



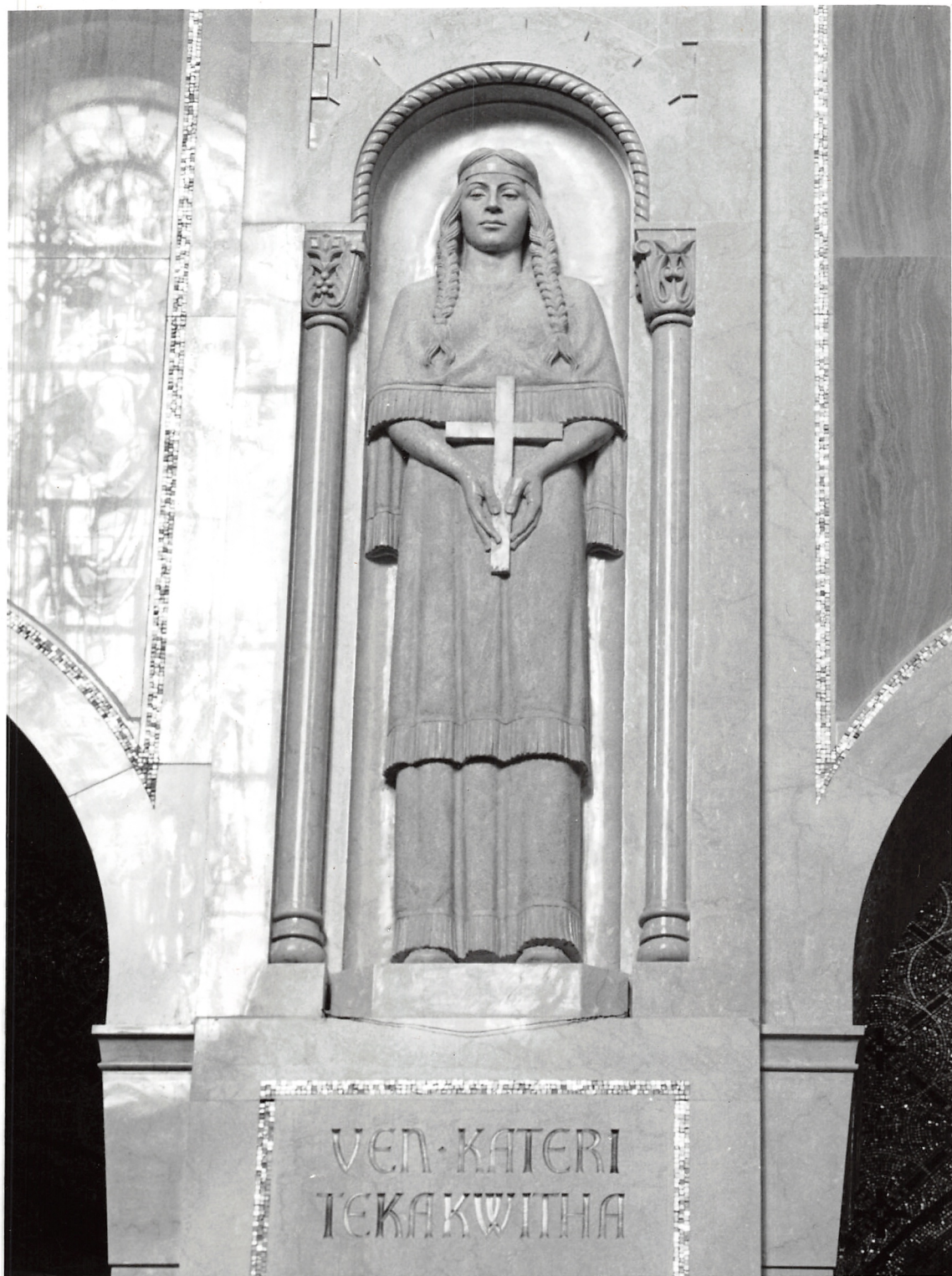
Holy Christmas



Merry Mas  
Now - in case  
the P.O. goes on  
Strike  
Fr. Alec R. J.

JESUIT INFIRMARY  
P.O. BOX 399  
PICKERING, ONT.  
LIV 2R6





VEN. KATERI  
TEKAKWITHA

116-66

RENI NEWSPHOTOS, INC.  
CREDIT. RENI PHOTOS



116

BLESSED KATERI TEKAWITHA

SOUTH NAVE GALLERY  
WEST SIDE

*Kateri, Winter 89*

70%

4 1/2

77%











to see part of it in print in  
Kateri Magazine as they so  
desire. You will also get  
their offering when it comes.

Many thanks in  
Kateri's name.

God bless you and  
keep you. Sincerely,  
So. Roseline, S.H.A.

The Flute Player, using an alder or willow flute to play  
melodies handed down from father to son. From a draw-  
ing by John Dockstader.

Le flûtiste, jouant des mélodies transmises de père en fils,  
sur un flûte en bois d'aulne ou de saule. D'après un dessin  
de John Dockstader.

© 1976, Canadian Indian Marketing Services, Ottawa.

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Canada, Ottawa.

Printed in Canada Imprimé au Canada



J. M. J. A.

August 23/84

Dear Father:

Enclosed is a letter  
rec'd. recently.

