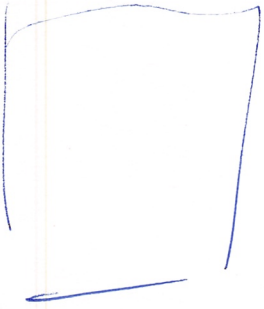


1-2-3 August 1986  
Notre-Dame-du-Nord



Blessed Kateri interpreted  
by Barbie Wabi during the  
the three-day festivities.



THREE DAYS FOR KATERI

by Vincent Cadieux, O.M.I.

1 - 2 - 3 August 1986

Notre-Dame-du-Nord

9/10

### THREE DAYS FOR KATERI

by Vincent Cadieux, o.m.i.

On August 1, 2 and 3, 1986, once again the Algonquins gathered together at Notre-Dame du Nord to celebrate for the fifth consecutive year "Three Days for Kateri Tekakwitha." On Friday afternoon and during the entire evening, people arrived from Maniwaki, Winneway, Pikogan, Lake Simon and Grand Lake Victoria and set up their tents.

The inhabitants of Notre-Dame du Nord had done their best to welcome their visitors. A magnificent outdoor podium well decorated with saplings and tents served as meeting-place and temporary chapel.

As Friday was drawing to a close, the group rejoined together for the opening of the weekend. After a word of welcome in English, French and Algonquin, Chief Randy Polson welcomed us to

his community. Barbie Wabi, a young Algonquin, was also introduced to us. She will take the part of Kateri and will accompany us during all the activities of these days. An audiovisual montage recalled to mind the important stages of Kateri's life to get us into the atmosphere of the weekend.

On Saturday, Father Brouillard led the morning prayer on the camping grounds. After this, all took the direction of Fort Temiscamingue, in the vicinity of Ville Marie, to visit it and especially to celebrate the 150th anniversary of the arrival of the missionaries at Temiscamingue.

At the Old Fort, we began by visiting it with the official guides and after eating in picnic fashion, we came together to listen to Father Donat Martineau speak. He recalled that Father de Bellefeuille came from Oka in 1836 to establish a mission among the Algonquins at Temiscamingue. He also rapidly told how the missions started in the region. He spoke to us of the devotedness and of the difficult life of the first missionaries. Then, he said a few words about the mission itself. He recalled the history of the different chapels until the people moved to Notre-Dame-du-Nord. He then summarized the beginning of the actual reserve of Notre-Dame-du-Nord, starting with



the family of Angus McBride.

After that, the visit ended <sup>with</sup> ~~by the~~ "Kateri Tekakwitha's Little Way." It consisted in a walk broken up by six halts, which recalled the stages of Kateri's life. At each halt, a text <sup>was</sup> ~~is~~ read in Algonquin, French, and English followed by a period of prayer.

From            one halt to the other, an Algonquin hymn composed by a Native North American <sup>woman</sup> ~~helped~~ to keep us in a prayerful mood.

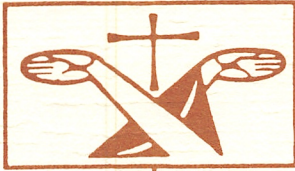
Back again at Notre Dame du Nord, we celebrated the Eucharist in honor of Kateri Tekakwitha. Bishop Jean-Guy Hamelin, of Rouyn-Noranda was the main celebrant. Following the mass, because of the bad weather, we were obliged to shorten the period of those who wanted to bear witness in favor of Blessed Kateri.

On Sunday morning, we began the day with the procession of the Blessed Sacrament on the reserve, a traditional activity always followed by all the participants. Many banners had been prepared, one of which carried the picture of Kateri wrought on leather. Each one carried a little pennant carrying Blessed Kateri's logo. Then came the closing Mass with Father Brouillard as main celebrant. In his homily, Father Paiement invited all to a life of renouncement and prayer in the wake of Blessed Kateri.

These beautiful days ended with the traditional feast during which beaver, moose, hare, and fish were the gourmet items.

Our heartfelt thanks to the people of Notre-Dame-du-Nord and to Father Rémi Cadieux for having prepared these celebrations with so much devotedness and love. Many thanks also to the Kateri Committee, whose numbers always faithfully attend the preparatory reunions in preparation for the Kateri Days.





# THE CAPUCHINS

Province of Mid-America  
1060 St. Francis Way  
Denver, Colorado 80204-2098  
Telephone: (303) 572-7763  
(303) 892-0416

August 23, 1986

Rev. Henri Bechard, S.J.  
1673 Rachel Street, E.  
Montreal, Province of Quebec  
H2J 2K6 CANADA

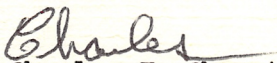
Dear Father Henri,

I finally managed to type the notes from my talk in Bozeman and am sending you a copy as you requested. Your request honors me.

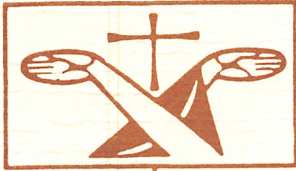
I was happy to meet you in Bozeman. I pray that your interest in and ministry to the Native people will be a cause of blessings for you. I pray daily for the canonization of Blessed Kateri.

The Lord give you His peace and bless you with every good thing!

