

# LILY OF THE MOHAWKS

VOL. XLI No. 6

BLESSED KATERI TEKAKWITHA LEAGUE, AURIESVILLE, NEW YORK 12016

SPRING, 1987

## NATIONAL OBSERVANCE OF BLESSED KATERI'S FEAST DAY

At Fonda, Kateri's Baptismal Site, Route 5, 2 miles west of Fonda, Thruway exit 28.

At Auriesville, Kateri's Birthplace, between Thruway exits 27 and 28 on Route 5 S.

July 11-14, Saturday, Sunday,  
Monday, Tuesday, 1987

Saturday at Fonda — July 11

3:00 P.M. — Kateri Play by St. Lucy's Native American Players.

4:30 P.M. — Concelebrated Mass at outdoor stage.

Sunday at Fonda — July 12

10:00 A.M. Mass in Kateri Chapel — Blessed Kateri Celebration.

Sunday at Auriesville — July 12

Masses — 9, 10:30, 12 A.M. and 4 P.M.

7:00 P.M. — Prayer-Dance Service in Martyrs Coliseum by Liturgical Dancers from Rochester, New York.

Monday at Fonda and  
Auriesville — July 13

In morning or afternoon — visit both Shrines on your own.

11:30 A.M. — Mass in Fonda.

At Auriesville — July 13

11:30 A.M. — Mass in Coliseum.

2:00 P.M. — Chaplet recitation before outdoor Kateri statue.

7:00 P.M. — Organ Recital in Coliseum.

Tuesday at Auriesville — July 14 —  
Blessed Kateri Feast Day

9:30 A.M. — Mass in Kateri Chapel.

10:00 A.M. — Monologue presentations by Mary-Eunice in the National Kateri Center.

2:00 P.M. — Procession and Rosary to open air Chapel.

7:00 P.M. — Concelebrated Mass; presentation of 1987 Tekakwitha Awards in the Coliseum.

Rainbow Music Ministry will sing.

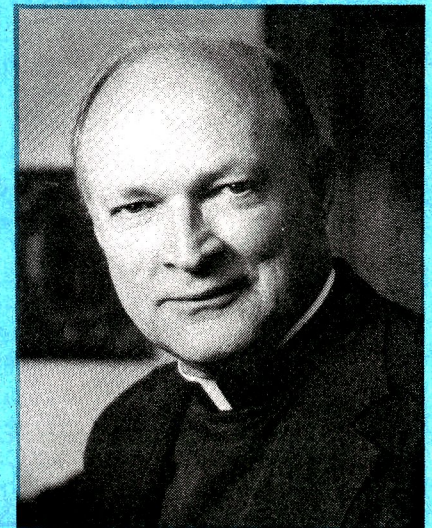
For information call Fonda 853-3646, Auriesville 853-3153.

## Fr. Haig, First College President Receives Award

Rev. Frank R. Haig, S.J., president of LeMoyne College, Syracuse, N.Y., will be the first college president to receive the Blessed Kateri Tekakwitha Award, July 14, in the Martyrs Coliseum here at Auriesville.

After six years in office Father Haig will leave LeMoyne this summer to resume a teaching post in Baltimore, Md. During his tenure, he became outstanding for many improvements on the college campus and gained popularity in civic affairs. Especially is he noted for the help given the Native Americans in the City of Syracuse having hosted the Tekakwitha Conference in 1984.