What I find beautiful  
is that for about 2 yrs. now  
I had sent: Novena booklet -  
and medals for Vickie (a Chinese  
girl) both Sr. Manuella & Vickie  
prayed daily to Kateri. They  
would often say: "Kateri take

- 2 -  
care of Vickie's eyes" ---  
when there was no hope ---  
they kept asking and  
now this news!!... I  
admire their perseverance  
and today Kateri answered  
their prayers.

I have answered my  
friend's letter.

I wanted you to  
take note of this. Do  
what you want with it  
although I would like

# THE BLESSED KATERI TEKAKWITHA STOLE

The Kateri Stole was designed and made by two Mohawk Indian Women. Sarah Skanaieah and Anna Kaianentha.

With the exception of the long stitching on the actual stole, it is hand made with good quality white material. 1/4" unhemmed.

The three original, Mohawk Clans, the wolf, bear and turtle are used for design.

The animals are cut from different color material, each has some bead work on it.

On top left, over heart, the symbol of Kateri's purity, a lily with a cross over it, is beaded in gold, different color greens and the cross is silver with a black border.

Designs are staggered. To insure hanging evenly, little red crosses inside stole, one on each side and about 20" from bottom, enables wearer to match sides.

In back of the stole, A Mohawk Indian is depicted on brown material with some bead work on it.

A chain of beads across neck area, helps keep neck away from stole.

Detachable collar can be removed easily when the collar becomes soiled, washed and snapped back into place.

6" gold material fringe completes the design.

The price of the Kateri Stole is \$150.00. It takes 3 1/2, to four weeks to make it.

With a \$75.00 deposit the rest to be paid upon completion, the stole can be ordered by writing or calling one of the designers and makers of the BLESSED KATERI TEKAKWITHA STOLE.

Mrs. Sarah Hassenplug Phone 315  
7849 Foster Road 622-2996  
Liverpool, New York 13088

Mrs. Anna Nelson Phone 315  
122 Meyers Road 457-4809  
Liverpool, New York 13088



# THE BLESSED KATERI TEKAKWITHA STOLE

The Kateri Stole was designed and made by two Mohawk Indian Women, Sarah Skanaieah and Anna Kalkanontha.

With the exception of the long stitching on the actual stole, it is hand made with good quality white material. ~~44"~~ unhemmed.

*Fifty-four inches*

The three original Mohawk Clans, the wolf, bear and turtle, are used for design.

The animals are cut from different color material, each has some bead work on it.

On <sup>the</sup> top <sup>the</sup> left, over heart, the symbol of Kateri's purity, a lily with a cross over it, is beaded in gold, different color greens, and the cross is silver with a black border.

Designs are staggered. To insure hanging evenly, little red crosses inside <sup>the</sup> stole, one on each side and <sup>the</sup> about 20" from bottom, enables wearer to match sides.

In back of the stole, A Mohawk Indian is depicted on brown material with some bead work on it.

A chain of beads across neck area, helps keep neck away from stole.

Detachable collar can be removed easily when the collar becomes soiled, washed and snapped back into place.

<sup>Six inch</sup> gold material fringe completes the design.

The price of the Kateri Stole is \$150.00. It takes 3½, to ~~four~~ weeks to make it.

With a \$75.00 deposit the rest to be paid upon completion, the stole can be ordered by writing or calling one of the designers and makers of the BLESSED KATERI TEKAKWITHA STOLE.

Mrs. Sarah Hassenplug  
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Liverpool, New York I3088

Phone (315)  
622-2996

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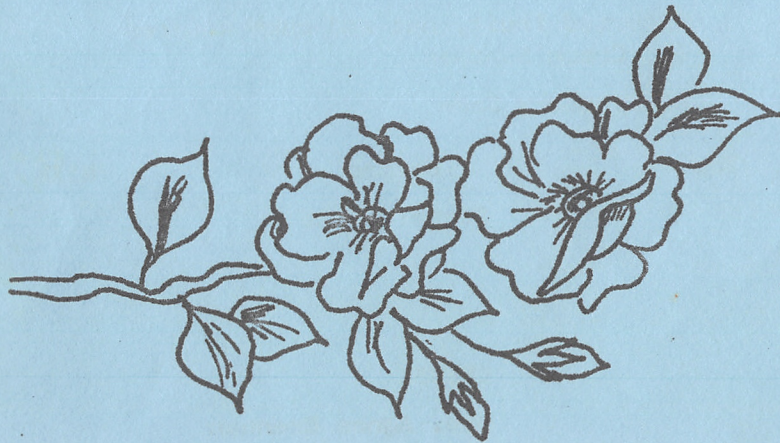
Phone (315)  
457-4809



FATHER ROLLAND:

## On Your Golden Jubilee

May our Lord's Blessings,  
His joys and  
His graces  
be yours  
on this important day  
and fill your heart  
with Peace



# Golden Jubilee



AUGUST 15, 1984

## Manresa

JESUIT SPIRITUAL RENEWAL CENTER

IN HONOUR OF  
THE 50TH ANNIVERSARY OF  
ORDINATION AS A PRIEST  
IN THE SOCIETY OF JESUS  
OF  
REV. ALEXANDER F.X. ROLLAND, S.J.





DINNER - 6:30 P.M.

# Menu

Congregavit  
nos  
in  
unam  
Christi  
amorem



The love  
of Christ  
has gathered  
us together  
into one

## Golden Jubilee

CELEBRATION OF THE EUCHARIST

4:30 P.M.

### REFRESHMENTS

5:30 - 6:30 P.M.

