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**KNIGHTS OF COLUMBUS CLUB**

# KATERI

No 183

KATERIGRAM

FRANCES GOHANNATENHA ROLL

AMERINDIAN NEWS

THE GREAT HIAWATHA

REPENTANCE RITES AMONG THE INDIANS

A FEW PROFESSIONS AND THEIR PATRONS

PASSION AND RESURRECTION

OUR DEVOTION LIFE: PRAYER

AN INDIAN VERSION OF PSALM 23

10 COMMANDMENTS OF THE INDIANS

KATERI CENTER NEWS

TESTIMONIES

A HAPPY EASTER AND A JOYOUS KATERI FEASTDAY!

LILY OF  
THE MOHAWKS  
Kahnawake, Quebec, Canada



Spring • 1995





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

KATERI

No 183

#### 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 (\$5.00 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 1995

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## Katerigram

**K**ateri was a lover of the cross. But how can you love the cross when in our schemas it is a sign of infamy, suffering and death.

Kateri loved the cross so much that she would carve them everywhere on the trees of the forest. She would embrace it, contemplate it, cherish it, as if it was her spouse. The one nailed to the cross was her spouse. We can say that she loved Love itself, this cross which expressed a supreme act of love. "He loved us to the extent of giving up His life on a cross" after He had shed every drop of blood and water from His body...

The Church also exalts the cross. There is a liturgical feast dedicated to it on September 14 and the whole Holy Week is an ascension to the summit which is death on a cross. Our Lady of Sorrows is also celebrated because of her compassion for her son, a compassion which made her a martyr at heart and spirit.

"The Feast of the Holy Cross", writes Saint Andrea of Crete, dispels darkness and restores light. In celebrating this feast we are raised aloft with the crucified, leaving earth and sin behind and taking possession of heaven... If there had been no cross, there would have been no immortal fountain of blood and water flowing from a pierced side to purify the world, no declaration of our freedom, no paradise..."

Kateri inspired by our Lady of Sorrows fell in love with the Cross desiring to console the Lord, share in His sufferings and complete His passion. Loving the Cross she hoped to attract her own people to this tree, the noblest of all creation for having borne the Savior of humanity.

We also know that after her death, Blessed Kateri appeared to Father Chauchetière and her old advisor Anastasia, on April 24, 1680. "That night, as soon as the people of her longhouse had gone to bed, she remained alone in prayer. She suddenly became very sleepy - not having slept since Kateri's death - because she was overwhelmed with grief - and fell sound asleep on her mat. The elderly woman herself told the story of what happened to her: 'I had barely gone to sleep when I was awakened by a voice calling me and saying: 'My mother, get up and look. 'I recognized Kateri's voice; I sat up at once and turning to the direction from which this voice came, I saw her standing beside me. Her body was surrounded by such a bright light that I could only see her face which was of extraordinary beauty. 'My Mother, she added, look carefully at this cross which I am wearing. See how beautiful it is. Oh! how I loved it on earth. Oh! how I still love it in paradise! How I wish that all those of our longhouse loved it and valued it as I did. 'This is what she told me, and then she disappeared, leaving me filled with such joy and such sweet consolation... The cross she held was so beautiful and radiated so much light and brightness, that I have never seen anything so delightful and charming.'"

Through Kateri, lover of the Cross, and Mary, her mother and our Mother, standing at the foot of the Cross, let us ask for a deep affection for this cross, source of joy and strength.

Jacques Bruyère, S.J.  
Vice-Postulator





## The Garakontie Roll

**G**ARAKONTIE was the missionaries helper in Onondaga. After his baptism, he never committed a wilful fault, and in spite of the clamors of a faithful but scolding wife, showed in the woods of America a character worthy of the primitive Church, by the wondrous union of magnanimous virtues, and those "little virtues" which give peace and confidence to all around.

- |                                 |                                 |                                     |
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| 132. Mrs. Francis X. Schork     | 155. Mr. François Noël          | 178. A Soul in Purgatory            |
| 133. Mr. Henri Simard           | 156. A Soul in Purgatory        | 179. Mr. Abel Gagnon                |
| 134. Mrs. Rachel Viens Melançon | 157. Miss Viviane Daigle        | 180. Mr. Julien Fubert              |
| 135. Mrs. Lucille H. Ménard     | 158. Mrs. Bertha Jansen         | 181. Mr. Edgar V. Brideau           |
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| 154. Mrs. Amelie LeBlanc        | 177. Mr. Alfred Potvin          | 200. Miss Lucia Girard              |



## The Frances Gonnannhatenha Roll

**I**n 1692, disowned by her kin, Frances suffered excruciating torments and was finally stoned to death for the Faith. Another Indian martyr whose story is all too little known!