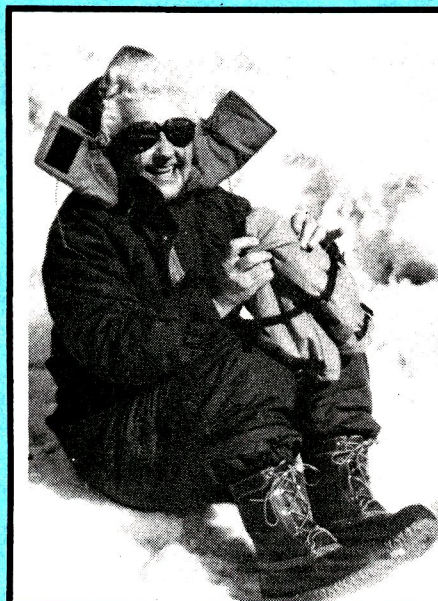
Others chosen for the '87 Kateri Award by the League's Board of Directors are: Father James Carey, pastor of St. Lucy's Church, Syracuse, N.Y.; Josephine Angus, Mohawk Indian



Rev. Frank R. Haig, S.J.

of the St. Regis Reservation, Hogsburg, N.Y.; Pat Dunning and Joanne Hartman of

(Continued on Page 5)



LILY photographer Anne Scheuerman is off sliding to the North Pole. Of course, of course, she is bringing Blessed Kateri there and intends to drop off a small statue of Kateri when she flies over the Pole.

The NP is one of many foreign areas where Anne has brought Kateri material and even given talks about the Indian Maiden. This trip taken in April will leave frozen in everyone Anne meets with knowledge about the Lily of the Mohawks. Await more accounts of the trip in the next issues.



# KATERI'S INTERCESSIONS

a pension miracle  
safe thru blizzard

cash returned  
estate settled

more powerful prayer  
thumbs up  
benign report

## BUILDER HELPED

I am happy to write this letter. After 3 years the favor which I received from Blessed Kateri Tekakwitha. I was advised by one of my uncles to pray to Blessed Kateri to get a special favor. I worked as a building foreman under my uncle for 8½ years. I had the idea to become a building contractor. In September there was a tender call by the University of Colombo for the construction of a malaria unit. I prayed to Blessed Kateri and submitted my tender work. Through Blessed Kateri's power, my tender was selected as a 1st tender close to the estimate. The work was offered to me and was completed on time and I got a Building Department Registration Book. From 1982 to 1986, I got several buildings for construction. Several times I try to write this thanking letter, but I can't do it. Today only I have time to write this letter. I am requesting (that you) send Blessed Kateri photos and magazines to do the propaganda regarding her power with God. — *Colombo, Sri Lanka*

## A PENSION MIRACLE

I would like for you to help me pray to Blessed Kateri to thank her for a great favor she's answered me. My husband got part of his pension which was really a miracle. We had made plans to come visit you but because of the condition of my husband's business we had to cancel our plans. I'd like for you to pray with me for my husband's business to pick up or for them to sell it before it goes broke. — *Lafayette, LA*

## CASH RETRIEVED

Thank you for the card which

touched the relic of Blessed Kateri, also for the prayer folder. These were received yesterday. I immediately said the prayers and today my prayer was answered. I had lost a considerable amount of cash and what a relief to find it most unexpectedly. I am most grateful. — *Conception Junction, MO.*

## SAFE THRU BLIZZARD

I am sending this in thanksgiving because again Blessed Kateri Tekakwitha came through and answered my prayer by bringing my grandson (age 13) home safely in a blizzard.

When will they ever make her a saint, because she truly is a saint. I pray to her every day. — *North Bergen, N.J.*

## A MORE POWERFUL ANSWER

In April of '86, my father passed away because of cancer. During the 3½ years that he suffered from this disease, we prayed for his recovery but it wasn't meant to happen.

Then in November of '86 my mother died of leukemia. She only had it for 2 months. No physical miracles happened, but my Mom, after 40 years' absence from the sacraments, went to confession and received the sacrament for the sick and dying. It was the first time my Mom received communion with us. I miss my parents very much but I believe they are both in heaven and pray to them.