Chilled Tomato Juice

#### Entrées:

- Broiled Rainbow Trout - Tartar Sauce
- Top Sirloin Roast Beef - Horse Radish
- Glazed Ham - Mustard Sauce
- Barbecued Chicken - Barbecue Sauce

#### Vegetables:

- Oven Browned New Potatoes
- Glazed Carrots
- Honey Pod Peas

#### Salads:

- Tossed Salad - Choice of Dressings
- Assorted Jellied Molds
- Fruit Salad Tray

Crusty Dinner Rolls

#### Desserts:

- Assorted fruit, nut and cake squares
- Ice Cream Sundaes
- Anniversary Cake

|     |              |      |
|-----|--------------|------|
| Tea | Coffee       | Milk |
|     | Dinner Mints |      |

#### CHEFS:

- Mrs. Agnes Brennan
- Mrs. Noreen Moore



PRIÈRE

Nous t'en prions, Dieu tout-puissant,  
nous qui ployons sous le joug du péché  
à cause du vieil homme et de son esclavage;  
Accorde-nous la délivrance  
grâce au renouveau que nous attendons  
de la naissance incomparable de ton Fils bien-aimé.  
Lui qui règne avec toi et le Saint Esprit  
maintenant et pour les siècles des siècles.

25 décembre

« Le Verbe s'est fait chair  
et nous avons vu sa gloire. »

*Je crois à l'incarnation, bien sûr, et aux deux natures,  
et à l'unique personne, et à beaucoup d'autres choses  
raisonnables qui ont été dites par les conciles. Mais ces  
mots abstraits entrent mal dans mon langage de tous  
les jours.*

*Je crois en toi, mon Seigneur Jésus, et je voudrais que  
ma foi soit folle d'amour.*

*Je crois en la grandeur de l'homme, mon frère, elle  
n'est pas toujours tellement visible, cette grandeur,  
mais comment ne serait pas grand celui qui est appelé  
à entrer dans la famille de Dieu.*

LE MYSTÈRE DE NOËL

(Saint Léon LE GRAND)

Frères bien-aimés, notre Sauveur est né aujourd'hui, réjouissons-nous. Il n'est pas permis de donner la moindre place à la tristesse là où naît une vie qui anéantit la crainte de la mort, et répand sur nous l'allégresse de l'éternité promise. Que personne ne manque de participer à ce bonheur; le motif de la joie est le même pour tous: notre Seigneur, destructeur du péché et de la mort, n'ayant trouvé nul être exempt de faute, est venu nous libérer tous.

58

Qu'exulte l'homme saint, parce qu'il touche la récompense.

Que se réjouisse le pécheur, parce qu'il est appelé au pardon.

Que prenne courage le païen, parce qu'il est invité à la vie.

Le Fils de Dieu, en effet, au terme de la plénitude des temps qu'il avait fixée dans la profondeur de ses insondables desseins, a pris la nature de l'homme pour le réconcilier avec son Créateur.

A la naissance du Seigneur, les anges exultant de joie chantent: Gloire à Dieu au plus haut des cieux, et ils annoncent: Paix sur la terre aux hommes qu'il aime.

C'est qu'ils voient se construire la Jérusalem céleste avec toutes les nations du monde. Quelle joie ne doit pas ressentir la bassesse des hommes devant une œuvre si indicible de l'amour divin quand les anges prestigieux s'en réjouissent à ce point!

PRIÈRE

Seigneur notre Dieu,  
chaque année tu nous donnes la joie  
d'attendre notre salut;  
Alors que nous accueillons dans l'allégresse  
ton Fils unique, notre Seigneur Jésus Christ,  
qui vient nous racheter,  
accorde-nous de le regarder sans crainte  
quand il viendra nous juger.  
Lui qui règne avec toi et le Saint Esprit  
maintenant et pour les siècles des siècles.

59

D'accord.

Prière d'indiquer le référentiel exact.

H. Hauser

# ÉDITIONS BERNARD GRASSET

61, RUE DES SAINTS-PÈRES — 75006 PARIS

TÉLÉPHONE (1) 544-38-14

SLS 2165

PARIS, le 1er octobre 1984

Monsieur Henri BECHARD  
KATERI TEKAKWITHA  
C.P 70

KAHNAWAKE (Québec)  
Canada

Cher Monsieur,

Je vous remercie de votre lettre du 24 septembre que  
je transmets au Révérend Père Hamman qui gère les droits  
de l'ouvrage "MYSTÈRE DE NOËL".

Je vous prie de croire, Cher Monsieur, à l'assurance de  
mes sentiments les meilleurs.

*L. d'Ovidio*

Marie-Hélène d'Ovidio





May 21, 1984

The  
National  
Shrine  
of the  
Immaculate  
Conception

---

Michigan  
Avenue  
& Fourth,  
Northeast,  
Washington,  
D.C. 20017  
(202) 526-8300

---

Rev. Henri Bechard, S.J.  
Missio Sancti Francisci Xaverii  
Kateri - Box 70  
Caughnawage, P.Q.  
Canada JOL 1B0

Dear Father Henri Bechard,

You wrote on March 12th for photographs and information about Blessed Kateri Tekakwitha. I'm sorry that this is coming only now, but I have gathered up the materials you have requested.

We have a lovely depiction of Kateri and I recall being present when the statue was dedicated. It was my first glimpse of the ethnic life at the National Shrine which I have come to love, foster and am happy to promote.