- |                           |                            |                              |
|---------------------------|----------------------------|------------------------------|
| 1. Mrs. Francis X. Schork | 11. Miss Georgine Thellend | 21. Mr. King P. Shopteese    |
| 2. Rev. Gérard Toupin     | 12. Mrs. Odile Fournier    | 22. Mr. Ronald Robichaud     |
| 3. Mr. Louis Gareau       | 13. Mr. Joseph Godin       | 23. Mr. Forrest Shorey, Jr.  |
| 4. Mr. Gérard Bouffard    | 14. Mrs. Meldred Curry     | 24. Mr. Donald Letourneau    |
| 5. Mr. Ovila Croteau      | 15. Mr. André Bourassa     | 25. Mr. James Raïche         |
| 6. Mrs. Mary Stella Simon | 16. Mr. Rosaire Brie       | 26. Mrs. Florence Raïche     |
| 7. Mr. Emile Courtemanche | 17. Mr. David Swartz       | 27. Miss Celina St-Pierre    |
| 8. Mr. Armand Schink      | 18. Mrs. Theresa Crawbuck  | 28. Mr. Robert Allen Sellers |
| 9. Mrs. Gaston Germain    | 19. Mr. Norbert Dunn       | 29. A Soul in Purgatory      |
| 10. Mr. Ivan Fortin       | 20. Mrs. Mae R. Shopteese  | 30. A Soul in Purgatory      |



## Amerindian News

### A pilgrimage of 1300 km

**A** group of seven Chipewyan women, the oldest being 53 and the youngest 13, made a pilgrimage-trip of 1300 km. to reach lake St Ann in Alberta. They had left Wollanton Lake in Saskatchewan. They averaged 25 km a day, during 63 walking journeys, via La Ronge, Meadow Lake, Cold Lake, Redwater.

They hoped they be no less inferior to men who two years ago had made the same thing. On their way, of course, they met with snow, rain, wind, mosquitoes... they experienced feet blisters and bruises. "Sometimes we said the Rosary three times a day, sometimes, nothing," said Margaret St-Pierre, the oldest pilgrim Kaikka, acknowledged: "We told a lot of jokes on the way." And she added: "We carried a statue of the Blessed Virgin, not to lose our way or make too many detours."

Their husbands replaced them at home as cooks, then they came to fetch them by car at Lake St Ann. These women hope that other women will carry on this tradition.

### OMI Information

### That Michael may see...

Dear, dear friend,

**I** hope 1995 will enable me to make a very slow peaceful trip to touch Blessed Kateri's

tomb. And if at all possible to bring a 11 years old boy, Michael, and his 5 years old brother as well, for a miracle of sight. The 5 years old accidentally shot his brother and is now totally blind. A gang had threatened their mother and to protect her children, she bought a gun. The 5 years old found it and thought it was a toy. I heard about them on the news. She is devastated, the 5 years old keeps apologizing and his life esteem is gone, and the mother will never forgive herself.

I pray I get the miracle to clear up my own financial problems... But nothing will make me happier to take Michael to Kateri's tomb and that would have to be her sainthood right there, without dispute. If I clear my nightmare, I would like to see Lottery winners form a fund to investigate total eye transplants-optic nerves included. For some reason, in this country, I see more and more very young girls and boys, that are born blind and it kills me to see them struggle in a very tough society.

And here's to a miracle and one begets another. Michael appears to be a very special well-mannered boy, that through circumstances, had to live in a dangerous area. I hope at least to hold their hands as you held yours up to me.

**P.B.**



### "Museobus for Peace"

**W**e are trying to rebuild bridges to our future," Sylvianne Sioui, a Huron, told an audience of about 25, mainly Quebec Indians of various nations, in Otterburn Park.

Two groups said they hope to mount a traveling exhibition that by next summer will put aboriginal communities into a little better touch with their past and future.

### The two groups:

- 1) Ajigwon is a Montreal-based aboriginal cultural-resource centre that grew out of a bus tour of Quebec and Eastern Canada in 1992. A total of 33 young Quebecers, Amerindians and others travelled in a "peace bus" that was intended to bring Indians and others closer together.
  - 2) Museobus, based in Otterburn Park, has for 10 years been sending buses carrying exhibitions on scientific subjects, designed for maximum participation by the mostly youthful visitors, to schools, camps and other gatherings in the Montérégie, in Montreal and elsewhere in Quebec.
- For about a year now the two groups have been working to develop a "Museobus for Peace" that, it is hoped, will travel



Quebec, visiting Indian and other communities, with an interactive exhibit based on the theme "Diversity of Horizons". It has been a gradual practice, which last summer included sending out a Museobus, buses with a scientific exhibition - on communications - to three Quebec Indian communities: at Mingan on the North Shore, Val d'Or in the Abitibi region and Restigouche in the Gaspé.

The next step will be setting up a team of about a dozen aboriginals, some of them previously at work on the project, some draw from last the recent conference and some from elsewhere, to discuss just what will be in the bus. It is probable that the bus itself will be a "work in progress," with each Indian community perhaps drawing on resources from the bus to help design its own local exhibitions. Wylde said that, in contrast with the old-style museum - a "non-living thing," - he hopes that the Museobus for Peace can bring something of value to Indian peoples.

"There are Indian people who are non-traditional, who have lost touch with their culture," he said. "We hope that this kind of museology could help get them back in touch with it."