I hope people realize that miracles aren't always what we suppose, complete physical recovery or the answer we want for our prayer. Sometimes the answer we get is more powerful than we can understand. — *Cleveland, Ohio*

## ESTATE SETTLED

Enclosed please find \$25 check. For the happy settlement of my father's estate. My prayers were answered. — *Philadelphia, PA.*

## THUMBS UP

A little card about Blessed Kateri Tekakwitha with a prayer on one side, arrived in my mail several weeks ago. The thumb of my right hand became swollen and wouldn't bend after I had hand written 986 post cards, 6 or 8 weeks before, Writers' cramp, I thought, and it would go away eventually.

When the card arrived, I started saying the prayer each day and was amazed after several days my thumb was normal size and I could bend it! (I was surprised at the quickness.) Such a small injury, but a right hand is very important to us homemakers who do all our own work. I am still saying the prayer each day thanking Blessed Kateri. — *Decatur, IL.*

## BENIGN REPORT

Nine months ago I had several lumps removed from my breast. The report on the biopsy was breast cancer. Radiation was suggested, but I decided not to have it. For nine months, I asked Kateri Tekakwitha to intercede for me. I am 84 years old and asked to have the strength to visit my husband in the hospital and now in a nursing home. He had a major stroke with complete paralysis of the left arm and left leg and looks for my visit every day. Four months ago, several more lumps were removed — and this time, the biopsy report was that the tests showed the lumps are benign. I am grateful to Kateri for interceding for me. — *Rochester, NY 14622*



THROUGHOUT THE HISTORY OF THE CATHOLIC TRADITION the cult of saints has flourished, sometimes with particular vitality. Canonization was not formalized in the early church. Individuals who were martyred for the faith or who developed a strong reputation for sanctity within local communities were honored as saints. It was not until the early seventeenth century, with the establishment of clear procedures for canonization by Pope Urban VIII, that sainthood came under the rigorous formal scrutiny of the church hierarchy. This move was an important check on heretical tendencies at the time of the Counter Reformation. Urban VIII standardized three requirements for canonization that were being applied unevenly throughout the Catholic world. These requirements of the candidate are: 1) doctrinal purity, 2) heroic virtue, and 3) miraculous intervention after death. The same general criteria remain central to the canonization procedures in the latter half of the twentieth century. Still, the major impulse behind the canonization of an individual, even today, remains located in the cult of devotion that develops around the spiritual presence of the saintly person. Rome plays a critical role, evaluating and scrutinizing the case, but the spiritual impulse continues to abide in the community of the faithful. Rome does not make saints it confirms them.

Over 5,000 saints are officially recognized by the church. It is difficult to estimate an exact number as the historical records of some of the early saints are scanty. Most of the officially canonized saints are Europeans. Only in the last hundred years has this pattern changed dramatically to include large numbers of new saints from non-Western cultures. A review of the saints reveals a large percentage of clergy, smaller numbers of laity, and a range within all age groups. Young children and adolescents are well represented among the saints. Many of the saints are founders



Blessed Kateri



St. Cabrini



St. Neumann



St. Seton

## Saints In The Modern World

by James J. Preston

of religious orders, theologians, church authorities and individuals who gave their lives to serve the poor. Contrary to popular opinion, mystic or visionary saints are relatively rare. Virtually all of them have one thing in common, a high toleration for suffering in order to attain the higher spiritual life.

While penance, martyrdom and spiritual suffering may not be popular in contemporary life, with its preoccupation with instantaneous gratification, saints continue to appeal to many Catholics as much as ever. No doubt Americans remain less oriented around the devotion to saints than Europeans. And Vatican II, wrongly interpreted by some clergy and laity, sometimes resulted in the dismantling of many popular devotions. Despite these currents working against popular piety rooted in devotion to the saints, there remains a fascination and hunger for exemplary and heroic spiritual models among modern Catholics.

The old hagiographic tradition of reporting on the lives of saints — highly fanciful, romantic and perfectionistic—is giving way to the demands of modern educated people. The lives of contemporary saints are better documented than at any time in history. In many ways, the present requirements for canonization are far more strict than they were even fifty years ago. All of this has been compounded by the scientific world in which we live. The miracles (usually cures) required for canonization are more difficult to assess today because of the complex medical technology that makes it difficult

to be certain about the veracity of a cure.

