

Father Molinari Answers Three Top Questions

In a special letter to Father Paul Molinari, S.J., Postulator General of Jesuit Causes in Rome, Professor James Preston, professor of anthropology at Oneonta State University, received clarifying answers to three top questions.

First, "Has the procedure followed in the Causes of Saints been greatly changed?" asked the Professor. Yes, came the answer and Fr. Molinari sent a copy of "New Laws for the Causes of the Saints" approved by Pope John Paul II, Feb. 7, 1983 at Rome. A first reading of the new laws seems to decentralize the procedures, putting the investigative work in the hands of the local bishop.

What about the distribution of relics? was the second inquiry. Reply: "There is no change with regard to the distribution of relics." It should be noted, however, that in recent years the Holy See has insisted that no relics of dubious origin should

be issued in the future, referring to those "relics" which were brought to Europe in the times of the crusades unless there is reliable historical evidence that such relics are authentic.

Does the new legislation say anything about the distinction to be made so as to indicate in paintings, etc., that the person in question has been beatified or canonized? Answer: "In practice the distinction of such signs given respectively to Blesseds or Saints has gradually been eliminated." Halos can now be used with regard to persons who have been beatified and there is no longer any distinction in this regard concerning Blesseds and Saints.

Further information about the New Laws and other pertinent questions may be had from Father Paul A. Molinari, S.J., Borgo S. Spirito 5, 00193 Rome (Italia). More notes in future LILIES may follow on these and other interesting points.



THE NATIVE AMERICANS MADE THEIR OWN CLOTHES and set their own styles. With live models and slides Dick Kane, a Lakota-Sioux Indian, described the various dresses and why certain symbols were used as embellishments. Patterns of the Hopi, Pueblo, and Navajo (Southwest),

Mohawks (Northeast) were displayed. Northwest and Plains Indians were on slides. The Fashion Show was the main event of the Feast Day afternoon program, July 14, in the Shrine Coliseum and was repeated at the Tekakwitha Conference early in August.

KATERI'S INTERCESSION — SOME ANSWERS

QUICK HELP

Blessed Kateri has helped us twice this week. I asked for her help in selling our home as we had bought another, and her help came quick. My little daughter who is eight years old is a Kateri League member and also a friend of Lupe Espitia of Paramount, California. Lupe had recently been to New York to the Kateri Shrine and brought my daughter a rosary and several things from her visit there. A day later, my daughter just missed being hit by a van as she ran out in front of it. The man slammed on the brakes and missed her by inches. I pray each day to Kateri for my children's safety. — *Walnut Park, CA.*

'32 - '85 CURED

After several years of suffering from an undiagnosed medical illness, manifested by fever and loss of strength and vitality, I developed a large and painful abscess in my neck. Dr. Raymond P. Sullivan, at the time chief of surgery at St. Vincent's Hospital, New York City, was consulted and admitted me to the hospital. On Sunday, April 24, 1932, he performed emergency surgery, opened and drained the abscess and removed infected lymph nodes on the left side of my neck. Later lab reports confirmed a diagnosis of tubercular nodes, complicated by a streptococcus infection. For many days I was listed in critical condition with a temperature of 106, lapsing into unconsciousness many times. At the time, of course, there were no antibiotics to combat the infection so the treatment consisted mainly of trying to reduce the fever by the constant use of ice packs to my whole body. Dr. Sullivan made

visits day and night and telephoned my private nurses almost hourly for reports. In the meantime, the Sister on the floor applied a relic of Kateri to the operated area over the dressings which had to be changed often due to the drainage. After a week or so my temperature began to drop and I became lucid to the relief and gratitude of the doctor, family, nurses and many friends who firmly believe that Kateri had brought me back when I hovered close to death. I am now almost 84 years old and doing O.K. I have prayed to Kateri almost every day since I got better. I know this is not a miracle but to me it was proof of Kateri's intervention on my behalf and won for her many friends and prayers for her canonization. — *New York, N. Y.*

MANY LANGUAGES HEARD

En agradecimiento a un favor escribo estas letras. Pues una amiga mia padece de diabetes y enferma de una pierna. Y a pesar de operaciones y todo no se curaba de la pierna. Los doctores hasta llegaron a decir que habia que cortarle la pierna. Me puse en oracion y pedi a Kateri que mi amiga no tuvieran que cortarle la pierna. Si ese favor ella me concedia yo mandaba a publicar ese milagro. Pues fui escuchada por la santa Kateri Tekakwitha pues ya mi amiga esta en la casa y no tuvieron que cortarle la pierna. Ya esta recuperando favorablemente. Siempre leo la oracion por la canonizacion de Kateri todas las noches. — *Ellenville, N. Y.*