Harvey Shepherd, *The Gazette*

## The Great Hiawatha

**Y**ou might say he's the greatest Indian if you see his statue in Ironwood, Mich. -52' tall. If the Iroquois Indians hold a remarkable place amongst the people of the world, Hiawatha, an Onondaga (Mohawk) Indian, stands as the tallest. He is also called the "Wilderness Messiah", a great statesman, a sent prophet. He was a man and a symbolic figure.

But who was he? He was the disciple of the great Dagandawida who almost certainly was an actual man. His figure though is heavily endowed with the supernatural, he appears to have been elevated to the status of a demi-God. He was born in the lands of the "crooked tongues", the country of the Hurons in Eastern Ontario, on the shore of Lake Simcoe. He travelled southward to the land of the "flint people", the Mohawks, always the most aggressive as well as the most progressive of the first nations. He and his disciple, so much opposed to distability which was reigning amongst so many Indian natives, conceived, at least propagated "the universal law of equity, righteousness and well-being" of the Great Confederation. They envisioned the human race as a single far-spreading family founded upon and preserving the virtues and traditions of the firesides.

### The real Hiawatha

It is different from the character in Longfellow's poem who picked this name Hiawatha because it had a musical sound.

There was an entirely authentic human Hiawatha to whom almost nothing was ever attributed. He

was a statesman and missionary who lived in the forests of Central New York just before the first French Jesuits came among his tribesmen. He became the disciple of Degandawida only to become his mouthpiece, because the master

was stammering. So Hiawatha became the Messiah after he was converted by Degandawida. From a desperado, black misanthrope, he became a man of wisdom, propounding the good ideas among the neighboring nations with remarkable success. Eventually he moved the clans to achieve agreement to incorporate three family units into a single symbolic super family: the Mohawks, the Oneidas, Onondagas, Senecas and Cayugas.

After founding the Confederacy of the Five Nations, Degandawida gave it a spirit which was to endure.

*"The Lords of the confederacy shall be mentors of the people for all time. The thickness of their skins shall be seven spans - which is to say they shall be proof against anger, offensive actions and criticism. Their hearts shall be full of peace and good will, and their minds filled with yearning for the welfare of the people. With endless patience they shall carry out their duties and their firmness shall be tempered with tenderness. Neither anger nor fury shall find lodgment in their minds."*

*Constitution of Degandawida*

### The "Great Peace"

**A**fter launching his peace offensive amongst all Indian Nations, to be a model for all the nations of the world, the great



Hiawatha,  
World's Tallest Indian..



## The Great Hiawatha (suite)

master Degandawida, walked slowly to the shore of the Onondaga Lake where a canoe of stone, luminously white, was drawn up on the beach. In this he paddled westward and his grieving followers watched from the shore as the mystic craft disappeared in the setting sun...

Hiawatha remained on the shore. His was the task of completing the work of the departed master. He sent wampums (this special symbolic belt is considered to be his invention) to so many chiefs, which belt carried the message of the Great Peace. Thus the messages were read over the council fires of the world at Onondaga.

The result of the acceptance of the Great Peace movement was one of the most remarkable political structure.

Of all times. Degandawida created a nucleus of peace in the wilderness that was destined to become the heart of the largest empire - i.e. territorially - in the aboriginal New World. It included at its greatest extension the present States of New York, New Jersey, Pennsylvania, Maryland, Ohio, Kentucky, West and Northern Virginia, Tennessee, the province of Ontario, and parts of Illinois, Indiana and Michigan. Thus the League was to spread peace by war club and firebrand as long as the warring nations would not surrender their arms.

### Farewell of Hiawatha

Memory of the semimythical Degandawida had grown dim among the Iroquois by the time they first attracted the attention of ethnologists. Missionaries had considered him only as another Indian supernatural being. But the memory of Hiawatha was still green.

The Five Nations never have regarded Degandawida with the same affectionate reverence which

always has clung to the name of Hiawatha. His tender and lofty wisdom, his wide-reaching benevolence, and his fervid appeals to their better sentiments enforced the eloquence of which he was master, touched chords in the popular heart, to which it has continued to this day.

His conceptions were beyond his time and beyond ours; but their effect within a limited sphere was very great. For more than three centuries the bond which he devised held together the Iroquois Nations. The Iroquois territory became the asylum of the Indian tribes.

After the establishment of the League, according to one legend, the prophet settled down to a peaceful old age among the Mohawks, a benevolent elder statesman whose counsel and blessings were sought by all. He devoted himself chiefly to projects for clearing creeks and rivers of rocks and brush which obstructed canoe navigation, the chief means of communication between tribes. Thus he may qualify as the first great North American "road builder".

More popular is the story that when his work as a missionary was done he bade farewell to his people and paddled westward across Lake Champlain in a mystic, snowwhite bark canoe. It was in just such a canoe, that he had first appeared among the Mohawks. A white birch craft might have made a strong impression on them since their own canoes were a grey elm bark. For Iroquois, whiteness has sacred qualities.

