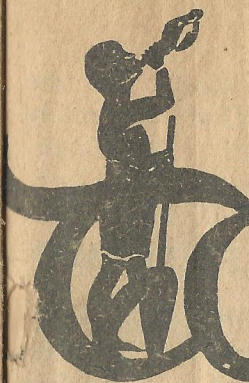


To the Bechard, Many many thanks for the booklets.  
You may be interested in my article pp. 6 & 9. But we could not print the pictures I had ready as the machine "went on the blink."

William S. Duman

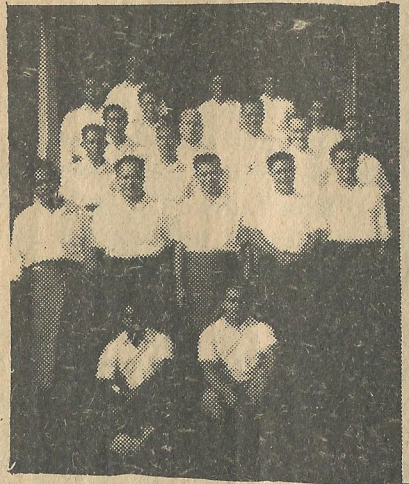


# Taui

**CATHOLIC  
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## Theological College Opened



His Lordship Bishop Pio celebrated Mass at Moamoa on Monday, March 9, to mark the opening of the theological college started there this year. He was assisted by the first principal, Father Leamy and one of the students, Lafaele Utoaluga.

During his homilette, His Lordship outlined the purpose he had in mind when starting this college. Said he, "It is no longer hidden from you what my policies are for the Diocese. In general, my plans are for the two-sided development: the material development, and the spiritual development of the Diocese. "The physical development is an attempt to meet our material and physical needs with Samoan effort, making use of the blessings God has given us, such as lands."

The spiritual development is an attempt to spread supernatural enlightenment and the knowledge of God to each and every Samoan. This hope would be achieved if we had a sufficient number of priests and other ecclesiastical personnel to carry on the work." Hence the theological college. It is hoped that out of this college, there will come some young men and women who will become priests, brothers, nuns, deacons, catechists, etc., to continue the work of Christ and

His Church. And so it is that this college can be regarded as a small seed that we hope will grow into a fruitful tree. "Let us pray," said the Bishop, "that this seed should grow. Let us ask the Holy Spirit to help foster this seed."

Every student that received Holy Communion in that Mass, received Our Lord under both species of bread and wine. This was a special privilege which the Bishop granted to the students as a fitting opening of their school year.

After Mass, the students talked over a cup of tea with the Bishop and Father Leamy. Then there was an informal gathering afterwards when the schedule was explained and other notices were given. Classes did not start properly until Tuesday.

The staff, at the moment, comprise Father Leamy (principal), Father B. Dougherty, and Sister Mary Aquin, SMSM.

### Assistant General Visit Samoa

The Assistant General of the missionary Sisters of the Society of Mary paid a visit to the local community of the Society, this last February. She is Sister Mary Yvette, smsm.

Born in 1930 in Egypt of Maltese-Italian parents, Sister Yvette was educated by the Good Shepherd Sisters at St. Mary's School in Cairo. In 1954 Sister and her parents moved to Australia where she entered the Novitiate for the Society in 1956.

Sister can count among her experiences two years working at Killara, the Lourdes hospital; four years working in the Sydney hospital; and four and a half years teaching English at St. Mary's School, Tonga.

Sister was appointed one of the four assistant generals of the Society to replace Mother Mary Perina in December 1969. Her work involves administrative duties, and perhaps help with the preparation for the coming General Chapter of the Society to be held in January 1971.

The reason for her visit to Samoa was to acquaint herself with the work of the Society in these parts. She had already visited Fiji, New Zealand, Australia, New Caledonia, New Hebrides, South Solomons, and Bouganville (North Solomons). When she left Samoa, Sister was to visit Hawaii where the Society has two houses, and then the United States.