Despite all these difficulties, thousands of Catholics of all ages remain deeply devoted to different saints. Saints are not only exemplary models of the spiritual life, they remain powerful intercessors for people who face problems of poverty, unemployment, illness, loneliness and alienation from God. The Cult of Saints may have changed in the latter half of the twentieth century, but its function as a source of spiritual strength, anchored in a community of devotion, remains vibrant.

Blessed Kateri Tekakwitha was not a member of the church hierarchy, a European, a foundress of a religious order or a visionary mystic. In many ways her beatification and large devotional following is a kind of modern day miracle. After 300 years her dormant cause has flourished; it continues to grow rapidly in North America and various parts of the world. A dramatic increase of devotion has arisen recently among thousands of Native American Catholics. What attracts Blessed Kateri to all these very different populations at this point in history is her clarity of vision in the midst of turmoil and rapid change. In many ways she is a unique candidate for sainthood, being neither a martyr nor a theologian. Yet, her oneness of mind, focused on an inflexible "love of God", along with extreme acts of penance, is not unusual among seventeenth century saints.

Blessed Kateri's modern devotees may not understand, in any

(Continued on Page 8)



## Potlatch: It's Better to Give Than Receive

The adage "It's better to give than to receive" finds dramatic and spectacular occasion when one considers the Potlatch. It's a classic "riches to rags" scenario laced with the social complexities of several of the Native American nations to the great Pacific Northwest.

The word "potlatch" comes from Chinook commerce vocabulary meaning "to give". Although a number of Indian peoples participated in festivals similar to the potlatch format, the potlatches of the Kwakiutl are generally regarded as the classic and best known. Northwest coast Indian society was set up according to a well-defined hierarchy of inherited status, ranging from slave to chief. Although social position was born into, it nevertheless needed to be "validated" before titles and privileges inherent to the position could be used. The potlatch was the public ceremony which validated the position. Potlatch would demonstrate the largesse and prestige of the host (or host group) by their giving away of all of their possessions as gifts to the guests!

Potlatch was usually held during the winter, when the stores were full and the people had time for long indoor feasts. A host would call the potlatch for a variety of reasons: a marriage, a birth of an heir, the ransom of a war captive, the accession of a new chief. Whatever the occasion, the celebration's added agenda was the spectacle of the potlatch gift-giving. Guests arrived and were seated and attended to under the strictest of protocol, with the greatest of attention lavished on the guest of highest status (the *gialaxa*, "the first to come down", the chief) while others enjoyed deference in descending hierarchical proportion. Potlatch included a business portion, where songs, stories and introductions were offered through intricate "show and tell". After this protocol was completed amid feasting, the gift-giving would begin.

Gifts were given out in a strict order, the first and the best being presented to the guest of highest rank. As each gift was offered, the recipient lavished praise on his host through a laudatory speech. For potlatches before the nineteenth century, it frequently would require years to assemble enough goods for a notable

potlatch. A prospective host might have had second thoughts about deliberately courting bankruptcy if not knowing that, according to strict social expectations, he would be invited to as many potlatches as he had guests. They would all have to "return the favor"! Thus, it was just a matter of time in which the host would recoup that which he had given away. Social pressure to stage a potlatch accelerated with the opportunity to score "social points".

After the arrival of white men, cheaper goods became available, which made potlatching more common. As native populations decreased through disease and warfare, social vacancies were filled at a quicker rate, calling for more and more potlatches. Some hosts would actually resort to the outright destruction of their property, in addition to giving it away, to demonstrate their wealth. Potlatch rivalries became so severe that in 1885, Canadian law made the hosting or participating in potlatching a misdemeanor crime. It seems that the missionaries were concerned that the potlatch impeded Indian social progress. Enforcement, of course, was difficult in the rugged British Columbia out-back. Furthermore, the ban raised interest in the potlatch, as part of its appeal became in the ingenuity of finding ways to foil the ban! The law was quickly repealed.