This one myth of his departure for the forests of the blessed is the second of the only two suggestions of supernaturalness connected with the sachem Hiawatha. ■

(Extracts from the "Wilderness Messiah")

by Thomas R. Henry

## Repentance Rites Common Among Indians

In his book "The League of the Iroquois" (1851; reprint 1962) Lewis H. Morgan told how the Six Nations Iroquois gathered together for confession of sins. This "meeting for repentance" took place before the "Maple Dance".

There are four Longhouses on the (Six Nations) Reserve: they are the Seneca, Onondaga, Upper Cayuga and Lower Cayuga. Their leaders are called Faithkeepers. The mutual confession of sins are an integral part of their religious worship.

L.H. Morgan mistakenly thought that the origin of the idea of confession came from the Catholic Jesuits. If he had studied more Native groups in this regard, he would have discovered that public confession of wrong-doing was quite common. It was practised in North America long before the Jesuits or any white people came.

Psychiatrists know the value of talking to someone about guilty feelings and worries. It has a cleansing feeling which tends to lessen anxiety in the person confessing. It also rescues the sufferer from his/her feeling of being alone. In this way, it is an aid to mental health. Bernadino de Sahagun, who wrote the book "A History of Ancient Mexico", said regarding the Indians' custom of confession, "they did this long before they had any knowledge of the Christian faith".

The therapeutic value of confession of sins was recognized by native tribes all over North America. So too was the recognition that physical well-being and mental well-being went together. Among the western Apache the medicine man often

asked the sick person, "Have you done bad?"

They knew our minds can make our bodies ill. We may be able to fool others but it is difficult to fool ourselves. If we know that we have not done right, we may subconsciously wish to punish ourselves. Becoming ill and feeling awful may be the perfect punishment. It certainly attracts less attention than putting a thorn through the tongue. This is what the Aztec Indians commonly did as penance. It also might depend on what the transgression was.

Among the Plains Ojibways, a man could be given the right in a dream to call an assembly for public confession of illicit sexual acts. The people gathered in his lodge, "where he owned up". A large, printed spirit rock was placed in the centre of the floor. It was a solemn occasion. They believed that the spirit rock heard their words. Men who did not tell the truth were certain to be killed on their next war party. The dream host even quizzed them as they sat in a circle about the stone.

First the elders, then the youths, then the women had to confess wrong doing. The Saulteux Indians believed sickness was caused by sins and could be cured by confession. The Plains Cree, Blackfoot, Cheyenne and Sioux all practised similar public confession rituals on sexual transgressions.

Of course there were other sins to be confessed, such as dishonesty, greed and murder. However, people being as they were, being unfaithful to one's spouse seemed to cause a lot of guilt, even as it does today.

From "A View From an Indian Reserve"  
by George Beaver,  
Brantford, Ont. 1993 pp. 87-88



## A Few Professions and their Patrons

❖ *Ad Agencies:* St. Bernardino. Born in 1383, he was a Franciscan priest who overcame his shyness until he was able to deliver a rousing religious sales pitch.

He was later exonerated by Pope Martin V of what today would be called charges of false advertising.

❖ *Architects:* St. Barbara. According to stories of the time, her father had her imprisoned in a tower without windows so no one could see how beautiful she was. She had three windows installed "to lighten all the world." (It is unclear how she managed to do this while imprisoned.) The windows, she said, "betoken the Trinity, Father, Son and the Holy Ghost." When her father found out, he had her killed.

❖ *Bank Tellers:* St. Matthew. He was reviled as a tax collector until he gave up his job to become an apostle and the first of Christ's biographers.

❖ *Bus Drivers:* St. Christopher. A giant of a man who unknowingly carried the Christ child on his shoulders through a raging river. (The name means Christ bearer.) Superstition has it that travellers who carry his image will be protected from accidents.

❖ *Doctors:* St. Luke. He was St. Paul's personal physician, a Greek who wrote the third book of gospels.

❖ *Rock Musicians:* St. Cecilia. One of the first Christians, she was engaged to marry a young Roman pagan. She "sang to God in her heart" on the day of her wedding, and told her husband that she had consecrated her virginity to Christ. He apparently

respected her vow and became a convert. Eventually both were found out to be Christians and put to death.

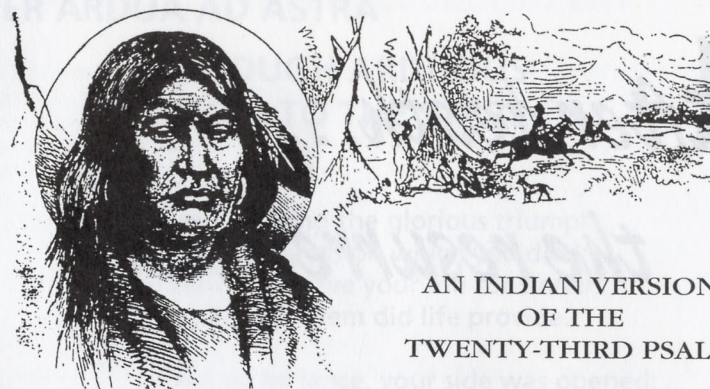
❖ *Taxicab drivers:* St. Fiacre. An Irish missionary who worked in Normandy and became a popular saint in France. His following peaked in the 17th century when so many carriages were needed to take pilgrims to his shrine in Paris, that the Fiacre, came to mean cab.