SPEEDS TO RECOVERY

I am writing to you regarding a miracle that Blessed Kateri has

created. Our son George was very ill and was diagnosed of having a brain tumor. As you can imagine I was worried. On Friday, March 8, 1985, he had brain surgery and on this day me and my entire family prayed to Blessed Kateri that all would go well. Our prayers have been answered and my son is on his way to a speedy recovery. We have faith in her and pray for Blessed Kateri's canonization to come soon. — *Compton, CA.*

MRS. FITZPATRICK'S SAINT

In February I became ill and was admitted to the hospital. The first week no one was able to diagnose what I had. Finally I asked one of the doctors if I had lung cancer. He said that was a great possibility. I have been praying to Kateri ever since I was a young college girl. In fact my students refer to her as Mrs. Fitzpatrick's "saint". So you see I am in reality a promoter for her cause. Now I began to plead with her to ask Jesus to help me. I promised if I did not have lung cancer I would send \$100.00 to Auriesville to further her Cause. The next day I was given a CAT scan and the nodes that appeared in the x-ray turned out to be blood vessels. I am feeling fine now almost 100 per cent. — *Belle Harbor, N. Y.*

TAXES PAID

Enclosed please find a check for \$15.00 in thanksgiving to Kateri Tekakwitha. We were able to pay our taxes on time. We always receive answers to prayers with just enough to pay the bills due. It always seems to be the amount needed. — *Angola, N. Y.*

Cabbage Patch Kids Go Home

Winners of the two Cabbage Patch Dolls given away on July 14 are: Bonnie Lee Arsenault, Northville, NY, who gives Ronni Eileen a new home, and M. Rynkowski, Patterson, NY, who welcomes Raymond Vaughn to a new home. About \$750 was garnered for the Bl. Kateri Growth Fund.

Western New York Will Have Native American Center

Announcement was made at the WNY Catholic Native American Day, June 2, at Athol Springs, NY, that a new office to



Dick Kane

service Native Americans in the Buffalo Diocese will open Sept. 1, 1985, under the direction of Sister Marcella O'Donnell, SSMN. It will be located at Holy Cross Church, Niagara St., Buffalo, NY.

June 2's event was graced by the presence of the new auxiliary bishop, Most Rev. Donald Trautman, DD, who celebrated the Mass and by Father Ted Zuern, SJ, Bureau of Catholic Indian Missions, Washington, DC, who gave the homily.

Dick Kane, Lakota-Sioux, (See also pic. on p. 1), composer and narrator of the Fashion Show script lives in Buffalo and has presented his show at Auriesville and at the '85 Tekakwitha Conference in Syracuse.



PROUDLY AND HAPPILY the 1985 Blessed Kateri Tekakwitha Award recipients display their plaques. Left to right, Tom Walker, Brother John McGrath who accepted the award for Brother Hof now working in Germany, Ida Walker, Mireille Moreu from Barcelona, Spain, Lupe Espitia, Paramount, Cal., and Sister Mary Catherine Rich, CSJ, Latham, N.Y. The Walkers are from Scotia, N.Y.

DIAL A NEWS BIT

St. Andrew's Episcopal Church, Flint, Michigan, phoned that the congregation has adopted Blessed Kateri as their patron. May she watch over this up-to-date parish!

Archbishop Edward McCarthy offered Mass on Bl. Kateri's Feast Day in St. Mary's Cathedral, Miami, Florida. Representatives from the Seminole and Miccosukee Indian Tribes attended. After the liturgy the Archdiocesan Council of Catholic Women presented a layette to each tribe for the baby born closest to the Tekakwitha Feast-day.

Father McBride celebrated his Golden Jubilee as a Jesuit Religious, Saturday, July 27, with a Mass of Thanksgiving. He will acknowledge soon the prayers, cards, and gifts received on this occasion.