The "backward" pattern of gift-giving by the host of potlatch reminds me of the "un-birthday parties of Lewis Carroll's Alice in Wonderland or the similar *modus operandi* of the honored birthday host as described in J.R.R. Tolkien's *Hobbit*. More esoterically, I see elements of Christianity in the concept of potlatching. It might require some abstraction, but the giving until one's want is a radical application of the Christian ideal of service, charity and detachment from material riches. Although the potlatcher eventually expected to have favors returned in kind, and although he was often motivated by social pressures, nonetheless his gift-giving was also based on esteem for his fellow and his sense of interdependence in community. Not all elements of Native American life perfectly dovetailed with Christianity, but with closer examination, many traditions would be found to be what Karl Rahner might refer to as "intrinsically Christian".



## Fr. Haig Receives Award

(Continued from Page 1)

Rochester, N.Y., and Mary Jane Smith, Buffalo, N.Y.

Occupied with the business of an inner city parish involving a large clientele of Native Americans, Blacks, and Puerto Ricans, Father Jim has been a boost to the Mohawks supporting them in their activities including the building of the first Kateri Chapel in the State.

Josephine Angus is a frequent visitor to Auriesville. She is a very shy person but stands out for her devotion to her people and to Blessed Kateri; she is an expert basket weaver and has given some of her work to the League, and is known also for her devotion to St. Regis Church, Hogansburg, N.Y.

A resident of Rochester, N.Y., Pat Dunning has been active in the Katherine Tekakwitha Cause for several years. In 1976, in a silent, prayerful moment, Kateri's name came to her. She knew only that Kateri was an Indian Maiden born near Albany, N.Y. Of course, Pat pursued this inspiration and began to read more about her new-found friend. Prior to this, Pat had written several spiritual songs; so she began to put her talent to use and write about Kateri. A close friend of Pat's, Joanne Hartman, having made several albums, recorded some of these songs in order to help also spread the name and story of Katherine Tekakwitha. In all, Pat has written six songs concerning Kateri, three of which Joanne has sung on her albums. Pat teaches Science and Religion at St. Pius

Tenth School in Chili, N.Y., giving her ample opportunity to tell many students about the Lily of the Mohawks.

Another Rochesterian, Joanne Hartman has been singing since she was 9 years old and now has 7 albums to her credit, one of which carries the lovely song "Kateri" which was written by Pat Dunning. Her interest in Kateri began when at 19 she purchased a book about the life of Kateri. Years later, her friend Pat who was a guitar student of hers, brought her music she had written about Kateri and the two women pooled their talents and recorded many songs of Kateri. Her albums and tapes are available in Rochester Christian Book Stores and the National Kateri Center.

An Ojibway Indian from the Birch Island Reserve on Manitoulin Island in Canada, Mary Jane Smith now lives in Buffalo, N.Y. She, an active parishoner of Annunciation Church for over 30 years, became an ardent supporter of the newly established Kateri Center in the Buffalo Diocese. Her hard work, generosity, and dedication spring from a deep-seated devotion and promotion of Blessed Kateri. Her daughter, Janet, is secretary of the Buffalo Kateri Center.

Presentation of the awards will take place at the closing Mass of the 4-day National Observance of Blessed Kateri's Feast Day, Tuesday, July 14, at Auriesville, N.Y.

Since not all photos submitted were acceptable it was decided to run a group picture of the Awardees taken before the presentation.



**MALCOLM KOGUT**, of Wynantskill, N.Y., will conduct an organ recital during the Kateri Feast Day celebration on Monday, at 7 P.M., in the Coliseum. His program will include a variety of Baroque, Romantic, and Twentieth Century music. For the most part, he says, the repertoire will be "joyous, and triumphant like."