❖ *Farmers:* St. Isidore. A Spanish lay saint, a good and decent man who farmed with his wife.

❖ *Judges:* St. Ives. He was a lawyer from Brittany who didn't charge widows for his services.

❖ *Television producers:* St. Clare of Assisi. Born in 1193 she joined St. Francis and founded a religious order of nuns. Perhaps because Clare suggested silence as the best way to avoid sins of the tongue, she was named patron saint of television. Is anybody in the industry listening?

❖ *Ecologists:* Blessed Kateri Tekakwitha. Born in Auriesville, N.Y. on April 1656, this Indian virgin died in Canada, at 24 years of age. She has been called "The Mystic of Wilderness". She used to accompany the men on their hunting and fishing expeditions and urged them not to spoil anything. Her love of nature was like that of Saint Francis of Assisi. She used to carve crosses on the trees of the forest, where she would pray, like in a temple. She was a lover of Jesus and of His cross. ■



AN INDIAN VERSION  
OF THE  
TWENTY-THIRD PSALM

◇ The Great Father above a Shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down but he lifts me up again and draws me into a good road. His name is WONDERFUL.

Sometime, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I'll be afraid not; for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards he gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over. What I tell is true. I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Teepee and sit down with the SHEPHERD CHIEF forever.

### THE STORY BEHIND THE INDIAN VERSION OF THE 23 RD PSALM

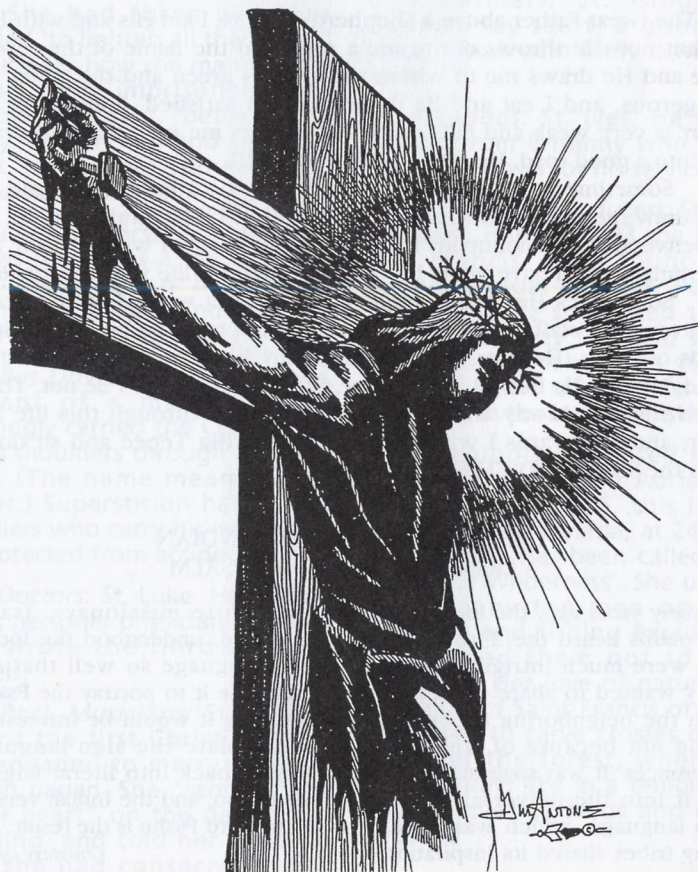
Many years ago, the Indians of the plains heard the 23rd Psalm and were much intrigued by it. They wanted to share its beauty with the neighboring tribes but could not because of language differences. It was suggested they put it into the universal Indian sign language, which was done. Many tribes shared its inspiration and loveliness.

A white missionary, Isabel Crawford, understood the Indian sign language so well that she could use it to portray the Psalm. Thinking it would be interesting to translate the sign language version back into literal English she did so, and the Indian version of the 23rd Psalm is the result.

Courtesy of the  
Cook Christian Training School



*After death...  
the resurrection!*



## PER ARDUA AD ASTRA

### THROUGH ARDUOUS TASKS TO THE STARS

Hymn

Lord, we sing the glorious triumph  
Of the cross on which you died:  
There you gave your life for sinners  
And for them did life provide.

Pierced by lance, your side was opened;  
Streams of grace came from within  
In the form of blood and water,  
Blottering out our stains of sin.

On the cross with arms extended,  
You now beg the world to hear:  
Come, all nations and all peoples,  
To your King and Lord draw near.

Amen.

### ***A Prayer before the Crucifix***

Behold, O good and gentle Jesus, I cast myself at thy feet, and with the most fervent desire of my soul I pray and beseech thee to impress on my heart lively sentiments of faith, hope and charity, with a true repentance for my sins, and a firm purpose of amendment. Meanwhile with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds, having before my mind that which David spoke in prophecy concerning Thee, my Jesus. "They have pierced my hands and my feet; they have numbered all my bones."



