God hears their prayers.

This prayer is not mechanical. We must be disposed interiorly and exteriorly to the divine will. God's answer depends on us. It's our freedom once again which is involved, a freedom that God always respects. If we ask for the



conversion of a relative the answer to our prayer does not depend only on divine will but also on the liberty of the one for whom we pray. Our invocation then puts at stake a liberty that God respects, even if He can change it and control it. Similarly He does not go against our liberty. If God always intervenes in our lives, not waiting for or call, our desire, we would lose confidence in Him.

The almighty God deigns to need our prayers. He leaves us free to do His will, for our good and out of love.

Then let us trust divine wisdom and let us obey the Lord to guide our lives and the world, certain of Christ's victory.

\* \* \*

*A priest told this story: "In the desert comes a man, wounded, exhausted, thirsty, hungry... In the sand his tracks slowly take shape, one by one. After walking for hours, he arrives in an oasis, he doesn't know how, where he rests from his exhaustion. He then recriminates against heaven and tells God: "See, Lord, my tracks. I was all by myself in this ordeal. Where were you? The Lord answered Him: "Look carefully at the traces; they are not your steps but mine. And I was carrying you on my shoulders."*

**A.C. Bézier**

(translated by Denyse MacKey)

## KATERI CENTER NEWS

FAVORS registred at the Kateri Center from February 4 to April 29, 1993.

Alcoholic Problem Solved	2
Articles Found	4
Better Health	11
Business Problem Solved	1
Cures	10
Employment Found or Kept	12
Financial Aid	4
Lodgings	3
Peace in Families	2
Properties Bought or Sold	8
Safe Pregnancy	1
Safe Trips	6
Successful Studies	3
Successful or Averted Operations	6
Temporal Favors	10

### Twenty-five Prayer Pledges or More

Tricia Ardissonne, Wichita, KA, 26.

### Welcome to Kahnawake!

Pilgrims from all over will be swarming in again to Kateri's Shrine, after Kateri's Feastday on Sunday, April 18. Private or group visits are always possible. If one wishes a guide to show pilgrims around, so they can learn more about the mission, the museum and the life of Bl. Kateri, please notify in advance the Center or Rectory of your coming: 632-6030 or 638-1546.

### 50 years of Priesthood of Fr Anthony Roussos, S.J.

Next August, Father Roussos, well known to our readers for having celebrated novenas of masses for the intentions of the friends of the Cause, will be celebrating a double jubilee: 50 years as a priest and 60 years as a religious.

On this event, he recommends himself to the charity of our

prayers and that of Kateri's friends.

Fr Roussos belongs to the Jesuit Province of the Middle-East. He has worked in Egypt, Lebanon and Israel. For the time being, he is assigned at Mount Carmel, Isfaya, in Israel.

Congratulations to Fr Anthony Roussos on his Jubilees and many thanks for his association with the Cause, so generously and for so long a time.

### An Interesting Page of History

On March 17, Mr Paul Bouchard, president of the Geographic Society of Quebec, brought back to life a lovely page of history, all to the glory of Blessed Kateri. An experienced historian, he discovered how and why "Grace Triumphant in the Life of Kateri Tekakwitha written by Fr Cholenec, S.J., was translated in Spanish by Fr Juan de Urtassum S.J. and published in Mexico in 1724.

It went to prove how, like Blessed Kateri, young Indian girls of Mexico could live in a convent as nuns, faithful to their vows, especially the one of chastity.

After his remarkable lecture, Mr Bouchard invited the Vice-Postulator to answer questions regarding Kateri's Cause. The members and friends of the Geographic Society of Quebec went home seemingly well pleased by this wonderful page of history.





## Testimonies of favors obtained

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

I want to let you know that Blessed Kateri has answered our prayers about C's drinking problem. About three weeks ago he joined Alcoholics Anonymous and has not had a drink since. I'm so thankful to Kateri, only she could have made this happen, her being so close to our Lord. I'm sending a donation for Kateri's Cause. Please keep praying for us.