# LILY OF THE MOHAWKS KATERI TEKAWITHA (1656-1680)

"Be you perfect as your heavenly Father is perfect" is the ideal stressed by Christ for us Christians. This little series "PEOPLE OF GOD", will offer some thoughts from lay Catholics who have realised that by Baptism and Confirmation, holiness is open to all, not just to the Priests and Religious.

*"Blessed are the Pure of Heart, for they shall see God"*

She could hear, more distinctly now the crashing sound of pursuing feet. Her weak eyes were filling with sweat; even the clinging bushes seemed to conspire against her, as they tore at her meagre clothing. If her pagan uncle caught her at this moment in her fatigued condition, it would mean a harsh, prolonged imprisonment.

She would never get to the Christian villages further north. Without warning, her friendly guides, suddenly swerving aside, darted noiselessly into the nearby maple grove. She followed, her strong legs carrying her silently over the tree-carpet to a thicket. She peered through myopic eyes to the path where her would-be captors were searching. Onsegongo and his two friends arrived and continued on, unaware of their prey so near. Kateri and her friends hardly dared to breathe. Some minutes later, Onsegongo bobbled back; finding no one, he cursed loudly and returned to Ossernon. Kateri's absolute trust and confidence in God's power had won the day. The journey up into New France would be easier now, till she reached the Christian village, St. Francis Xavier, Caughnawaga, near Montreal.

'Tekawitha' was what her family had named her; 'Mov- of Obstacles' is a good

translation of it. Since reading or hearing of her life and virtues, other names have been added: "America's Marvellous Maid" and "Lily of the Mohawks". Each has reference to her stalwart character, a character formed by the Mohawk tribal virtues of perseverance and tenacity. She was of strong metal, forged in the furnace of patience and suffering.

Tekakwitha's mother, an Algonquin Christian, Kahenta, had been captured by the Iroquois of upper New York (in present-day U.S.A.). She lived with her warrior husband and had two children, while at Ossernon. Her daughter was born in 1656. She was not allowed to have her infants baptised, but the brave slave-mother taught the rudiments of prayer to the two youngsters, especially the veneration of the sign of the Cross.

A small-pox plague struck the tribe. The four-year old girl was the only member of

her family to survive. She was entrusted to her uncle, Chief Great Wolf Onsegongo. Here she was initiated into Indian household life, learning sewing, embroidering, and other domestic skills. Many young warriors sought her in marriage, but she held fast to an ideal of virginity. For this steadfastness, she underwent much mocking. This quickly turned to threats against her chastity, and even against her life. Her uncle was especially annoyed with her: "There is no need to live like a Christian!", he would roar, "you're not even baptised." Her answer was simple and significant — redoubled prayer. The little teaching and Christian practices her mother had taught her deepened. She continued her work, when the Mohawks moved to another village called Caughnawaga. There she waited patiently for a Christian "Blackrobe" to visit the village when she could be baptised. She fought a continual battle in the new settlement to preserve her faith and christian principles. Her uncle even set traps for her to break her silent resistance to what she considered evil in the tribal dances and celebrations. Her good example was influencing too many others. The pagan sorcerers were teasing him for being so weak as not to be able to get this young squaw to do his bidding.

When she was 19, Father James de Lamberville, a Jesuit missionary, arrived in the village. Even though shy, Tekakwitha forced herself to speak to him and demand Baptism. After the conversation, the astonished priest realised that the young girl did not need the two years

of Catechism instruction usually imposed on the Indian catechumens. She was already living up to her Christian ideals. Only the sacraments would satisfy her craving for God now. Reluctant permission came from her uncle for her Baptism. Easter Sunday, 1676 was the day chosen. The priest wrote later, "It was the most beautiful day of my whole preaching career." Her baptismal name was singularly appropriate, Catherine or 'Kateri'; she was named for the virgin-martyr of the early church, who too, had confound her captors by her faith. "Blessed are the undefiled who walk in the way of the Lord," was the phrase of the Psalmist that came to Fr. de Lamberville.