Fraternally,

  
Charles J. Chaput, O.F.M. Cap.  
Provincial Minister,  
Capuchin Province of Mid-America





# THE CAPUCHINS

Province of Mid-America  
1060 St. Francis Way  
Denver, Colorado 80204-2098  
Telephone: (303) 572-7763  
(303) 892-0416

October 12, 1986

Rev. Henri Bechard, S.J.  
Box 70  
Kahnawake, P.Q.  
J0L 1B0  
Canada

Dear Father Henri,

Many thanks for your kind letter. I did not know that you were going to publish my talk in Kateri. I am honored that you are doing so. Enclosed is the picture that you requested.

Enclosed also is \$5.00 for a subscription to Kateri. Would you please enroll me.

I have just returned from a trip to Toronto. We established a new Capuchin Province there last Tuesday. It was a wonderful celebration.

You and your work are in my prayers.

Fraternally,

A handwritten signature in cursive script that reads "Charles J. Chaput, O.F.M. Cap." The signature is written in dark ink and is positioned above the typed name.

Charles J. Chaput, O.F.M. Cap.  
Provincial Minister,  
Capuchin Province of Mid-America



## MESSAGE TO THE JESUIT SUPERIOR GENERAL

At the personal request of Pope John Paul II, Rev. Peter-Hans Kolvenbach, Superior General of the Society of Jesus, met him in the Chapel of Blessed Claude la Colombiere-spiritual director of St. Margaret Mary at the key time of the apparitions when Jesus revealed his Heart to her. The Pope handed him a letter for the society. The Pope first praised Bl. Claude both for his assistance to St. Margaret Mary and the early phase of devotion to the Sacred Heart, but also as "an exemplary son" of the society.

He recalled how the society had accepted the special mission of promoting this devotion, which "according to the witness of St. Margaret Mary herself" Christ has entrusted to the society in 1688 and which they had generously carried out for three centuries. "I desire, on this solemn occasion, to exhort all the members of the Society to be even more zealous in promoting this devotion, which corresponds more than ever to the expectations of our time."

The Pope stated: "the essential elements of this devotion belong in a permanent fashion to the spirituality of the Church throughout her history; for since the very beginning, the Church has looked to the Heart of Christ pierced on the Cross, from which blood and water flowed forth as symbols of the sacraments that constitute the Church; and in the Heart of the Incarnate Word, the Fathers of the Christian East and West saw the beginning of all the work of our salvation, fruit of the love of our divine Redeemer. This pierced Heart is a particularly expressive symbol of that love."

The Pope recommended that the society assist the bishops to promote this devotion and to find "the most appropriate means to present it and to put it into practice." He recommended especially "the holy hour and of confession and communion on the first Friday of the month." (That very day the Superior General wrote a short cover letter to accompany the Pope's letter to the members of the Society of Jesus.) W.K.

*Mon cher Gen  
Thank you  
Easter gift. It  
loves you &  
A final -  
Entre nous oh  
which was the  
our statue is c  
is white. That w*



A SPIRITUAL MESSAGE  
FOR PRIESTS

**PRIESTLY HEART  
NEWSLETTER**

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Hasenmat

Amoying hours are them  
can make confusion. This  
part. Also to you in our  
course. Please to Peter!  
Richard

Thank You

HOMILY ON THE OCCASION OF THE FUNERAL LITURGE

of FATHER ROBERT L. FLEIG, S.J., OCTOBER 20, 1986

in the Coliseum Church, Shrine of Our Lady of Martyrs

*The introduction  
can be omitted.  
This was  
the part  
used at  
Auriville  
I me try*

~~May it please Your Excellency, Bishop Brzana, and Your Excellency, Bishop Hubbard, Father Niece-Provincial Curtin of the New York Province, Father Superior of the Jesuit community at Auriville, Father Reilly, Father Director of the Shrine, Father Boyle, brother priests of the Albany and Ogdensburg diocese, brother Jesuits of Father Fleig, beloved Sisters, Ed and Leona Fleig, all of Father's nephews and nieces, Aunt Winnie Fleig, Kay and Bill Mannix, all of Father Robert's relatives and dea friends, brothers and sisters all:~~

Four years ago last month on a beautiful day such as this Father Bob Fleig and I set out from Auriville in a stationwagon loaded with suitcases and packages and headed for the North Country. For years we had both spoken about Blessed Kateri Tekakwitha and her people and the missionaries and martyrs who had brought them the Gospel. Blessed Kateri had left her native Mohawk Valley and travelled to the St. Lawrence Valley and we were following in her path. Our trip was a much easier one than hers. By late afternoon we arrived at our new home on the banks of the great river. Kateri lived in her new home for only two and a half years. Father Bob had only four.

As may of you know, Father Bob and I had been together for most of the past 14 years, but during the past four years at St. Regis we grew exceptionally close. We went to wakes and weddings, to lacrosse games, and just last July we had a wonderful day of fishing out on the river, thanks to one of our families who owns a large pontoon boat. But of all the things we did together, the one that seems most significant to me now was our being together at funerals.

*cette ligne  
est omise!*



*time = pas  
d'esperance avant et  
après le time*

Fr. Robert Fleig - page 2

Our Indian people take death very seriously. Very early in our time at St. Regis we both realized that we could work most effectively among the Mohawk people on the occasion of a death -- consoling, hearing confessions, preaching the word of Christ about the resurrection. And here we are called together by the funeral of Father Bob, gathered in a church which held great meaning for him. Even today you can see along the outer walls the displays he put together during his days at the Shrine to tell the story of Auriesville more completely.