(Pierrefonds, QC)

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

Enclosed is a donation to the Kateri Center in thanksgiving for the sale of my mother's home. Even though it took longer to find a buyer than we had anticipated, I never stopped asking Kateri for her help. I continue to pray that Blessed Kateri will soon be numbered among our American saints.

(Catonsville, MD)

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

You will find enclosed twenty dollars because on January 7, the water pipes broke which cost me six hundred dollars to fix, but I promised twenty dollars if they did not have to dig under my house with those big machines which they did not do. Kateri I feel you are always with me. God Bless you Kateri.

(St. Leonard, NB)

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

I had a terrible pain in my left side for two weeks and am allergic to pills. I promised fifty dollars to Kateri if the pain disappeared and it did thanks to Kateri.

(Wawa, ONT.)

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

I am enclosing a little donation to Kateri for helping me find a lost article. Please pray for me also, that my cancer will not return. I've had a mastectomy and all the treatments. It was a very traumatic time for me and my family.

(Birmingham, AL)

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

Enclosed is a donation of ten dollars to the Center. My health has improved since I have been praying to Blessed Kateri.

(Marlboro, MA)

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

I am very pleased to hear from you. An alcohol problem has been overcome with the help of Blessed Kateri. I am now in my second year as an abstainer. I have doubled my prayers for the canonization of Blessed Kateri. I also need her help for family members - in their thirties and forties - who feel attending Mass is unnecessary.

(Windsor, ONT.)

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

Enclosed is a small donation of fifteen dollars for Kateri's Cause, a promise I made when my friend's car was stolen with his guitar and amplifier in the trunk... Within a few days everything was returned to him. He is a professional musician and a music teacher and needs it for his livelihood. Thank you Kateri for your aid...

(Astoria, NY)

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

This cheque is in thanksgiving to Kateri for the easing of arthritic pain. I am praying for even more improvement.

(Woodslee, ONT.)

### ✿ Kateri's smile upon you, Mr. W. H.!

The Enclosed check for twenty dollars is to help toward the expenses involved in promoting Kateri's Cause. Four months ago a "mass" was discovered on the lower portion of my wife's left lung. At the same time some sort of blockage in her heart was suspected. I prayed that the "mass" not be malignant and that the heart condition not be serious enough to require surgery but that it could be treated by medication. Both my requests were answered! Whenever I have been anguished and in desperate straits, I have turned to Kateri and she has always helped me. God bless and prosper you in your labors on her behalf and may "93" find us praying to her as "Saint" Kateri.

(Webster, NY)

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

Enclosed is a small contribution for the Cause of Kateri for safe travels these past few weeks. Please pray to Kateri for me for a very special favor.

(Brunswick, ME)

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

Find enclosed a check for five dollars for a Mass in Thanksgiving to Blessed Kateri Tekakwitha for a favor received. I promised to write and tell you about it. My kitchen sink was plugged and I couldn't get it open, so I promised Kateri I'd send money in for a Mass in Thanksgiving if she would help me get it open. About an hour later I looked and it had opened up and is still great. That sure was a miracle.

(St. Marys, PA)

### ✿ Kateri's smile upon you, Mr. J. A. P.!

The enclosed check for twenty dollars is in thanksgiving to Kateri (and my guardian angel) for saving me from a serious injury to myself and other motorists. Tie rods on my car were scheduled to be replaced on Wednesday. The day before I was out driving for over an hour, but shortly after returning home I noticed something laying on the drive beneath the car, lo and behold! the tie rods had fallen off. No way could I ever have steered that car on the highway. What a chilling feeling I had.

(Cleveland, OH)

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

Blessed Kateri has interceded on my behalf in the sale of our home. Please accept this offering for the Mission.

(Phoenix, AZ)



## Little Sister wants to know...



**Kateri Rae B. Bear**

Born in December 1990  
Pine Ridge, So Dakota

Parents: Loreli, Black Bear/Bryan  
Black Tail/Deer

*...if you won't help us get at least  
50,000 promises of a daily Our Father,  
Hail Mary and three Glories!*

*We need them to obtain from the  
loving Heart of Jesus the speedy  
canonization of Blessed Kateri  
Tekakwitha.*

*Some 25,465 pledges have come in  
after ten years' effort.*

Please send yours to: The Kateri Center  
Box 70  
Kahnawake, Quebec J0L 1B0

**My pledge to KATERI**

Date \_\_\_\_\_

I, the undersigned, pledge to offer up each day one Our Father, one Hail Mary, and three Glories until the miracle needed for Blessed Kateri's canonization is obtained and approved.