All village eyes were now on the niece of Onsegongo. Would she live up to the christian practices that so many of the Indians openly derided? Would this missionary be killed, as her people had done before to St. Isaac Jogues and his two companions? There was straight-out opposition to her Catholic faith. Her repeated refusals to marry were held against her. She was openly flaunting Iroquois custom. She would not violate Sunday, and was given no food since she did not work. Her family sent in drunken men to ravish her. Even, a young brave attempted to dash out her brains, but her calm acceptance of this death unnerved him and he fled. When the priest returned to the village, her aunt slandered her, accusing her before Father de Lamberville of constant impurity. Kateri's "journey to Calvary" was long and bitter. Like her

(Continued on page 9)

Ua sela lava si teine, ae ua lagona atu fo'i le patapatatu mai o vae o i latou ua tuliloa mai. Ua tafe ifo le afu i nai ona mata; o si ana vaai faalelelei, faapea ma le felavasa'i o laau ua atili ai ona faigata si ana solaaga. O le mea ua na mauiinoa, a toe faafoi atu ia i le uso faaupau o lona tama, o le a matua tigaina se faasalaga o le a oo ia te ia. Talofa, ailoga a taunuu si teine i le nuu Kerisiano o loo fia sola atu nei i ai.

Na faafuase'i ona afe nai ana uo na latou sosola faatasi mai ma feosofi i totonu o se faapuloulou. Na faapea fo'i ona mulimuli atu ai si teine o Tekakwitha. O ina na lalafi ai ma autilo mai ai ia Onsegongo ma ana uo o alu ane le tuliloaga. Ua fiu si aualii e su'e solo lalo o laau ma faapuloulou, ae ua le maua lava se isi, ona palauvale leotele ai lea o Onsegongo ma ua toe fo'i ma ana uo i Ossernon. Na matua manumalo le faalagolago o Tekakwitha i le Atua i lea aso. Ua faigofie nei si a latou malaga ma nai ana uo i le nofoaga e igoa o Sagato Falaniko Savelio i Caughnawaga i talane o Montreal (Amerika).

O 'Tekakwitha' le igoa na faaigoaina ai ia e lona aiga; o lona uiga, 'O le na te aveesea mea faafitauli'. E i ai fo'i isi igoa na faaigoa ai ia e isi tagata ona o le tausafia o lona soifuaga. O igoa faapea e i ai, 'Le tamaitai ofoofogia o Amerika' ma le 'Fualilia o le au Mohawks'.

Ua pei lava ia o se uamea malosia ua fouina i totonu o le ogaumu o le onosa'i ma puapuaga.

O le tina o Tekakwitha, o Kahenta, o se Initia Kerisiano lea mai le au Algonquin. Na pueina ia e le au Iroquois mai le mea ua taua nei o Niu Ioka (Amerika). Na nonofo Kahenta ma se tasi o fitafita i Ossernon ma maua ai si a la fanau e toalua. Na faasaina ona papatiso si ana fanau, ae ua nofo lava le tina ia ma aoao atu i si ana fanau nai mea tau i le faatuatua aemaise le faaaloalo i le faailoga o le Koluse.

Na oo ina pesia le nuu i le faamai o le small-pox. O le taimi lea ua fa ai tausaga o Tekakwitha. Na maliliu uma le aiga i lea faamai, ae na o Tekakwith na totoe mai ai. Na tausaga lea o si teine e le uso o lona tama, o le alii lea o Great Wolf Onsegongo. Sa amata loa ona faamasani o ia i galuega tau tamaitai e i ai le su'isu'i, tolose, ma isi galuega faa-