I can't seem to find out who carved the statue, but you will find a newsletter article and picture about the event with dates, etc. It was blessed just after the annual Bishops' Mass when they came to Washington for their annual Meeting of the NCCB/USCC Conference.

Thank you for publishing our materials and for alerting everyone that we have such a lovely shrine to Blessed Kateri Tekakwitha. I would ask you to send a number of copies of anything you print that includes her here at the National Shrine. I would like to display your materials here and have some copies available to help promote our lovely Indian Saint here at her National Shrine of the Immaculate Conception.

P.S. I was able to discover from our building files that the sculpture was carved by Cascieri and Dibicarri.

Sincerely in Christ,

Reverend Roger C. Roensch  
Director of Development  
and Public Relations









The Catholic Church  
**EXTENSION** Society

OF THE UNITED STATES OF AMERICA

35 East Wacker Drive ▪ Chicago, Illinois 60601 ▪ (312) 236-7240

October 25, 1984

Henri Bechard, SJ  
Cause of Blessed Kateri Tekakwitha  
P.O. Box 70  
Kahnawake, P.Q. Canada

Dear Father:

Thank you for your kind note on our Lumen Christi winner, Sister Mary Christine Taylor, SSJ. She is a most remarkable woman and very supportive of the Native American.

You do have our permission to use the abridged article -- I would suggest, however, that you distinguish us from our sister organization in Canada which also bears the name of the Catholic Church Extension Society. Our legal name is The Catholic Church Extension Society of the United States of America.

I am not clear whether you require the our actual cover photo, or whether you were going to use a cutout from our magazine. If you need the original photograph, please contact me and I would be happy to send it to you.

I would be most happy if you could also send us a copy of the quarterly in which this article appears. And also, Father, if you could keep us apprised when any steps are made in Blessed Kateri's canonization process, we may be able to use them in our magazine. Among the many projects we subsidize is the Tekakwitha Indian Conference organization based in Montana.

Again, we were pleased to hear from you. I look forward to hearing from you in the future.

Sincerely,

*Bradley Collins*

Bradley Collins  
Acting Editor  
EXTENSION Magazine



Kahnawake Mohawks' pride and joy Alwyn Morris, a 26 year old kayaker became the first Canadian Indian to win a gold and bronze medal at the XXIII Olympic Games in Los Angeles.

Morris and his teammate Hugh Fisher of Vancouver, B.C. captured a bronze in the canoe-kayak 500 metre K-2 event and a gold in the 1000 metre K-2 race.

The entire community of Kahnawake turned out to honor their hero, many wearing their traditional dress, cheered, waved and threw confetti as Alwyn was paraded up and down the streets. The parade included the Onake ("birch-bark canoe") Paddling Club members, where the champion began his career at the age of 13. Kahnawake residents decorated their homes to intensely announce their hero's return and bestowed him with many gifts.

In May, Kahnawake's radio station held an Alwyn Morris Olympic Fund Radiothon and raised over \$11,000. to help pay for Morris's living and training expenses not covered by the Olympic Association.

Alwyn Morris joins a selected group of Indian athletes who have won Olympic medals, including Sioux Indian runner Billy Mills, who won the 10,000 in 1964 and 1912 decathlon and pentathlon winner Jim Thorpe.

Alwyn Morris and Sylvie Bernier (who won Canada's first gold medal in diving) were honored when they presented a humble gift of two white doves to His Holiness



Pope John Paul II said in 1982 in Wembley Stadium:

"As I look out at this great assembly, I am full of great respect for each of you; you are God's sons and daughters; He loves you. I believe in all mankind. I believe in the unique dignity of every human being. I believe that every individual

has a value that can never be ignored or taken away."

With this over-view of people, is it no wonder that the Holy Father took Canada by storm? In this

country thousands upon thousands, caught up in the excitement of his visit, left the comfort of their

homes to brave crowds, rains, winds, and cold to catch at least a glimpse of the Vicar of Christ.

He was greeted at the airport in Quebec City with a 21-gun salute. In her welcome, Governor General Jeanne Sauvé who referred to

Pope as a prophet of our times.

During the next two days she would touch the

hearts and minds of Canadians as he visited Bishop Lavall's



tomb at Quebec Basilica, celebrate Mass for 250,000 people at Laval University, visit Quebec Museum, speak with the handicapped at Francois - Charon Center before leaving by limousine for meeting with the natives at St. Anne de Beauport.

Under cloudy skies he welcome 150,000

pilgrims, about half of them from six major tribes: Algonquin, Montagnais, Cree, Atikamek, Micmac and Mohawk. Each tribe presented the Pope with a special gift. Present was the Kahnawakee choir, some 30 in number, who rendered a specially prepared program of song from the same stage while the Pope was delivering his major address. He said, "As disciples of Christ we know that the Gospel calls us to live as brothers and sisters. We know that Jesus Christ makes possible reconciliation between peoples, with all its requirements of conversion, justice and social love."

At Cap-de-Madeleine, there was rain, rain and more rain. But the 50,000 attendants eagerly listened to the Pope elaborate on the necessity to honor Mary - the Mother of God.

Traveling by Papal train to Montreal, found more crowds standing in the rain, waving as the special train passed by.

In Montreal especially moving was the address to 3,000 priests and seminarians at

St. Joseph's Oratory. In the evening, a superb song and dance concert put on by youth depicted the uselessness of war and the need for peace.