Redemptorist Father Andy Kloska, of Chicago, has arranged a happy time when he comes with Father Howard Rafferty's pilgrimage group on August 1. A Mass in the Kateri Chapel will note Fr. Howard's 40th Ordination Anniversary, Fr. Andy's 80th birthday, and Fr. McBride's 50th Year as a Jesuit. This is one of many pilgrimages sponsored by the Carmelites of Aylesford, Ill., to Auriesville.

The National Shrine of the North American Martyrs will welcome delegates of the '85 Tekakwitha Conference meeting in Syracuse, August 8. The League feels slighted because no mention on the Conference's program is made of Auriesville as the birthplace of Blessed Kateri and the headquarters of the Kateri Cause in the United States. However, the League lent a helping hand in making the Shrine's guests feel at home.



The National Shrine of the North American

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How the Native Americans Gained Religious Freedom

By Rev. Francis X. McQuade

The freedom of religion is among the most basic of our rights as Americans. This having been universally recognized since articulated in the Bill of Rights, it is extraordinary to realize that as late as 1880, Native Americans (the quintessence of American) were denied the freedom to worship as they saw fit. Consider the dubious events surrounding the nineteenth century Federal "Agency System" regarding Christian missions among the Indian nations. We see that with expansion of American territory did not necessarily come the expansion of Constitutional rights for all.

The year was 1870. Although Little Big Horn was still a full six years off, most of the serious armed conflict between Army units and American Indian nations were over. In mapping strategy as to how to deal with the native population now under their charge on federal reservations, Indian commissioners had to consider how to regulate the work of the Christian missions evangelizing the various tribes. There were several denominations evangelizing a wide range of Indian peoples across the West. President Ulysses Grant conceived of what would be known as the "agency system". By the agency system, exclusive rights to run missions on a given reservation would be given those denominations that had already established missionary activity there. What this was saying was: Regardless of personal preference, the Indian had to attend whichever Church the government established among them.

The Catholic Church, for centuries before, had established many missions among the Native Americans; Serra, Kino, Jogues, and countless others had long left

their mark. However, out of the seventy-two mission agencies involved in Grant's program, only eight were allotted to Catholics. Many Catholic Indians resented being denied the preachers and tradition through which they had been evangelized and into which they were baptized. The famous Sioux Chief Red Cloud, whose reservation was parcelled out to a Protestant denomination after years of activity of the Catholic mission there, requested that the Catholic priests and teachers should return. Referring to the Catholic Missionaries, Red Cloud said: "For myself, for my people and for my children, I want to worship God, who is but one, as the 'Black Gowns' worship him". He was flatly denied, prompting an editorial comment from the Chicago Times: "If the Indian asks for this kind of spiritual meat, why give him a stone?".



Chief Red Cloud

In 1880, a spunky Catholic bishop, John O'Connor of Nebraska, decided to test the agency system. He sent a Benedictine priest, Meinrad McCarthy, to preach at the Red Cloud reservation. When this was learned by the Indian commissioner, he expelled Father McCarthy from the reserve, under the threat of a heavy fine. Despite a petition signed by every adult Indian on the reservation that Father McCarthy remain, the agency system denied him access and thus continued to deny the tribe their freedom of religion. Later that year, a Congregationalist minister came on to one of the eight reservations assigned to the Catholic Church. The commissioner, in a consistent action, expelled him. However, a chorus of resounding protest from ten Protestant denominations rose over this expulsion. At this time in American history, the Protestant churches wielded a powerful lobbying interest, while the Catholic church was relatively disenfranchised.

Now, the government was "caught between a rock and a hard place". To allow the Congregationalist to remain would destroy the agency system and put them in an embarrassing position of inconsistency. But to uphold the expulsion would put the administration of then-President Benjamin Harrison and his bureaucratic charges on a collision course with the influential leader of the various Protestant denominations. So in 1880, the agency system was abolished.

The abolition of the agency system was an important step in the establishment of religious freedom among Native Americans. We have an additional role in this ongoing process of affirming this freedom. We are challenged to acknowledge the Native American's ability to express authentic Christianity (be that their faith by baptism) amid the colors, trappings, art and song typical of their given cultural heritage.