At the funeral masses we both tried to choose those scripture readings which best related to the person who had died and which would be of greatest comfort to the grieving family. But naturally, because we are human and tend to fall into patterns, we both ended up using some texts more frequently than others. The three readings we have heard today were, as I recall, the ones Father Bob chose most frequently.

"There is a time to be born and a time to die." (Ecclesiastes 3,2) Father Bob's death came on us so suddenly that we were all tempted to think of it as a mistake, an accident. But the good Lord, our Creator, makes no mistakes. This was Bob's time to die.

And the second reading from St. Paul (Romans 14, 7) seems to be an echo of that Old Testament passage: "None of us lives as his own master. And none of us dies as his own master." God didn't ask us when we wanted to be born. And He doesn't tell us when He is going to call us. We are told in another letter of St. Paul that God "chose us before the creation of the world," chose to create each one of us over the millions of others He could have created. To Him each one of us is special. And to each He gives an allotted time, the amount of time He sees as best for each one of us. He wants us to use the time He gives us. And we are at our best when we are trying our best to use the time well, to carry out His holy will.



And how do we do this? Jesus the Lord has some suggestions for us on this point. Over and above observing the commandments He proposes to us the beatitudes. They are His promise of happiness, blessedness, joy without any ending, if we put these eight counsels of His into practice

Father Bob lives the beatitudes. I wish you could have met even a few of the hundreds of people up at St. Regis-Akwesasne who came to pay their respects late last week at his wake. One person after another characterized him as kind, sympathetic, gentle, understanding, concerned, supportive, a man of peace. Nor were they all our own parishioners. There were people from the other Christian congregations and many of the traditional Indian people who came to know and respect him and they learned to trust and love him.

Just yesterday the Shrine observed the feast of the North American Martyrs. And last Saturday, the day we offered the mass at St. Regis parish church, was the actual anniversary of the death of St. Isaac Jogues, the first priest to bring the good news of Jesus Christ to the Mohawk people here at ancient Ossernenon. There must be a meaning in this for us today, for Father Bob spent a decade of his life here at the Shrine in the shadow of Isaac Jogues.

I hope and pray that our Mohawk People may come to learn more and more about this saint who truly loved their ancestors and was ready to die for them. As Pope John Paul II said on his visit to the other Martyrs' Shrine at Midland two years ago, Father Jogues and his companions—the five other priests and René and Jean—were so on fire with the love of Christ that they were willing to die, either suddenly or worn out with labors, so as to share the Gospel message with the Indian people.

Father Jogues was but the first of many priests to be linked with the Mohawk people. There was Simon Lemoyne, the peacemaker, who came to



this valley four times in the decade after Father Jogues' death; Fathers Frémin, Bruyas and Pierron who came to start the first congregation of Mohawk Catholics at Fonda after still another decade had gone by; Father Francis Boniface, who used the Christmas crib to teach them about Our Blessed Lady and then led the first few families from the Mohawk Valley northward to the praying village of Kahnawake on the St. Lawrence. Then there was Father Jacques de Lamberville, who baptized Blessed Kateri, and Father Cholenec and Father Chauchetiere, who were her spiritual guides and later wrote down everything they could remember about her life. In the 1750's there were Father Gordon and Father <sup>II</sup> ~~Bitiak~~ who came with the group of families who left Kahnawake to establish a new home at St. Regis-Akwesasne, <sup>A</sup> Then the last of the old Jesuits died and it was left to the diocesan priests to carry on the little mission parish: Father McDonnell, the energetic young priest from Scotland who built our St. Regis Church 195 years ago, Father Marcoux who served the people there for 51 years, Father Bourget, whom our elders still remember. And finally we come down to Father Michael Jacobs, our first Indian priest and first Mohawk Jesuit, and Father George White, the Oblate, our first priestly vocation from the St. Regis parish. Now Father Bob will forever be a part of that long line of priests who have served the Mohawk people.

It was once said of another one of the Jesuit martyrs, St. Charles Garnier, that he would never join in criticism of the native people. When another missionary might complain about something an Indian had done, he would usually make a comment like: "Maybe we don't fully understand." or " They have customs that are different from ours." But when he could not make his point, he <sup>d</sup> would simply turn silent.

Father Bob Fleig was like that. Not only would <sup>he</sup> not speak critically of an Indian. ~~He wouldn't criticize anyone, not~~

↳ He would not speak critically of anyone, no not →



# Rev. Robert Fleig, 55, St. Regis Parochial Vicar, Dies

HOGANSBURG — Rev. Robert L. Fleig, S.J., Parochial Vicar at St. Regis Catholic Church on the St. Regis-Akwesasne Reservation, died unexpectedly Wednesday at the St. Regis Rectory.

A wake will be held this evening in Kateri Hall. Calling hours will be held until 10 a.m. Saturday when the body will be taken to the Church until the time of the Funeral. A Memorial Mass will be held at noon Saturday at the Church with Rev. Thomas Egan, S.J., officiating.

The body will then be taken to Auriesville where calling hours will be held from 3 to 5 p.m. and 7 to 9 p.m. Sunday at the Jesuit Retreat House. A funeral will be at 11:30 a.m. Monday at the Shrine Coliseum Church, Auriesville. Burial will

be on the grounds of the Jesuit Retreat House, Auriesville.