St. John's, Newfoundland was again a rainy welcome. However the fishing fleet was blessed as some 900 residents stood by.

At Moncton, New Brunswick, diversity in community living was stressed. At the arrival at Halifax,



134  
Nova Scotia, a Polish choir greeted the Pope.

The largest outdoor Mass was at Toronto with 500,000 in attendance. Midland Martyrs' Shrine stressed the need for reconciliation between white man and native Americans who have had past misunderstandings and conflicts.

It was very windy in Winnipeg at the outdoor Mass where 200,000 people gathered. Again at Edmonton, the high winds billowed the Papal robes as he celebrated Mass before 125,000 people. As a matter of fact, the high winds prevented him from having a half-day of leisure on his jam-packed, busy 12-day tour.

At Vancouver, 250,000 people had gathered at the Mass site 25 miles outside the city to listen to a homily on the value of the human being and the mystery of the person of Jesus Christ within.

At Ft. Simpson in the Northwest Territories, the aboriginals waited for two days, keeping a

cold vigil in the 45°F temperature, but no Pope came. Due to dense fog, the plane

could not land. Pope John Paul II had tried



but nature won out. However, he landed in Yellow Knife, 400 miles to the east to refuel. There, he was able to address some hastily-assembled native Americans and whites who enjoyed the unexpected blessing of seeing the Pope. Also, at Yellow Knife he offered many apologies for not being able to get to Ft. Simpson and recorded his talk to be relayed to the aboriginals waiting at the Papal site where the Mackenzie and Laird Rivers meet.

Ottawa was the final departure city. Just before taking leave at 8:30 p.m., Pope John Paul II again apologized for not having been present at Ft. Simpson. He said he would like to return and go to meet the aboriginals there. This he said before 1,500 of Canada's government and church officials.



# KATERI TEKAKWITHA

October 18, 1984



Comment  
aider  
la  
cause ?

•  
Dire  
un  
Pater  
chaque  
jour  
afin  
d'obtenir  
les miracles  
exigés  
pour  
la  
Canoni-  
sation  
de Kateri.

•  
Lire  
sa vie;  
en parler  
à vos  
amis.

•  
Trouver  
un abon-  
nement de  
deux  
dollars  
à la  
revue  
"Kateri".

The Editor  
THE WAY  
39, Fitzjohn Avenue  
London NW3 5JT  
England

Dear Sir:

You will find herein an excerpt from an article I <sup>wrote</sup> ~~have written~~ for Kateri, a modest quarterly dedicated to promoting devotion to Blessed Kateri Tekakwitha, which appears in English and in French. This article tells the story of her beatification and may later serve in a biography of the Beata.

In preparation, I have used letters received from Fr. Paul Molinari as well as his articles "Observationes aliquot circa miraculorum munus et necessitatem in causis beatificationis et canonizationis," which appeared in Periodica de re morali canonica liturgica, Vol. 63, fasc. 3, 1974, and "Saints and Miracles" from the 1978 October issue of The Way.

I am now requesting the authorization to quote the conclusion in full and any other authorizations I may need. Credit will be given to Fr. Molinari and to The Way and ~~xxxxxxx~~ and any charge will be covered immediately.

Very sincerely yours,

Henri Béchard, S.J.  
Vice-Postulator

"Tout témoignage authentique d'amour que nous donnons aux saints, par sa nature tend et aboutit au Christ, qui est la couronne de tous les saints."

(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1688 FUNDATA

Kahnawaké (Québec), Canada  
C.P. 70 — J0L 1B0

8/8/84

Dear Albert,

Enclosed is the check for <sup>15.00</sup> to save me a seat on the bus in case I need it. I do appreciate it... The time is passing so fast.

I may get a Dress Pass. Some hotels are sending me requested reservations. I believe that a bird in the hand is worth two in the bush... we can't get photos on maybe!

The Conference was so nice. And so many people from the East were able to make it. We must have had just under 30 people present!

My slides of the Paw-wow turned out well. Everyone will have to see them one day!

The photos are for Fr. Richard. They probably are arriving before him. I believe that he



4/8/8

was taking some few days of  
vacation. Bless him, he does  
work hard.

Do take care.

Kateri Week-end is  
coming up.

Blessings

Amne

TT

the conference was  
and so many people  
went were able to  
must have had just  
people present!  
any of the  
will be  
have to see them  
the photos are for  
probably are arriving  
before him. Believe that he



## Father Alexander Rolland, S.J.

FATHER ROLLAND, who celebrates his fiftieth anniversary as a priest August 12 this year, has the distinction of having a lake named after him. How fitting. In the 46 years and a few months more that he spent ministering to the Ojibways and Crees, he travelled thousands of miles by canoe or dog-team on Northern Ontario lakes. He fished those lakes and accidentally even swam in them! With his great friend and fellow-missionary, the late Father Mike Hawkins, he had a close call when their canoe overturned in the icy water of Lake Nipigon. That story is written up in the biography of Father Hawkins, *Footsteps of a Giant*. When Father Alec retold me the story recently with a vigour that made it live for me, his eighty-year-old heart protested and he had to pause for breath. Yes, Father Alex was eighty-years young last February. Here's how the accident happened.