Sunny Cal Gets "Little Sunshine"

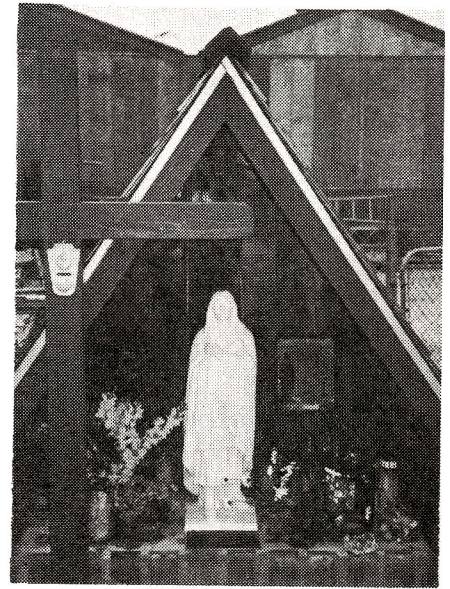
Can sunny Cal get more sunshine? Last summer it got a little more when "Little Sunshine" appeared as the newest shrine on the west coast in Bellflower. So much happiness Kateri brought her parents that they called her "Little Sunshine", Ioragode.

Maria and Pete Regla built the shrine at the request of her aunt, Lupe Espitia, who "appeared to Maria in three dreams and asked that the shrine be built and pointed where she wanted it."

The site is the same place, according to the Reglas where Aunt Lupe used to pray and meditate while raising her children. With the help of friends and relatives money was gathered and work donated to accomplish the project. Since completed many people have come to know Kateri.

Through Lupe's devotion the Reglas learned about Kateri and have a special devotion to her because their 26 year old son recuperated from serious back surgery. The Reglas regret that they cannot come this year to see cousin Lupe receive the '85 Tekakwitha Award.

For information on how to build a shrine and how to promote devotion to Blessed Kateri write to the Reglas, 9743 Rose St., Bellflower, Cal., 90706.



A great similarity exists between Blessed Kateri Tekakwitha and St. Maria Goretti whose Feast Days are celebrated on July 14 and July 6th respectively. Although Tekakwitha lived in the 1600's and St. Maria Goretti is a saint of modern times, both are pictured with "lilies" symbolizing purity. Blessed Kateri was given the title of LILY OF THE MOHAWKS by her people in recognition of her life-long innocence. St. Maria kept her virginity even though she gave up her life for it.

Maria's parents were deeply religious; therefore she developed a strong faith. Kateri's mother was a Christian Algonquin who hoped that one day Kateri would share her love for the Christian God.

The Goretti family, having moved from their hometown to make a better living, settled in the Nettuno-Anzio area. Mr. Goretti became a partner of a man named Serenelli who had two sons. The youngest, Alessandro, had eyes only for Maria who was growing into a beautiful young girl. The place where the Goretti's now lived was a swamp land. Like others in the area,

A COMPARISON

**Saint Maria Goretti
Blessed Kateri Tekakwitha**
by Mary-Eunice

Maria's father died of malaria.

When Kateri was four years old, smallpox took away her mother, father and brother. Her uncle claimed her as his daughter and they moved to another area. She too lost her father and other loved ones and was uprooted from the area of her birth. (The disease had nearly taken her life too and it left her permanently scarred with weak eyes.)

Both Maria and Kateri worked hard as children. Maria took care of the children and did the cooking and mending while her mother worked in the fields. The "Lily of the Mohawks," meanwhile, worked in the cornfields and had other household duties.

St. Goretti knew she must prepare to receive Holy Communion so her mother made arrangements for her to take instructions from a neighbor. She was not yet 12 when she received her First Holy Communion.

Missionary Priests in Kateri's

village taught of their God who was kind and loving. Kateri begged the Priest for instructions. She was baptised in 1676. They gave her the name of Catherine (Kateri in Indian). She was not yet 20.

Tekakwitha was persecuted because of her new found faith. Many times the children would stone her and when she refused marriage, an Indian brave threatened her with his tomahawk. Her courage made him drop the tomahawk and leave the longhouse. Finally the Indian girl escaped to the mission in Canada where she first received the Holy Eucharist on Christmas Day.

Alessandro decided he must have Maria. He waited for a time when she was alone in the house. He threatened to kill her if she did not submit. Maria said, "If you do, you will go to hell!" Angrily he stabbed her 14 times. She was found and taken to the first aid station where due to the severity of her wounds nothing could be done to save her life. Before dying she told her mother that Alessandro had stabbed her. Maria forgave him because she

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NOTES FROM THE BARK

by father mcbride

The League wanted to renovate in order to celebrate the 329th birthday of Blessed Kateri this year. Halt! The Shrine did not want any disturbance on the grounds during its 100th birthday celebration. Begin! October 13th is set for the beginning of the expansion of the National Kateri Center. Within the plans, the cement slab and the four walls will be accomplished, then during the winter months, work on the interior will proceed slowly to be ready for the 1986 season.