Name \_\_\_\_\_

Street or Box \_\_\_\_\_

City or Town \_\_\_\_\_

Province or State \_\_\_\_\_ Code \_\_\_\_\_

Country \_\_\_\_\_ Telephone \_\_\_\_\_

## Send in your Intentions now

### **Spiritual**

- ☐ Love in 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
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in the World

Other Requests \_\_\_\_\_

Your intentions shall be forwarded  
to Father **Anthony Roussos, S.J.**, on Sept. 1,  
at Isfiya, Israel. He will celebrate nine masses  
for you in the agony of continued war, in Lebanon.

(no offering required.)

## 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 sign a card and send it to the bereaved family.

The departed one is enrolled 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 the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, Kahnawake, Quebec J0L 1B0 for a free sample card.

One dozen cards boxed: \$5.00 (Postage included). Each yearly enrollment in the Kateri Tekakwitha Guild: \$2.00



## Katerina



obtainable from the  
The Kateri Center  
Box 70  
Kahnawake, Quebec J0L 1B0  
Tel.: (514) 638-1546 or 632-6030

### Medals

1. Aluminium 15¢; Mat silver-plated: 50¢
2. Gilded: \$3.00
3. Souvenir Spoons: \$4.00

### Kateri Prayer Cards and Pictures

1. Sepia (brown), by sculptor E. Brunet (5" x 2 1/2"): 10¢
2. Colored, by Mother Nealis (4 1/2" x 2 3/4"): 15¢
3. Colored, by Mother Nealis (9" x 13 1/2"): \$1.50
4. Colored, by John Steele (4" x 3"): 10¢
5. Colored, by John Steele (6 1/2" x 5") for framing: 50¢
6. Colored, by John Steele (9 1/2" x 12"): \$1.50
7. Colored, by John Steele (24 1/2" x 18 1/2"): \$5.00
8. Colored by Joseph Izzillo (4" x 3"): 10¢

### Touch Relics

1. Small Kateri pictures with silk applied to relics: 50¢

### Kateri Plaques

1. Plaque, plastic case with prayer (2 1/2" x 1 1/2"): \$2.50 - with relic: \$3.00

### Novena

In the form of a short biography: \$2.00

### Kateri Seals

A sheet of 36 seals: \$1.00

PLEASE ADD A LITTLE EXTRA FOR POSTAGE AND HANDLING.

### Statues (Postpaid)

1. In hydrocol, ivory or bronze finish (6 1/2"): \$12.00
2. Colored (6 1/2"): \$15.00
3. In hydrocol, ivory or bronze finish (8 1/2"): \$15.00
4. Colored (8 1/2"): \$18.00
5. Kateri key chain: \$1.25
6. One inch statuette in plastic case: \$1.00

### Books (Postpaid)

In English - *Blessed Kateri Tekakwitha*, by Henri Béchar, S.J., 20 pp., \$2.50  
In English - *Adventures with a Saint*, by Marlene McCauley, 210 pp., \$12.00  
In English - *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., hardcover: \$10.00; paperback \$8.00  
In English - *I am Indian*, by Gualbert Brunsman, O.S.B.: \$2.00  
In English - *The Original Caughnawaga Indians*, by Henri Béchar, S.J., (Book on Kateri's virtues): \$15.00  
In French - *L'Astre dans la Nuit, Kateri Tekakwitha*, by Rachel Jodoin (Fictionalized biography): \$15.00

SPECIAL: In French - *Kaïatanoron Kateri Tekakwitha* by Henri Béchar, S.J.: \$15.00,  
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.: \$3.00

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(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 (\$15.00), I now inscribe free of charge, the name of one deceased person dear to me on the Martin Skondegonrasken 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.