Just before freeze-up, Father Alec invited Father Mike along on a visit to Gull Bay, one of a dozen or more missions along the shore of Lake Nipigon. Driving in Father Mike's panel truck with canoe and outboard motor on top, they finally got to a shack on the deserted campsite of the Pigeon Pulp and Paper Company. After a night's rest there they went duck-hunting for a day, which turned out to be a lot more than a day. After paddling miles and getting only one duck, they started back. Father Mike had difficulty starting the motor, which, at that point, was sideways to the canoe. It suddenly came to life and promptly overturned the canoe pitching the two men, their gear, rifles, gas-can, and dead duck into the lake. Weighted down with heavy parkas and boots and with several pounds of shells in their pockets, they tried to swim for shore. But of real shore there was none, only a forest of trees in a flooded swamp which had clumps of grass on the bottom they could just touch with their feet.

This time the "giant," Father Mike, had to thank Father Alec for making the "footsteps." Only Father Alec's shouting encouragement kept his companion going towards the trees and then, as had to be, back to the canoe. Reaching it

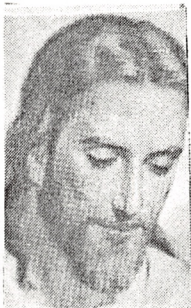
they had to turn it upright and precariously climb in. All this time Father Alec had one hand tight on his rosary! Then it meant retrieving the paddles and the half-empty gas-can. Both items were to help fight off the killing cold: the vigorous exercise of paddling through several hours into the night, and the gasoline for getting the fire going in the shack, a practice not recommended, though it worked.

Father Alec hails from Montreal, "right on Sherbrooke Street." There were nine boys and two girls in the family. He was the seventh boy and ninth child. He went to a kindergarten run by a Protestant lady, Miss Bell. Then it was Loyola all the way to the end of high school. He was in the school's last year at the Drummond Street site before the move to the new building on Sherbrooke Street West. He went from there to the Jesuits at Guelph in 1923 on graduation from high school.

How did he come to think of a vocation to the religious life, especially as there were no religious vocations in his family "for miles around"? Was it the influence of any particular Jesuit? No, though Father de la Pezza, S.J., then prefect of studies, played a part. Mainly it was the life Jesuits led at Loyola as a family that impressed him.

So, on September 10, 1923, he entered the novitiate at Guelph, Ontario. After two years as a novice and another two years of classical studies, he studied philosophy at L'Immaculée in Montreal for three years. Then, instead of embarking on the usual three years of teaching in a high-school, he was assigned to the Indian missions in Ontario. It seemed obvious to superiors that Alec was a "super" natural for the missions and so, after only one year, he started theological studies, again at L'Immaculée, and was ordained in 1934.

Thanks to his seven years of study with his French Canadian confrères, he became fluent in French. Actually "I could handle French in three months without any trouble." Father Hawkins did not share his flair for languages. They were together for one year in theology, during which Father Rolland tried in vain to teach him Ojibway. After ordination Father Rolland still had two years to wait to get back to his beloved Ojibways on a permanent footing. He had kept in close touch by spending all his summer vacations with them. The last year of his formation, was a year of spiritual re-tooling at St. Bueno's in Wales. He went back on the Indian missions in 1936 and was there until 1980, an unbroken forty-four-year stint.



His favourite mission was Longlac. To him it was "most like a real rugged mission. I had been with Father Couture on the Albany River for two years in succession logging a thousand miles by canoe, and I was on Lake Nipigon in the dog-team with him. That was the kind of life that I wanted." The tribes he ministered to were the Ojibways around the lake and to the north on the Albany River the Crees and some Ojibways. The Crees came in from the James Bay district. Longlac was mainly Ojibway with a few Cree. One reserve there, was Cree.

Father Alec was instrumental in bringing the Good News of our salvation in Christ home to many of his beloved native people. He had a way of showing them how the gospel fulfilled and complemented all that was best in their tribal religion. In one year alone he baptized 78, one of whom, Mrs. Wigwas, was, it was figured, at least 110. "Although I baptized her youngest son when he was 64," says Father Alec, "the mother constantly refused to become a Christian because she wanted to go to the Happy Hunting Grounds." However, she asked to see him, because, according to her interpreters, one night while she was in bed with her little dog by her head, she saw a beautiful woman all in white standing inside the door, but not on the floor. The woman told her that "if you want to be like me, you should become a Catholic." Father Alec instructed her as best he could and baptized her. Two weeks later he gave her Holy Communion. She died shortly after. No doubt she and Father Hawkins will be in the front rank of the many who will welcome Father Alec when he arrives in God's Happy Hunting Grounds!

### WORKS

- 1937 - 1942 : Opened Rock Chapel on Mt. McKay. Repaired Churches at Squaw Bay, Lake Helen, Heron Bay and Mobert. Built Church at Parmachene - engineered road along Lake Helen.
- 1942 - 1954 : Built Macdiarmid Church and School - built Ombabika Church. Moved Gull Bay Church and cemetery. Originated school at Ferland. Brought hydro electric power to Macdiarmid.
- 1954 - 1959 : Completed Gore Bay Church. At Sheshegwaning moved Church and brought in hydro electric power. Installed hydro in Sheguiendah Church.
- 1959 - 1971 : Built Fr. Couture's tomb. Major repairs at Longlac Church and School.
- 1959 - 1980 : Built Aroland Church and residences; brought in hydro and running water, telephone and paved road.





844 - 5570

22 Jan 70 (11 Nov 75)

Dear Father,

I'm certain the Pope won't mind if we give Alwyn more than 10-12 lines.