Rev. Fleig, 55, is survived by a brother, Edward Fleig, Gloversville; six nephews, and three nieces.

Born Aug. 30, 1931 in Albany, a son of Henry and Rose Sullivan Fleig, he was a graduate of St. Mary's Academy, in Glens Falls. He attended one year at LeMoyné College, Syracuse before entering the Jesuit Novitiate of St. Andrew-on-the-Hudson, Poughkeepsie in 1950. Two years later he pronounced his vows as a member of the New York Province of the Society of Jesus. In 1963 he was ordained to the Priesthood at Weston College, Weston, Mass.

Father Fleig served 10 years on the faculty of Canisius High School, Buffalo after receiving a masters

degree in sociology at the State University of New York at Buffalo. During his next assignment as treasurer and assistant director of the National Shrine of the North American Martyrs in Auriesville he became interested in the history of the native people of North America. During his decade at the Shrine Father Fleig was the author of a volume entitled, "The Christian Indians' Prayer."

After a year at Manresa Retreat House on Staten Island, Father Fleig became Parochial Vicar at the St. Regis Catholic Church on the

St. Regis Akwesasne Reservation in September 1982. The Catholic Parish, located on the Canadian side of the reservation, serves the Mohawk people of two countries (Canada and the United States), two provinces (Ontario and Quebec) and one state, New York. The Auriesville Shrine is dedicated to Kateri Tekakwitha, the first native American saint of the Roman Catholic Church. She was a Mohawk, the same tribe that occupied the St. Regis Reservation since 1752, moving there from Caughnawaga, near Montreal.

*From the Snyders  
403 Klause St.  
S. Syracuse N.Y.  
12057.*



Mission Ste-Catherine,  
C.P. 26, R.R.no.4,  
Amos, PQ.  
J9T 3A3

le 30 octobre 1986

P. Henri Béchard s.j.,  
Bse Kateri Tekakwitha,  
C.P. 70,  
Kahnawaké,  
PQ.  
JOL 1B0

Bonjour Père Béchard,

Merci de votre dernière lettre. Il me fait toujours plaisir de recevoir de vos nouvelles ainsi que des informations sur la cause de Kateri Tekakwitha. Beaucoup de visiteurs s'informent sur sa vie et sur les développements de sa cause.

Voici enfin mon rapport des journées de Kateri Tekakwitha que nous avons tenu à Notre-Dame du Nord l'été dernier. J'y ai aussi joint une copie du texte de "Chemin de Kateri Tekakwitha" en français, anglais et algonquin. Ce dernier exercice a été préparé l'an dernier par une indienne, Molly Kistabish du Village Pikogan. J'y ai joints aussi un petit fanion qui a été préparé pour les fêtes de cet été à Notre-Dame du Nord ainsi que des photos. Saugeeng, est le nom algonquin de la réserve de Notre-Dame du Nord.

Ainsi vous êtes au courant de nos activités en l'honneur de la Bienheureuse Kateri. Elle demeure très présente dans la vie de beaucoup d'Indiens de notre région.

M'unissant à vos prières pour la cause de la Bienheureuse Kateri et pour qu'elle continue de soutenir le peuple autochtone dans sa vie de foi.

Fraternellement,

*Vincent Cadieux o.m.i.*  
Vincent Cadieux o.m.i.



even of someone who had misrepresented him. I was usually the explosive one. When I showed that I was annoyed by some remark that had been made, I can just hear his answer: "Well, maybe he didn't mean it in just that way."

Often at a funeral Father would tell the family of the deceased that the best way they could honor the memory of their departed loved one was to think of that person at his best, to take the very best qualities of that person and try to acquire them, to put into practice all the good the person had stood for. We who were privileged to know Father Bob and to live and work with him can best pay him tribute by trying it out ourselves and live by the beatitudes, by living up to the very best that God has placed in us.

~~Thomas F. Egan, S.J.~~

~~Auriesville, New York~~

~~October 20, 1986~~



~~THE TEACHINGS OF VATICAN II - CHALLENGING AS GLOBAL COMMUNITY~~

- ¶ I would like to begin with a story that illustrates what I want to say this morning about the global challenge which we receive from the Second Vatican Council.
- ¶ A young Potawatomie boy saw a small, tiny sparrow lying on its back in the middle of the path with its little feet raised to the heavens. He asked the small bird, "Why are you lying upside down like that?" The bird replied, "I heard the heavens are going to fall today." The young boy laughed, "Do you think those skinny, scrawny legs can hold up the sky?" The little bird replied, "ONE DOES WHAT ONE CAN."
- ¶ When we look at the global challenge of Vatican II we sometimes feel like that small bird. The problems and opportunities we face in this world are so immense and we are so small.
- ¶ Following the Second Vatican Council our Church became more aware of her mission—our mission—of service to the poor, the oppressed and the outcast; not only among ourselves but in a world-wide sense. Our native people are suffering much from poverty, racism, unemployment, alcohol and drug abuse and other problems. Yet the Second Vatican Council calls us to also look beyond ourselves to all our brothers and sisters in the world.
- ¶ The great American, Catholic, woman author from the south, Flannery O'Connor, once wrote these words to a suffering friend, "You will have found Christ, when you are concerned with other peoples' suffering and not your own." In that she has a message for us: that we will find Christ when we go beyond our own sufferings and pain to see and experience the sufferings and pains of others.
- ¶ What are the issues that we should notice in our world today? I would like to talk about two in particular and several others in a general way.