## The Devotional Life: Prayer

All our devotions are a form of prayer. Prayer is the union of mind and heart with God, loving conversation with God. Our devotions are ways in which we can increase this union with God. There are many kinds of prayer: it may be liturgical or non-liturgical, individual or group, formal or informal, vocal or mental.

Liturgical prayer is that set officially by the Church, such as the Mass. Formal prayer is prayer in which we use a prayer-book or recite well-known prayers by heart; in informal prayer we pray spontaneously. And in mental prayer we pray without words, speaking to God and listening to God without the use of language.

We are so fortunate to have this multiplicity of forms of prayer. The kind we should use at any particular time is that which comes to us most easily, that with which we are most comfortable. Yet we should know that the highest type of prayer, if we are called to it at certain times, is mental prayer.

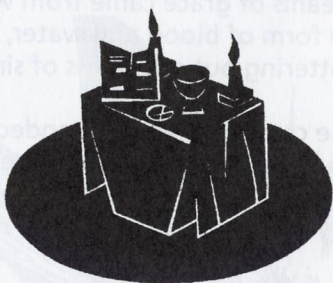
We often think that when we pray we are the only ones actively involved. But, in fact, when we pray the Holy Spirit within us is chiefly responsible for our prayer. St. Paul wrote (Rom 8:26): "The Spirit comes to the aid of our weakness. We do not even know how we ought to pray, but through our inarticulate groans

the Spirit Himself is pleading for us, and God, who searches our inmost being, knows what the Spirit means, because He pleads for God's people as God Himself wills." And it is in mental prayer that the action of the Holy Spirit is most prominent, since we are more passive than active in this kind of prayer.

When should we pray? Again, when it is easiest and most convenient for us. But there are some times that are convenient for everyone: when we get up in the morning, when we go to bed, when we begin a meal, and when we finish a meal.

Why should we pray? Because we are creatures, because we need God so much. We should adore Him for His holiness and His goodness, we should thank Him for His gifts to us, we should ask Him for what we still need, we should beg His forgiveness for our sins.

What should we ask God for? For salvation and well-being, for our family, our friends, our loved ones who have died, for an end to abortion, for all the Souls in Purgatory, for the whole world. There is no end of things, we should pray for; indeed, we are bound to pray for them. In Tennyson's poem *The Death of King Arthur* he has Arthur say, as he lies dying: "Pray for my soul. More things are wrought by prayer than this world dreams of.



Wherefore, let thy voice rise like a fountain for me night and day. For what are men better than sheep or goats if, knowing, God, they lift not hands in prayer both for themselves and those that call them friend?"

We don't pray to let God know what we need; we pray to make ourselves realize that we need God. We pray because, if we receive God's gifts without asking for them, without realizing that they are God's gifts, we will be proud. And pride, besides being based on untruth, or rather because it is based on untruth, is hateful to both God and man.

Every prayer is answered. Christ said: "The one who asks receives; the one who seeks finds; to the one who knocks, the door will be opened" (Mt 7:7-8). God often doesn't answer our prayer right away, but, when He delays, it's always for a reason. Waiting for God to answer us can make us more humble, more patient, and eventually more grateful. St. Monica prayed for twenty years for the conversion of her son, St. Augustine, and her prayers made her a saint. And they were answered not only by his conversion but by his becoming a great saint and one of the most famous Doctors of the Church.

But God, even though He answers every one of our prayers, doesn't always give us exactly what we pray for. However, if He doesn't answer our prayers in the way we ask Him to, he answers us in a better way. Perhaps He doesn't give us a temporal good but rather an eternal good. Good

parents don't always give children exactly what they ask for, but they do give them what is good for them.

Prayer is sometimes enjoyable, but we do not pray because it is enjoyable; we pray because we are creatures. And often prayer is difficult. We begin to think of all kinds of other things. Our prayer, though, is better when it's difficult, just as our going to Mass on a blustery day is more pleasing to God than our going in nice weather. It shows greater love.

We must not let distractions and dryness stop us praying. They are the testing-ground of our love of God. We must pray despite them. If God sends us joy in prayer, fine. But, if we find dryness instead, we should accept that too. It is better to pray in dryness than in joy, if that is what God wants.

The purpose of all our prayer is to form a habit of prayer so that we're praying all the time. This is what Christ wants. He told the Apostles: "Pray always" (Lk 18:1). It is possible to have God in our minds during all our waking moments, to be aware of Him all the time, to refer everything to Him. St. Paul wrote: "Pay all the time, asking for what you need, praying in the Spirit on every possible occasion" (Eph 6:18). ■