It was good to see and be with you once again. Thanks for sharing during our Kateri Prayer Days. Please remember me and my family in your prayers more than ever before.

Looking forward to seeing you more often in Kahnawake (not just on special occasions). After all, your priority is here--n'est-ce pas!-- Oh! Once our Kateri Hall is completed we won't have to worry about space, etc. Kateri will give us the "courage" to see it through.

Brenda

K 142  
JOURNEY TO THE 1984 TEKAKWITHA CONFERENCE

The vice-postulator in Canada for the cause of Blessed Kateri's canonization, Father Henri Bechard, S.J., was accompanied by two fellow-Jesuits from St. Regis-Akwesasne, Father Thomas F. Egan, S.J. and Brother Bertrand Girard, S.J., on his journey to this year's annual Tekakwitha Conference which took place at the Civic Center in Phoenix Arizona from Wednesday, August 1 to Sunday, August 5. *The conference was attended by 2800 registrants 2000 of whom were native people.*

A stop at Regis College, Denver, Colorado two days before the Phoenix meeting enabled the three Jesuits to attend a two-day session with forty other Jesuits from five American Jesuit provinces and the two Jesuit provinces of Canada now engaged in ministries among native peoples. One of the participants, Father Joseph Brown, S.J., a Jesuit from <sup>the</sup> Blackfoot nation now giving missions and retreats to Indian congregations in Washington State, was one of seven native American priests who took part with the Holy Father in the beatification ceremonies for Blessed Kateri in Rome in June 1980.

"Singing and Dancing in the Desert" was the theme of this year's conference. Like all the other northern delegates the three Jesuits realized how searing the desert heat can be just as soon as they stepped out of the ~~airport~~ <sup>airport</sup> ~~airplane~~ <sup>airplane</sup> terminal. <sup>However,</sup> The cool interior of the Hyatt Regency which adjoins the civic complex made it quite possible to have a lively and spirited meeting. Soon there were <sup>gatherings</sup> ~~reunions~~ with old friends in the Kateri cause: Msgr. Paul Lenz, Bureau of Indian Missions chief in Washington; Father Gilbert Hemauer, O.F.M. Cap. of Great Falls, Montana, president of the Tekakwitha Conference; Sister Kateri Mitchell, S.S.A., native of St. Regis who is now a missionary among the Salish people of British Columbia; Anne Scheuermann of Pittsford, NY, who has photographed many a Kateri event of the past decade for the vice-postulator, 17 Mohawks from St. Regis, another 11 from St. Luke's Church in Syracuse, NY, and Albert and Eileen Lazare, who represented the Mohawks of Kahnawake, where Kateri's remains are preserved. For Sister Kateri it was a gladsome reunion with her mother and <sup>father</sup> ~~father~~, Lena and Alex Mitchell,



her niece, Alexandra McDonald, and longtime associate at St. Regis, Sister Kathleen Navarra, <sup>S.S.J.</sup> a reunion all the more appreciated later on, since just two months later her father was to be called to his reward.

Long to be remembered highlights of the conference were the colorful liturgies by the Papagos, Pimas, Yaquis, Navajos ~~and~~ <sup>the</sup> Apaches and Pueblos, all ~~these~~ nations of the Southwest who have learned to incorporate ~~so~~ many elements of their cultural heritage into ~~their~~ <sup>festive</sup> celebrations of the mass ~~on festive occasions,~~ all with the encouragement and approval of the Church; the touching recital by the Papago people of how they were indebted to the indefatigable Jesuit missionary from the South Tyrol, Father Eusebio Kino (Kuehn) and how after being instructed well, first by Jesuits, then by Franciscans, they had to preserve their faith without the presence of a priest for over forty years because of the turmoil during the early years of Mexican independence; the presentations <sup>by</sup> Father Ted Zuern, S.J., of the Jesuit Center for Concern in Washington, who watches every piece of legislation in Congress which might adversely affect the native peoples, and the dramatic re-actment of the apparitions of the Blessed Mother at Guadalupe to Juan Diego by members of the talented McCauley Family.

Allan and Marlene McCauley and their six children have long been friends of all those engaged in promoting the cause of Blessed Kateri. Ever since the cure of their son Peter from deafness through the intercession of Blessed Kateri twelve years ago, they have employed the dramatic arts effectively to tell their story. The family prevailed upon the three Jesuits from the Northeast to stay on three extra days in order that Father Bechard and Father Egan could offer a special votive mass in honor of Blessed Kateri one evening in the memorial chapel of Brophy Jesuit Preparatory School. Over 200 gathered for the event, many of Phoenix residents who have been associated with the McCauleys in their work as well as many of the Papago people whom Marlene McCauley has often assisted.

The conference ended on a thrilling note when the delegates voted overwhelmingly to hold next year's session in New York State so as to include a pilgrimage to Auriesville and Fonda, sites of Kateri's birth and baptism respectively, as part of the program.



## GO TO THE OLYMPICS:



Sign of victory: Alwyn Morris waves feather

# Caughnawaga fetes Alwyn Morris: First Canadian Indian to win gold

By PEGGY CURRAN  
of The Gazette

CAUGHNAWAGA — After kayaker Alwyn Morris became the first Canadian Indian to win an Olympic gold Saturday, his grandmother and aunt made a pilgrimage to the cemetery at Caughnawaga, the South Shore Mohawk reserve.