1. POVERTY AND HUNGER.

--There is a growing gap between the rich and the poor. This is a major issue leading human society on a collision course.

--By the year 2000 the world will have a population of six billion compared with five billion today. And five of this six billion will live in substandard conditions. We are lucky to live in the northern hemisphere because the real poverty of our world is in the southern hemisphere.

--Most people do not eat three meals a day. Each day 40,000 children die of hunger. This compares with 13,000 children dying of hunger each day twenty years ago. Each year thirty million people die of hunger and malnutrition.



## 2. WAR AND VIOLENCE.

--Ten million, six hundred thousand of our brothers and sisters have been killed in war during the twenty years since Vatican II. Most of these have died in countries far from our eyes. For example, in Nigeria during the Biafran war over one million were killed, and most of these were women and children.

--Two-thirds of all the weapons produced in the First World are sold to Third World nations.

--1.4 million dollars are spent on weapons daily. Five hundred billion dollars are spent on armaments each year. And this is done while so many people starve.

¶ The above are just two examples, but there are many more issues that should concern us:

--Our world is still full of disease and illiteracy.

--In many places women are still treated like objects and humiliated.

--Racism, unemployment, slum living causes scars in the lives of so many.

--Governments of poor countries have huge, unpayable debts to wealthy nations like our own.

--There are increasing numbers of people who are lonely, mentally ill, and victims of alcohol and other drugs.

--There is an overwhelming lack of respect for life which shows itself in abortion and a neglect of old people.

--And we are all aware of the possibility of nuclear destruction.

IN THIS WORLD JESUS AND HIS CHURCH ASK US TO RAISE OUR TINY, LITTLE HANDS AND KEEP THE SKY FROM FALLING.

### WHAT CAN WE DO?

1. Pray and fast - to be aware and to bring change as we rid our lives of personal violence and hatred.

2. Be knowledgeable - The great contemporary theologian, Paul Tillich, said that there are two great sources of revelation for us today: the Bible and the newspaper. For us there are three: the Bible, the newspaper and our Native traditions.



3. Be attentive to the Church - The Holy Father, Pope John Paul II, continually calls us to commit ourselves to the poor. We have the witness of our American Bishops in the pastoral letters on nuclear arms and the economy.
4. We can refuse to buy or possess unnecessary goods as a witness against consumerism.
5. We can be a voice for the unborn and also for those who are elderly and poor.
6. We can join with those who loudly and clearly condemn the arms race and nuclear weapons.
7. We can have a special solidarity with and interest in other Native Peoples who are suffering because of racism in South Africa, Australia, Cambodia, Nicaragua and many other places.
8. To make sure that our efforts for justice are not just an abstraction we should do something at home for people who are poorer or more oppressed than we are. And all of us can find them if we look. Mother Theresa was quoted in the July 7 issues of Omni magazine, "Jesus said Love one another. He did not say Love the whole world."

Pope John Paul II called a special meeting of bishops last December to reflect on the 20th anniversary of Vatican II. In their Final Report the bishops gathered with the Pope said that Vatican II was "the greatest gift that God had given the Church in this century."

We make that gift of God more real when we stretch our hearts—to be like the Heart of our Creator—to include the joys and hopes, the anguish and sorrows of all the peoples of our world.

~~Charles J. Chaput, O.F.M. Cap.~~  
August 7, 1986



9000  
Obituary: Rev. Robert L. Fleig, S.J.

Rev. Robert L. Fleig, S.J., parochial vicar of St. John Francis Regis Church on the St. Regis-Akwesasne Mohawk Reservation, suffered a fatal heart attack at the parish rectory October 15, 1986. Efforts by the rescue squad to revive him were in vain.

Born in Albany, New York August 30, 1931, Father Fleig was the son of the late Henry Fleig and Rose Sullivan Fleig. His early education was in Glens Falls, New York, where he graduated from St. Mary's Academy in 1949. After a year at Lemoyne College, Syracuse, New York, he entered the Jesuit novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York in 1951 and continued his studies at Loyola Seminary, Shrub Oak, New York.

A year of teaching at McQuaid High School, Rochester, New York, and two more at Canisius High School, Buffalo, New York were followed by theology at Weston College, Weston, Massachusetts, where he was ordained in 1963. In 1965 he rejoined the faculty of Canisius High School and during his teaching years there earned a master's degree in sociology at the University of Buffalo.

In 1972 Father Fleig was named treasurer and assistant director of the National Shrine of the North American Martyrs, Auriesville, New York. It was during his years at Auriesville that he became increasingly involved in the cause of Blessed Kateri Tekakwitha, serving on the committee formed in 1974 to mark the tricentennial of Blessed Kateri's death, speaking to parish and school groups about her saintly life, assisting with the exhibit in her honor at the Eucharistic Congress in Philadelphia Pennsylvania in 1976, dedicating the book he authored, "The Christian Indian's Prayer," to her memory, and accompanying the group which attended the beatification ceremonies in Rome in 1980.