pea. Sa toatele ni taulelea sa fia faaipoipo ia te ia, ae ua mautu lava lona loto i le fia nofo taupou. O lenei uiga o Tekakwitha ua avea ma mea ua ulagia ai e nisi, ae o isi ua taumafai lava ina ia faia ni amioga faanuupo. Na oo fo'i ina tau lamatia ai lona soifua. E oo lava i le uso o lona tama, sa matua ita lava i le fia nofo taupou o si teine. Ua na o le faaitaitaio i ai, "O le a le mea e te fia ola faakerisiano ai? E oo lava i le papatiso e te le'i soso lava i ai." E le'i tali atu se upu e Tekakwitha, ae ua na o le saga tatalo pea. Ua faatuputeleina i lona mafaufau nai aooga faakerisiano itiiti a si ona tina. Na oo i se taimi ua siisii ai le au Mohawk i le tasi nuu e taua o Caughnawaga, sa na talosia pea pe oo ane se faifeau e asiasi ane i le mea sa nofo ai ma papatiso ai o ia.

Ua pei o se taua fai pea lava i aso uma lona fia tausii i lona faatuatua kerisiano ma lona nofo taupou. Sa taumafai foi le uso o lona tama e gagau lona tetee i mea sa ia le fiafia i ai i siva ma faafiafiaga faa-Initia. Ua avea lona amio lelei ma ana faataitaiga ma mea ua liliu mai ai se toatele. Na avea foi lea ma mea ua ulagia ai Onsegongo e le au faataulaitu fai mai o lona palaaui ua le mafai ai ona usita'i lenei teineititi ia te ia.

Ina ua sefulu iva ona tausaga, sa asiasi ane se faifeau o le ituaiga o Iesu, o Patele Iakopo de Lamberville, i le nuu o Tekakwitha. Na faatagi atu loa i ai si teine ua fia talia le papatisoga. Ina ua uma ona la talatalanoa mo sina taimi, na silafia loa e le pelenitelo ua le toe aoga ni a'oga mo Tekakwitha. Na

o sakalameta lava o le a malie ai le manao o lenei teine. Na faatagaina lava e Onsegongo ma le loto musua le papatisoga, ma o le aso Sa o le Paseka i le tausaga e 1676 na papatisoina ai Tekakwitha. O le tusi a lea faifeau na fai mai ai, o le aso lea sa matua sili ona manaia i aso uma sa ia talai ai. O le igoa na faaigoa ai Tekakwitha i lona papatisoga, o Kateri (Katalina). E pei ua fetauti fo'i lona suafa papatiso aua o Katalina o le taupou maltile lea o le Ekalesia na ofo ai i latou sa faasaua ia te ia ona o lona faatuatua malosia.

Na mataina lava e tagata uma o le nuu le afafine o le uso o Onsegongo pe mata e faapei lona tausiga o le soifua faakerisiano sa amusia e tagata Initia. O lona saga faafiti pea e faaipoipo ua inosia ai tele o ia, aua ua le tusa ai lea ma tu faa-Iroquois. O lona tausaga o le Sapati ua le fafagaina ai o ia aua ua le galue. Ua tutuli atu fo'i e lona aiga ni tagata onana ina ia faaleagaina lona nofo taupou. O se tasi o tagata tau na taumafai e fasioti ia te ia na matua ofo i lona le fefe ma ua i'u ina le oo i ai lona lima, ae ua sola.

Ina ua toe fo'i mai le faifeau e asiasi mai i le nuu, sa faia lava e le toalua o Onsegongo ni tala e faaleagaina ai Kateri i luma o Patele de Lamberville. Ae ui i lea na malie lava Kateri i lona puapuaga mai ona lava tagata pei o lona Alii.

O le talanoaga la a Kateri ma Patele de Lamberville na maua ai le tonu o le a sili ona malaga atu i le nofoaga Katoliko o Sagato Falaniko Savelio, Caughna-

(Faaauauina i le itulau 16)

(Mai le itulau 15)

waga, e tusa ma le 300 maila le mamao.