There, they placed gold-colored flowers on the grave of Alwyn's grandfather, Tom Morris.

"I felt as though his hand was there on the paddle, that he was in Los Angeles too," Alwyn's aunt, Shirley Goodleaf, said yesterday.

Until he died four years ago, Tom Morris was an inspiration for the young kayaker.

"His grandfather always told him: 'If you aim for third, you will always come third,'" Goodleaf said.

"Alwyn dedicated the win to his grandfather and I'm sure he knows it."

In fact, Morris, 26, won two pairs kayaking medals with teammate Hugh Fisher.

• A bronze in Friday's 500-metre K-2 event.  
• And the gold in the 1,000-metre K-2 race.  
His mother Helen, his stepfather Jim Montour and his aunt Gloria travelled to Los Angeles to cheer him on.

But yesterday the backup rooting section in Caughnawaga was equally proud.

"Congratulations Alwyn" read a gold banner hung across the house on Caughnawaga's main street where Morris will stay with his grandmother when he comes home Wednesday.

And a giant Canadian flag — borrowed from the Canadian Legion — fluttered merrily above the door. "I was sewing that banner all week, but I just didn't know what color to make it," Angela Morris said.

"As soon as the race was over I got up and went over to the sewing machine to finish it."

Angela Morris and her daughter Shirley Goodleaf remember when 13-year-old Alwyn, skinny

(See CAUGHNAWAGA, Page A-2)



Sept 10, 1984 "Newspaper" L.S. paper

# Indian Tribes Gather To Meet Pope Today

Ste. Anne de Beaupre, Quebec (AP) — Wisps of smoke from Indian cook fires, rising with the beat of tom-toms on the banks of the St. Lawrence, signaled the gathering of the tribes to greet Pope John Paul II today.

The Pope, who arrived yesterday in nearby Quebec City, will meet at least 7,000 Indians and Eskimos at the huge twin-spired shrine of St. Anne de Beaupre.

The native Canadians began assembling here last week from as far away as Newfoundland in the east and Quebec's far north. In trailers, tents and teepees stretched out over birch poles, they camped along the banks of the St. Lawrence, 25 miles downriver from Quebec City.

Some cast fishing lines or nets into the broad river where their ancestors paddled in birch-bark canoes. Some families cooked over an open fire, just as their people did when French explorer Jacques Cartier first reached these shores in 1534.

"The tribes have a great love for the Pope," said one camper, Joe Cloutiar. "But they are going to let him know that Jacques Cartier did not discover Quebec. The Hurons were here hundreds of years before he came."

Cloutiar wore the yellow-and-green beadwork necklace of the Huron tribe, while many other

campers were adorned in assorted headdresses, fringed buckskins and elaborate bracelets.

The St. Anne de Beaupre shrine has been a place of pilgrimage for centuries for Indians converted to Catholicism. Many come seeking miraculous cures, and some elders still climb the shrine's 390 steps on their knees.

Today, Quebec has 60,000 Indians and 6,000 Eskimos, known as Inuit, who occupy the northern third of the province.

A local Indian affairs expert, Anne Scheuerman, said that about half the Quebec Indians follow the ancestral "longhouse" religion. The rest are Christians, she said, divided between Roman Catholics and Anglicans depending on whether French or English missionaries first reached their tribes.

On Saturday, the Pope will meet with native representatives at the Midland, Ontario, shrine to early Jesuit martyrs, and on Sept. 18 at Fort Simpson, an outpost town in the Northwest Territories just below the Arctic Circle, where an Indian tent city is already blossoming in anticipation of his stopover.

Canada's native groups will be seeking a papal endorsement of their campaign for land rights. They also are eager to have John Paul canonize Kateri Tekawitha, a 17th-century Mohawk convert already beatified by the Pontiff.

*I have been praying this will happen at this time*  
**IN FORCE.**















84 ANNUAL TEKAKWITHA CONFERENCE  
Journey of Hope - Singing and Dancing in the Desert





8/5/84

(Alouatta) (sp) Eagle Dancers

Phoenix Arizona, Aug. 84

Katani, Winter sp P. 14

40%

2"

AMS  
11







Kateri, Winter 84

(17)

~~Full~~  
Box

(2)

Mohawk Choir from

Kahnawake singing from

the stage level in their

native tongue at the

Papal Program at St. Anne

de Beauport.

~~Part~~ 2"

(431)

9/84  
AMS  
H





Sr. Mani (mace).

Katā, Wint 84

P. 11

211

4610





~~Bob~~ Hand ①

This Holmes delivers his  
talk to Native Americans  
at St. Anne de Beaupré.

43<sup>96</sup>

Koenig, W. W. 2"  
~~Hand~~

Pls  
AMS  
4/24

# Note

Fresque polychrome de  
Notre-Dame des Anges  
peinte par Daniel Müller,  
allemand, circa 1866,  
dans la voûte centrale de  
l'église du Gesù, tout juste  
au-dessus de l'orgue.

Dimensions : 14' x 14' (mètres)



Seated : Mrs. Andrew Comeau  
Mr. Andrew Comeau, brother  
of Sr. Marie.

Standing : Nancy Tarbell Dees,  
member of the Combined-School  
Committee presenting a  
plaque to Sr. Marie.







FATHER A F X ROLLAND SJ  
BOX 399  
PICKERING ONTARIO  
L1V 2R6

Taken on my 80<sup>th</sup>  
birthday 22 Feb 1984