After two years at the Manresa Retreat House, Staten Island, New York, Father Fleig was assigned along with Rev. Thomas F. Egan, S.J. to St. Regis Mission in 1982 where they served together until this past

fall.

Shocked by his sudden passing, over 1,200 of the residents of St. Regis-Akwesasne Reservation filed past the coffin of Father Fleig at the Kateri Hall, the parish activity center. Many who came to express their sympathy were adherents of other faiths including a large number who follow the traditional Indian beliefs. One of the latter wrote in the November 25 issue of Indian Time: "The Jesuit priest Father Fleig was one of those rare individuals who left in his passing a spirit of commitment, cooperation and compassion....He made an immediate, highly favorable impression here. Our people found it hard not to respond to the warmth and genuine interest he showed for our community."

The author of the above-mentioned editorial observed that Father Fleig took a risk when he joined the protest last spring against the illegal speakeasies on the reserve, a step which resulted in his picture appearing in the New York Times.

Father Fleig is survived by a brother, Edward J. Fleig of Gloversville, New York, six nephews, three nieces, and several aunts and uncles.

(See p. , "A Man of Peace." )

Thomas F. Egan, S.J.



Fr. Franz Xavier Weiser, S.J. *you*  
MAY HE REST IN PEACE!

*like*  
AT THE AGE OF 85, Rev. Francis X. Weiser, S.J.,  
died on October 22 at Campion in Weston,  
Massachusetts. He was the author of 22 books in German and English on  
Christian life and culture, and a former professor  
at Emmanuel and Boston Colleges.

The Rite of Christian Burial was celebrated  
on October 22 in Holy Spirit Chapel at the Center.  
He is survived by two sisters and two brothers,  
all of his native Austria.

A Vienna native. Fr. Weiser entered the  
Society of Jesus in 1916, and studied in Munich  
and Innsbruck before his ordination in 1930 and did a year of  
special studies in the United States. He  
had earned doctorates in educational psychology  
and theology, respectively, at Innsbruck and  
the Gregorian University in Rome.

A few years later, he was back in Vienna where  
he took charge of a youth magazine and of the Catholic Sodalities of the  
country until the invasion of Austria by the Nazi.  
He managed to escape to the United States in 1938.

In this new land, he first served in Buffalo, N.Y.,  
before being appointed to the Holy Trinity German church



in the South End, Boston. He was pastor of that parish from 1943 until 1950. During World War II, he ministered to German prisoners of war in the Greater Boston area.

Fr. Weiser soon acquired a fine reputation as lecturer and writer. Among his most popular books were The Easter Book, The Christmas Book, and The Handbook of Christian Feasts and Customs. He wrote a very successful life of Blessed Kateri Tekakwitha in German, and another in English, now in its fifth edition. He also contributed articles to many periodicals, among them Kateri quarterly.

Fr. Francis X. Weiser was a talented, hard-working religious seeking the glory of God in all things. He shall, I am sure, rest in the peace of Christ he serve so well.



## KATERI WILL CONTINUE TO BLESS ME

A photo of a new statue of Blessed Kateri Tekakwitha appeared in the Christmas issue of the Kateri quarterly. The summer, autumn, and winter Kateris all spoke of Blessed Kateri's life and baptism at what is today Fonda, N.Y., but the caption pertaining to the statue does not.

I was present on July 12, when Bishop Donald E. Pelotte blessed it at Fonda, but was not informed until it was too late that the Reverend Nicholas Weiss, O.F.M., Conv. had commissioned it, that the Nosek Family had paid for it, and that the Very Reverend Conall McHugh, Provincial of the Conventual Franciscans, had declared it the official Fonda statue.

I now wish to apologize wholeheartedly for my error, which may be explained by the fact that an identical statue was blessed by Bishop Pelotte on July 13, the following day, at the Auriesville Shrine of the North American Martyrs, where Blessed Kateri was born. That is why I feel that Blessed Kateri will not accuse me of injustice or deception and will continue to bless me in my work. This beautiful statue will continue to inspire devotion to many old and new friends of the Lily of the Mohawks. Father Weiss is to be congratulated.

AN INTERESTING ARTICLE  
ON TEKAKWITHA

In Ancient Man, Information Exchange, Vol. 3, 1986, Stephen E. Porcelli, founder, and editor of this review, wrote a three-page article, "Tekakwitha: The Lily of the Mohawks." It is an excellent summary of the life of Blessed Kateri Tekakwitha. "The chronology above...is sketchy by design," he noted, "nonetheless the astute reader will notice an abundance of topics deserving further study. Cultural interaction, the care provided the handicapped and orphaned, and Christianity's role in clarifying and strengthening the Indians's ancient belief in one Supreme Being are just a few areas which require more research..." (Tekakwitha Institute of Ancient Man, Woodbridge, Virginia)





# Le Moyne College

Office of Public Relations

## News Release

LE MOYNE COLLEGE SPONSORS  
 IROQUOIS LECTURE

CONTACT: EILEEN HATHAWAY  
 445-4555(W)  
 652-6932(H)

SYRACUSE, NY (For Immediate Release)...Le Moyne College will sponsor its final presentation of the Iroquois Lecture Series established by President Frank R. Haig, S.J., on Wed., Mar. 25 at 7:30 p.m. in the college's Shanahan Chapel. Father Haig obtained funding from the John Ben Foundation in Pulaski, N.Y. to bring four speakers to the campus over a period of four years to make presentations on Iroquois life and culture and offer the public an opportunity to learn more about the Native American Community.