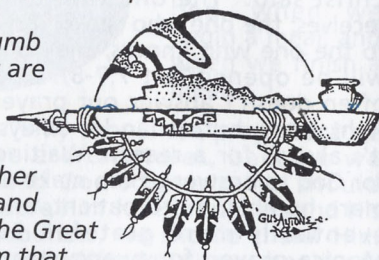
Challenge, Dec. 94

by J.E. Edwards



## The Indian 10 Commandments

- 1 *Thou shall live the natural life in the Great-Out-of-Door breathing deeply of pure air through thy nose, not through thy mouth; preserving simplicity and moderation in diet, exercising and bathing once or twice weekly; and communing always with nature, that thy body, thy mind, and thy soul may keep wholesome and pure.*
- 2 *Thou shalt do thy share of the world's work as it comes to thee, laboring with thy hands and thy head, honoring and rewarding even the commonest drudgery; for thou thence learnst that the great joy of life comes from work well done.*
- 3 *Gain wisdom by observing Nature, the Great Mystery; then thou shalt find in the birds of the air, the animals that roam the valleys, the rivers and the lakes, the trees and flowers of the forest, the sea, the wind, the stars, the sun...yea, even the soil from which life itself springs. Thou shalt stand revealed in the GREAT MYSTERY.*
- 4 *Thou shalt open the doors of thy home even to strangers; for life is a stewardship and not an ownership.*
- 5 *Be kind and gentle even to dumb animals for all living creatures are children of Nature, the Mother.*
- 6 *Honor thy father and thy mother who gave thee life, and bear and rear thy children with which the Great Spirit blesses thee, giving them that heritage of health and strength which all kind Nature has vouchesaved to thee.*
- 7 *Thou shalt preserve the sanctity of the body as well as the Spirit.*
- 8 *Cultivate the Spirit of frankness in thy life and in all thy dealings with thy fellow men.*
- 9 *Practice self-restrain and maintain that serenity of mind which produces perfect equipoise and leads to absolute contentment.*
- 10 *Fear not death, for it is as natural as birth, and is but the beginning of a new life into which thy soul passes in its journey from the Brotherhood of Man to the Fatherhood of Supreme Spirit.*



## KATERI NEWS

FAVORS registered at the Kateri Center from November 14, 1994 to February 14, 1995.

Articles Found	5
Better Health	17
Cures	5
Employment Found or Kept	13
Financial Aid	4
Lodgings	1
Peace in Families	3
Properties Bought or Sold	4
Safe Trips	4
Successful or Averted Operations	5
Temporal Favors	14

### Twenty-five prayier Pledges or More

Sr. Teresina McNeil, Lethbridge, Alberta, 31.

### Kateri's Feastday Celebration

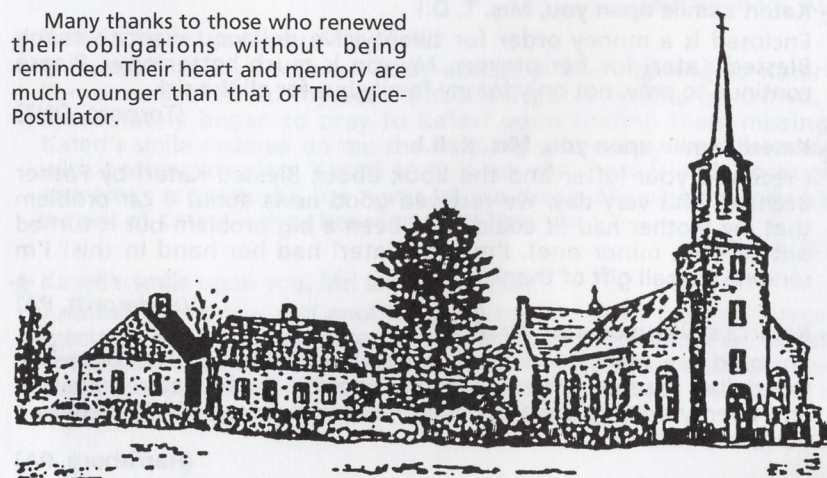
This year, it will be held on April 23rd, High Mass at noon. The guest of honor will be Bishop Jacques Berthelet, auxiliary Bishop of Saint-Jean-Longueuil diocese. Welcome to all the friends of Blessed Kateri! A good preparation is to make the novena. Novena booklets in the form of a short biography are obtainable at the Centre: \$2.

### Kateri's Band Club

Many thanks to those who renewed their obligations without being reminded. Their heart and memory are much younger than that of The Vice-Postulator.

### A New Roof for Blessed Kateri

150 years old this year, our Kateri Shrine church in Kahnawake needs to have its rusting roof redone, its dried out window frames re-sealed, its wood floor revarnished, its interior cleaned and repainted, its drainage system (around the foundations) cleaned out, its walls re-painted and repaired (not to mention roof, verandah and wall repairs to the rectory). Can we get some, if not all, of these things done in time for the Tekakwitha Conference early next August? It would take nothing short of a miracle. But you can be part of such a miracle: why not send a donation right away to our "Catholic Church Repair Fund" through the Kateri Center? This community has already gathered close to \$100,000 in more than two years almost all by itself (individual donations and community events). The final bill will most likely top the \$300,000 mark. Now we're reaching out to all of you, Blessed Kateri's friends, out there. Spread the news around! Every donation will help. Many, many thanks in advance. Blessed Kateri's smile on you all in return! ■





## Testimonies of favors obtained

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

Please accept my donation for favors granted by the truly Blessed Kateri. I lost my Rosary earlier this afternoon but didn't realize the loss until this evening. I searched, then I turned to Kateri and asked for her help. Ten minutes later I went to one of the local stores, the one I went to earlier this afternoon, and when I came out, there in the mud and snow was my Rosary, still in it's case. Just a few broken beads, which could easily be repaired. Thank you Kateri, you are a saint.