Several unanswered trivia questions raised their ugly heads on the second annual Kateri Pilgrimage. Would you have been able to answer them? What was the name given to Blessed Kateri as a baby which meant "Little Sunshine"? What was Kateri's uncle's name? What year was Kateri declared venerable? This was part of the delightful program arranged by the tour guides, Anna Marie and Dick Adach, that added to the overall enjoyment of the pilgrimage even above last year's.

Trivia Answers: 1. Ioragode; 2. Lowerano; 3. 1943

Frank and Carrie Kwiatkowski's pierogi-making and bread-baking "raised" interest across the land. A request for their recipes was received from Stephen Huza of Yakima, Washington, so that some dough could be raised on the Yakima Indian Nations Reservation as well.

Future memorials intended for the new Blessed Kateri Chapel are now discontinued because the plaque has been installed and cannot carry new names and furthermore the Chapel is well furnished.

Living and dead memorials may still be arranged. The donations will be included in the Growth Fund from which will come the money for the expansion of the National Kateri Center.

Thinking about the new addition to the National Kateri Center, the League is trying to steer away from a fund-raising campaign. However, monetary gifts may be made according to this schedule — \$100, \$250, \$500, \$750, \$1000 and more. Please specify when making a donation the amount and that it is to be used specifically for the new addition to the National Kateri Center.

Again I wish to mention the St. Stephen's Indian Mission and its excellent publication, THE WIND RIVER RENDEZVOUS, which is a quarterly report on the historic background and current activities of the Shoshone and Arapaho tribes on the Wind River Reservation. RENDEZVOUS, APR-MAY-JUNE 1985, gives an excellent account of the history of these tribes. To send donations and to receive RENDEZVOUS simply write to the Mission, P.O. Box 278, St. Stephen's, Wyoming 82524. Annual subscription fee is

\$10.00. All other donations above this amount are used to fund the various programs of the Mission.

The Associates of Hospices of London, England have invited Mary-Eunice back to give her monologues next June to a group of Catholic terminally ill patients. M-E still is available to present her programs on the lives of saints and a few civic leaders. Write: Mary Productions, Alice V. Thomaso Plaza, Apt. 212, Oakdale Plaza, Middletown, N.J., 07748.

Victory bells won't be heard but word must go out that Sister Marcella O'Donnell of Buffalo, N.Y., has reached her goal of 1,000 new League Members. Asked what would she do now Sister chirped "Why, I'll start on another 1,000!" Go, get 'em, Sister!

WAMPUM II WINNERS: Apr. 3 — 606; 10 — 589; 17 — 520; 24 — 526; May 1 — 803; 8 — 983; 15 — 146; 22 — 400; 29 — 246; June 5 — 590; 12 — 632; 19 — 360; 26 — 959; July 3 — 083; 10 — 871; 17 — 958; 24 — 492.

Towns represented: Bloomfield, NJ; Euclid, Ohio; Angola, NY; Gloversville, NY; Huntington, L. I., NY; Amsterdam, NY; Whittier, Cal.; Hinckley, O.

10 more chances to win — Biggie is \$3,000 on Sept. 25, the final.



What may be missing in your Kateri Devotion? A trip to the three vital places in her life — Auriesville, Fonda and Kahnawake. Above, right, are some of the pilgrims, and left, a stop during the 2nd Annual Bus Pilgrimage, June 1, 2. Not only was it a Kateri Pilgrimage but also a study of the Native American culture. They also visited the Akwesasne Museum, Hogansburg, attended a parish banquet at Kahnawake, heard the Mohawk Choir; and viewed Indian Dances at Poking Fire's Indian Village. Watch for details of the 3rd Pilgrimage next year.

Comparison

Continued from Page 5

wanted him to go to heaven with Jesus.

Kateri lived a life of dedication to God. She helped the elderly and the sick. She did much penance. During Holy Week, 1680, at the point of death, she called her people to her and said: "Keep the sacraments . . . if you do not I will deny you in heaven . . . but if you do I shall remember you. My Jesus, I love you."