"We Do Not View It So: Iroquois Livelihood in face of Jeffersonian Agrarianism," is the title of the final session presented by Daniel H. Usner, Jr., assistant professor of history at Cornell University. Usner, the author of numerous articles, has a bachelor's degree from John Hopkins University and a master's degree and a doctorate from Duke University.

In addition to the lecture, Susannah Hubner, the winner of the Le Moyne Iroquois Life and Culture Essay Competition, will read her

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Le Moyne College  
Office of Public Relations

*News Release*

IROQUOIS LECTURE/

LE MOYNE COLLEGE

paper on "The Iroquois Connection." Hubner, a Le Moyne student from Cazenovia, NY, received a \$250. award for the best essay on a topic linking Le Moyne College and the Iroquois community. Funding for this award was also provided by the John Ben Snow Foundation.

The event is free and open to the public.

#####



Quotes from  
Father Haig

March 10, 1987

Someone once asked why there is so much interest in Iroquois life and culture at Le Moyne College. What a crazy question! For us to be concerned about Iroquois matters is only to carry on the tradition that goes back to Father Simon Le Moyne himself. He came here in 1654 to deal with the Onondagas and in the process foresaw the future development of the city of Syracuse. For a Jesuit institution to work among the Iroquois is only the same company doing the same business in the same location since 1654.

.....

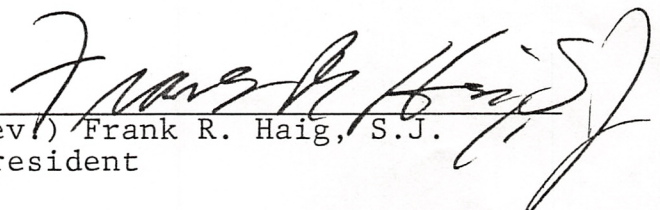
The John Ben Snow Foundation has long been active in Iroquois matters. It was natural to turn to them when we wanted to do something for the Indians of Central New York.

.....

Indian culture is so rich and distinctive. How could a liberal arts college not want its students to understand their special way of seeing the world?

.....

The history of the Iroquois Confederacy is tightly intertwined with the events that have fashioned New York State. Living where we do we cannot help but find the Iroquois story of profound interest.

  
(Rev.) Frank R. Haig, S.J.  
President

FYI

10/6/86

ESSAY COMPETITION

WIN \$250.00

The Office of the President of Le Moyne College will award \$250.00 to the Le Moyne student who writes the best essay on any topic linking Le Moyne College and the Iroquois Community. An example might be a biographical sketch of a Jesuit, after whom one of our buildings is named, and his interaction with the local Native Americans.

Funding for this award comes from the John Ben Snow Foundation, and the winner will read his/her paper at the next lecture in the Iroquois Life and Culture Series on March 25th.

Essays should be submitted to the Academic Dean's Office no later than December 1, 1986.

For more information contact:

Dr. Blaszak, GH 304, ext. 4310



April 29

Mon cher Henri,

Thank you for your generous  
Easter gift. I know God  
loves you dearly.

A final point to clarify  
Entre nous on the statue,  
which was the bone of contention,  
our statue is colored. Auriesville  
is white. That was the difference.  
over.

Amusing how one item  
can cause confusion. That's  
poor. Hope to see you in our  
trunk. Love to Peter!  
Richard

Thank You



## FOUNDRESS OF FRANCISCAN MISSIONS IN HAWAII



*...and one day when Father Leonor knocked at the Franciscans' door in Syracuse, she knew that her song was to be written on the desolate cliffs of Molokai.*



Mother Marianne of the Third Franciscan Order of Syracuse, New York, spent thirty years at Kalau-papa, Molokai, in caring for lepers. As religious superior of the convent and as matron of the government home for leprous girls, Mother Marianne exemplified in word and in act of the ideals lived by St. Francis: all-embracing compassion, entire self-forgetfulness, and deep love of Christ. The spirit of this valiant woman, who died August 9, 1918, continues to inspire Franciscan Sisters and others throughout the world.

## MOTHER MARIANNE OF MOLOKAI 1838 - 1918



### Missionary to the Lepers of the Hawaiian Islands

1883 - 1918

*"I am not afraid of any disease; hence it would be my greatest delight even to minister to the abandoned 'lepers'."*

[for private devotion only]

Prayer for the Beatification of the  
Servant of God  
Mother Marianne Cope\*

Lord Jesus, You gave us Your commandment of love of God and of neighbor, and identified Yourself in a special way with the most needy of Your brethren; hear our prayer.

Faithful to Your teaching, Mother Marianne Cope loved and served her neighbor, especially the most desolate outcast, giving herself generously and heroically for the victims of leprosy. She alleviated their physical and spiritual sufferings, thus helping them to accept their afflictions with resignation, as a pledge of God's love and their eternal happiness.