(Fort Macleod, AB)

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

I prayed and asked for Blessed Kateri to help the doctor while operating on my son. Thank God it was a success, but his recovery is rather slow. My son and his wife had to sell their house and relocate it. Blessed Kateri helped in that one too. So in thanksgiving I am sending you a check for fifty dollars. Blessed Kateri always answers my cry for help. I love her so much.

(Reading, MA)

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

Enclosed is ten dollars to use as you wish. This is in thanksgiving for a favor received from Kateri after praying to her. My son got away from a bad situation with a woman...

(Hanover, ONT)

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

Enclosed please find a check for one hundred and fifty dollars for Kateri's Cause. My husband became ill with cancer and died in September. Throughout the seven months of his illness I prayed Kateri. There were many problems but with God's help and Kateri's help I have been able to cope. There was a big problem with an insurance policy which was straightened out last week. Kateri has been so good to me. Now I am praying for a better job for a family member and I know my prayers will be answered.

(Biddeford, ME)

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

Enclosed is a money order for twenty-five dollars. I want to thank Blessed Kateri for her prayers. My son is much better now. Please continue to pray, not only for my family but for all the sick...

(Toronto, ONT)

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

I received your letter and the book about Blessed Kateri by Father Béchard. This very day, we received good news about a car problem that my mother had (it could have been a big problem but it turned out to be a minor one). I'm sure Kateri had her hand in this! I'm sending a small gift of thanks...

(Vandergrift, PA)

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

Enclosed is a money order for twenty-five dollars for the following: five dollars for the renewal of my membership to the Kateri magazine and twenty dollars in thanksgiving for a favor received, my passing a medical test...

(Harrisburg, PA)

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

You will be glad to know that Kateri is helping me through a year of struggle. With her I have the strength to cope and hope. My husband has had a recurrence of a mental depression - the fourth one. The doctors have tried really hard for a cure but the drugs have so many side effects because of his age. He is better now but still on medication... Kateri gives us both strength. I pray that Kateri's Cause is progressing well.

(Orland Park, IL)

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

This small donation is in gratitude for my grand-daughter's admittance to a catholic college and her success in her studies. This girl has turned her life around. I ask you to pray now for her return to the Sacraments and I know she and I will be eternally grateful. Thank you and all who participate in Blessed Kateri's canonization.

(Norwalk, CT)

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

I am enclosing a check for fifty dollars in thanksgiving to Kateri for many favors received. My daughter was very unhappy in her job and through she worked very hard she felt it wasn't appreciated. However, at the end of December, she was given a very good increase in salary. She was very grateful and felt like all her efforts were appreciated. Also my husband had a very serious operation on November 8. There are 2 incisions which are not healed and the nurse told us it could take 2 or 3 more months before they heal completely. I know my prayers to Kateri have helped me through this...

(Baltimore, MD)

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

I've been praying to Blessed Kateri for many years. Enclosed is a check for five dollars, a donation I promised her if life became easier for me. I also had my check-up (cancer), everything was fine. May Blessed Kateri be raised to Sainthood soon.

(Birmingham, AL)

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

Enclosed find my check for forty dollars in thanksgiving to Kateri. Someone picked up my keys and small purse in a large crowd. I immediately began to pray to Kateri upon finding them missing. Kateri's smile beamed on me the next day when they were returned with nothing missing. Kateri truly is my very best friend. Through numerous requests she has never let me down. My whole family has statues of Kateri in their bedrooms. We love her.

(Kersey, PA)

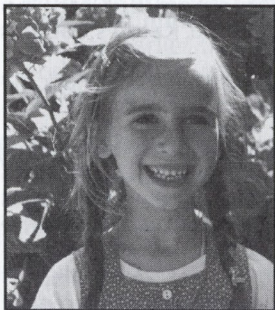
### ✿ Kateri's smile upon you, Mr. and Mrs. G. O.!

Another six months and another good health report from my cancer specialist. We are most grateful to Blessed Kateri to whom we placed in her hands, our full confidence when told I had teminal cancer over five years ago. Does it not show that assistance from the Saints is ongoing provided we persevere in faith and prayers?

(Brantford, ONT)



## Little Sister wants to know...



**Kateljijne (Kateri)**  
Thire  
6 years old  
Belgium (Anvers)

*...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 27,437 pledges have come in after ten years' effort.*

### The Annual Tekakwitha Conference

will be held **August 2 to 6, 1995**,  
at Clarkson University, Potsdam, N.Y.

**Please reserve time for this great event.**

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 March 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 (24 1/2" x 18 1/2"): \$5.00

### 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 hydrocal, ivory or bronze finish (6 1/2"): \$12.00
2. Colored (6 1/2"): \$15.00
3. In hydrocal, 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 English and 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 (\$20.00), I now inscribe free of charge, the name of one deceased person dear to me on the Gohannatenha 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.