When they died, Maria was 3 months short of 12 years of age and Kateri was 24.

Both St. Maria Goretti and Blessed Kateri Tekakwitha ap-

peared after their deaths. In prison, Alessandro saw St. Maria holding out lilies to him and it put such fear of God into him that he finally became a man of God.

Tekakwitha appeared to one of the Priests of the mission, Father Claude Chauchetiere, S.J., and made many predictions that came true. She asked him to draw her picture which can today be seen, in the original, at the St. Francis Mission in Kanawake, Canada.

Almost fifty years after her death, St. Maria Goretti was canonized on June 24, 1950, by Pope Pius XII. Hopefully many will follow in her footsteps as she follows in the footsteps of Our Blessed Mother, Queen of Purity.

Nearly 300 years after her death and after many persons reported favors granted through her intercession, Kateri was declared Venerable by Pope Pius XII. Then in June 1980, our present Holy Father, Pope John Paul II, gave Kateri the title of Blessed. It is hoped that soon the entire world will recognize Kateri Tekakwitha as a saint not only for youth but for adults as well.

The lives of these two girls will continue to inspire so that the en-

Deceased Members

Since our last issue the following have been reported to the League office as having died:

Edward H. LaVoie — Little Rock, Ark.

Francesca Cornacchia — Windber, PA.

Loretta Lietch — Thief River, Minn.

Michael Badilla — San Jacinto, CA.

Valentina H. Figurski — Hamtramck, MI.

Mrs. John Rovegno — Freeport, NY.

Don Cartier, Sr. — Orlando, Fla.

Ann N. Winnicki — Perth Amboy, N.J.

Ann Cornacchia — Windber, PA.

Leilia Wells, 104, Mother of Sister Felicitas, RSM, Plattsburgh, N.Y.

tire world will come to know them and accept their special tribute to God.



St. Maria Goretti



Bl. Kateri Tekakwitha

Memorials

—A chalice and ciborium were donated by Mrs. Frances Szymanski in memory of her husband, John, who was "cured by Kateri in 1931."

—A check for \$122.00 in memory of Margaret Anne Scheuerman of Rochester, New York, was given in her memory by friends and neighbors.

—As a memorial to Domenica Carti, a donation of \$50.00 for the new Blessed Kateri Chapel was made by Mr. and Mrs. Robert Kramer of Savannah, Georgia.

—From Phyllis Parelli, a \$20 memorial donation was given in memory of Carolyn Guzzo.

—Ben and Mary Cichy of Mayfield, NY gave an altar boy's cassock in memory of Mary's sister.

—In the northwestern corner of the new Chapel the family of the late Frances Adach have erected a shrine with a first class relic available for veneration.

Future chapel memorials are now closed. For the Growth Fund gifts of \$100, \$250, \$500, \$750, \$1,000 or more are being received to be used for the expansion of the National Kateri Center. In making these gifts please specify if memorial is for the living or deceased.

Bishop Hubbard Gives Tekakwitha Medals



JUNE 1, 1985 AT THE IMMACULATE CONCEPTION CATHEDRAL, ALBANY, N.Y. for the Tekakwitha Medals presentation by Bishop Howard J. Hubbard, D.D., shown were: front, Roshni Santiago, Heather Sutton, Mischele Ward, Allison Terry; back, Marthe Marie Meadows, advisor, and Bishop Hubbard.

To win the Kateri Tekakwitha Medal requirements must be met. The Scouts pictured above met them and received the medals from Bishop Hubbard.

The following prayer was one of the requirements written by Roshni Santiago, first left: "Dear Blessed Katherine, Help me stay on line, and always do my best, No matter what the test. Katherine, you stood firm. From the 'holy men' you wished to learn. Please help me, a sinner, to be a winner and live my life faithfully, Amen."

Roshni is a fifth grader at St. Mary's School, Oneonta, N.Y. Her prayer won the award for her. She lives with her parents in Schenectady, N.Y.

Mrs. Meadows' group visited Auriesville on May 12 and wrote: "A visit to Kateri's birthplace is always the highlight of the year's work."

Ambrose Santiago photoed the group above.

Blessed Kateri Tekakwitha League

(MARTYR'S SHRINE)

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LEAGUE MEMBERS not only share in the noble work of making Blessed Kateri better known and loved by means of literature, etc., but their membership subscription and donations make possible this promotion.