Through her merits and intercession, grant us the favor which we confidently ask of You (mention request) so that she may be raised to the

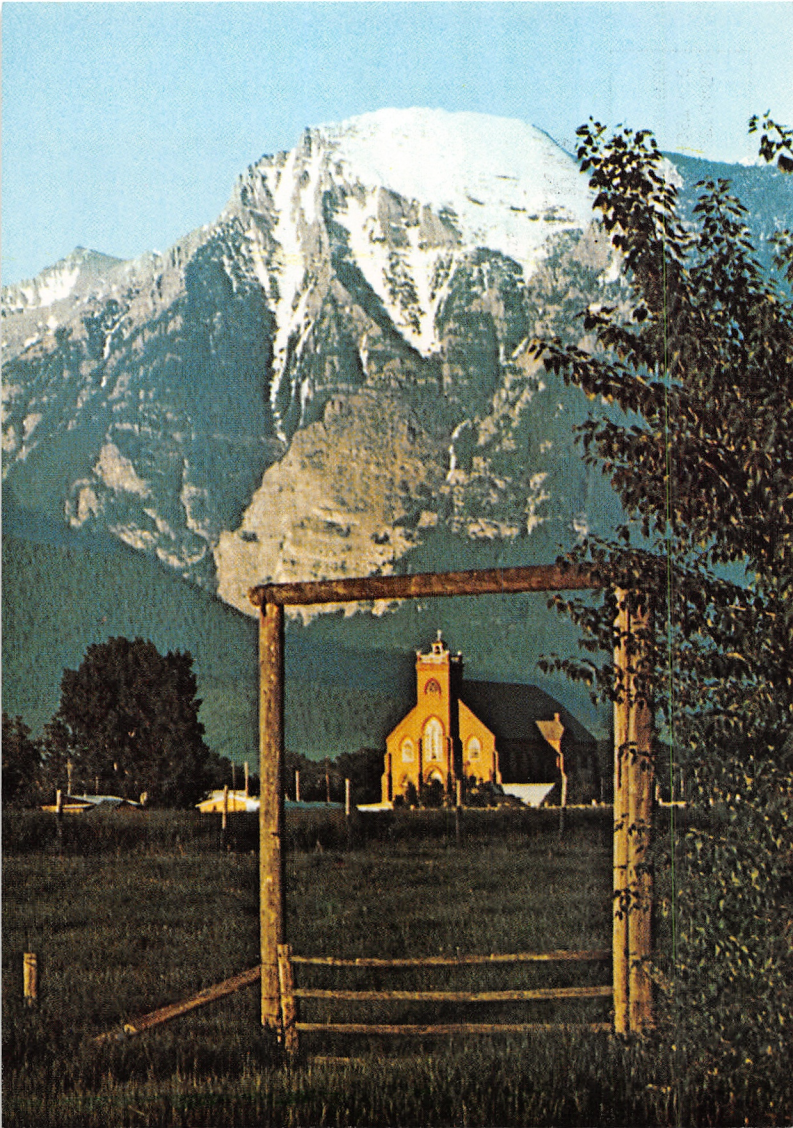
altars of the Church, and that the People of God, following the inspiration of her life and apostolate, may practice fraternal charity, according to Your word and example. Amen.

Our Father, Hail Mary, Glory Be.  
Imprimatur: † John J. Scanlan  
Bishop of Honolulu

If your prayers are answered through the intercession of Mother Marianne, please write to *Cause of Mother Marianne*, 1024 Court Street, Syracuse, N.Y. 13208.

\*Variant prominent spellings of the family name are KOOB, KOPP and KOB.





#### ST. IGNATIUS MISSION

St. Ignatius Indian Mission was established in 1854 by Jesuit Missionaries at the request of the Indian people of that area. The majestic Mission range forms a beautiful backdrop.

In 1973 St. Ignatius Mission was declared a National Historic Site.

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Father Francis X Weiser, S.J.

Born: March 21, 1901

Entered the Society of Jesus:  
September 7, 1916

Died: October 22, 1986

+

Eternal rest, grant unto him, O Lord,  
and let perpetual light shine on him.

+

## PRAYER

"All I care for is to know Christ to  
experience the power of His resurrec-  
tion, and to share in His sufferings, in  
growing conformity with His death,  
if only I arrive at the resurrection  
from the dead."

Philippians 3, 10-11

*Recd. Fr. Patrick Sullivan S.J.*

40%  
1 X 1 1/8"





**FATHER ROBERT L. FLEIG, S.J.**

640/0

*In Prayerful Remembrance*  
*of*  
**FATHER ROBERT L. FLEIG, S.J.**

Born August 30, 1931

entered the Society of Jesus

July 30, 1950

Ordained June 15, 1963

Died St. Regis October 15, 1986

Buried Auriesville October 20, 1986

+

Take, O Lord , and receive all my  
liberty, my memory, my understand-  
ing, and my entire will.

You have given to me all that I am  
and all that I possess. I surrender  
it all to You, that You may dispose  
of it according to Your will.

Give me only Your love and Your  
grace. With these I possess all  
seek nought else.

11/4"

IESOS SEWANNIO, TAKITEN  
WARI SAIATATOKENTI, TAKITEN

8.26

13/0





10/18/86

Fr Fleiss' coffin is brought to the front  
of St Regis Church

L- Bishop La Bel





10/18/86

Overview

Fr. Fleig's Funeral Mass

St. Regis Church





**KATERI TEKAKWITHA**  
**"Lily of the Mohawks"**





Harlene, Father Waisek, Allan & Joseph. 5 <sup>McCaughey</sup>

1982. 25<sup>th</sup> Wedding  
Anniversary