O se fuafuaga faigata leni aua sa faalelelei lana vaai ona o lona gasegase i le small-pox i aso o laitiiti. E le gata i lea, ae sa fita fo'i le ala, ma sa faalilolilo uma sauniuniga o le malaga ina nei iloa e Onsegongo. O le taufaaiiuga la o le tausaga 1677 na taunuu ai Kateri i Caughnawaga. O ina la na tupu lauolaola ai le "Fualilia".

Na ia faauoina se tamaitai inu 'ava tele, o Teresa Tegaiguenta. O ia lea na talatala atu uma i ai e Kateri mea na i lona lotu. Ua avea fo'i lea ma mea ua tuu ai e lea tamaitai le tago i le 'ava. O le tausaga 1679 na ia faia ai se tautoga o le a nofo taupou pea ia. O se tagata Initia muamua lea ua na talia leni mea alofa a le Atua. O le aso o le afio ifo o le agelu ia Malia, 25 o Mati, na ia faia ai lea tautoga.

O le toe tausaga o lona soifua sa faia ai lava galuega e masani ai. Sa ootia lava lotu o nisi o tupulaga o le nuu i le lelei o lona soifuaga ma ua latou faapotopoto ane ma nonofo faatasi ma ia i se olaga tatalo. Na faia pea e Kateri ana amioga togisala o le tatalo i le pole faatagaina a lona tama faaleagaga. Na ia molia ia amio togisala e fai ma to-togi o agasala a ona tagata. Ae sa lava fo'i lona faatua-tua i le tausiga o i latou na latou faatasi, ma ua le soona faia sem ea e sili atu i lo lafaatiga i lona tino, e tusa ma atoa, faamatelaina, ma le tou malosi.

O le vaiasosa sili o le tausaga 1680, na vaai ai le fai ifo o lona malosi. Na taua mai e Patele Petele

Cholonec o le Ituaiga o Iesu, se tala i lona maliu i le aso 17 o Apelila. Fai mai, na matua manino lelei upu nei a Kateri, "Iesu e, oute alofa ia te oe." E le gata i lea na ese le suiga na vaai i ona fofoga sa pulepule ona o le small-pox. Na matua ofo leni alii pelepito ma na ia valaau atu ai i uo a Kateri faapea ma se tasi pelepito e o mai. Masalo o le taimi tonu lea na oo atu ai le agaga o Kateri i le lagi, ma ua vaai ai i ona fofoga pei o se malamalama o le ataata lea o le atoatoa o le malamalama ma le mamalu ua oo atu i ai lona agaga.

Ina o soifua Kateri, sa mataaga ma tausafia le lelei o lona soifuaga ma e toatele nisi na ootia ai o latou lotu. Ina ua maliu o ia, sa le faagaloina ona tagata. Ua taua mai ni ma'i e tele ua faamaloloina ona o le sulufai atu ia Kateri. Na suesueina nei "vavega" i Roma, ma o le tausaga e 1943 na avea ai o

soasoani uma o le Puleaga. Na faaiuina ia aso mafaufau i le taeao o le aso Faraile, 20 o Fepuali. Na sos'o'o loa ma le fonu e pei ona masani ai le aufaigaluega i tausaga uma. Na toe taape lea tauaofiaga i le aso Sa, 20 o Fepuali.

Sa taitaiina aso mafaufau e lana afioga Patele Keneti. O le faaautuina o nei aso mafaufau, o afioga ia a Iesu, "O a'u o le vite, o lala outou. . ." "E leai se mea tou te mafaia pe a ou le au-ai . . ." ma upu a Aukusi-

le toe mimita o le aso . . . luega lo latou lava Taitaifono ma o latou faipule e pei ona sa masani ai i tausaga ua te'a. O ia tofiga ua i le pulega lava a Moseniolo. O tofiga fou la nei o le aufaigaluega e pei ona finagalo i ai Moseniolo.

TOFIGA O LE 'AUFALUEGA

Taitaifono: Paulo Tuputala.

Sui-Taitaifono mo Savaii: Pelasio Suisala.

Sui-Taitaifono mo Upolu: Vito Pa'u.