At present he holds the following positions: Music Director for the Theater Art School at Albany, Pianist for ballet and Modern Dance classes at Saratoga, Member of the American Guild of Organists and Troy Musicians Union, and has been music director and accompanist for over 30 community theater productions.

## LOOK! NEW ITEMS!

Never-resting Marlene McCauley of Phoenix, Arizona, has completed the task of molding and producing a Kateri statue. Both stands 6" high molded from an original bronze done earlier.

One is in ivory color, Bolek, fired twice and glazed, and the other in terracotta stain, representing Kateri kneeling in a prayerful position holding a cross. Ivory costs \$8.00 each and the terracotta \$12.00, ordered from the National Kateri Center. Prices are donations to the Cause, a gift from the McCauleys. Add \$1.00 for each statue to cover postage.

The Kateri Novena is now in Spanish, 12 pages, and is priced at 65¢ a copy; add postage for a

(Continued on Page 7)

## LILY TRIVIA

1. Who painted the official picture of Blessed Kateri Tekakwitha for the U.S.?
2. After whom was the Native American Scholarship Grant to LeMoyne College named?
3. Who was the first Vice-Postulator in the U.S.?
4. Who is the Canadian Vice-Postulator?
5. What does a Vice-Postulator do?
6. What is the Positio?

Answers Will Be Found On Page 7



# NOTES FROM THE BARK

## by father mcbride

Yearly a financial report is made. In the past we have published a general account. For last year the books balanced, but the report will not be printed because some items need explanation. However, the report is available for anyone who wishes to review it.

The Mass for deceased League members was offered on Friday, April 24th, in the Blessed Kateri Chapel. The date was one week later than the regular anniversary date because April 17th fell on Good Friday.

Make every effort to see the film, **THE MISSION**, an exciting account of Jesuit missionary work in South America. All during the film, I thought of the Jesuit missionaries' work here in the Mohawk Valley. What a great film it would make!

Those who have paid their annual dues without any official notice remain in eternal gratitude by the League. We send no official notice. Unfortunately we are not able to tell you when you last paid. When our computer system is running efficiently then more detailed information can be given on your dues status. Meanwhile the dues is \$2.00 minimum per year. This partially covers the printing and mailing expenses for 4 newsletters.

Over 100 loaves of breads were baked and sold earlier this year by Carrie Jane Kwiatkowski, with the

help of her husband, Frank, Anna Marie Adach, Florence Macejka, Joanne Kichton, Kay Kralovic, Sally Henry and Vera Sleezer. A check for \$553.00 was presented to the League as a result of this dough project.

A grand welcome to Frances Janeski and David Romleski! Now retired from the telephone company, Frances, whose name has been associated with the making of countless Kateri chaplets, now donates one day a week to work in the Kateri office. David, with his practical knowledge of carpentry, cleaning, and electrical work, joins us as a part-time maintenance man. The League is most grateful to both of these energetic workers.

The final presentation of the Iroquois Lecture Series, established by president Frank R. Haig, S.J., took place on Wednesday, March 25th, at Le Moyne College, Syracuse, New York. "We do not view it so: Iroquois livelihood in the face of Jeffersonian Agrarianism," was the title of the final session presented by Daniel H. Usner, Jr., assistant professor of history at Cornell University. It was an excellent talk in which the audience could well learn more about the Native American community. Preceding the lecture was a paper presented by Susannah Hubner, the winner of the Le Moyne Iroquois Life and Culture Essay Competition. She received an award of \$250. Funding of this award was provided by the John Ben Snow Foundation.

The Blessed Kateri League salutes Father Robert Boyle, S.J., Martyrs Shrine Director, on his Golden Jubilee as a Jesuit this year. We wish him well and success in his many plans for the future of the Auriesville Shrine.

Yes, there are still no overnight accommodations on the Shrine grounds. Last year the League offered to renovate the Manor, but it was not accepted. There are many good motels in the area. Unfortunately their higher summer rates are in effect during the peak of the Shrine season. The League recommends the Valley View Motel, Rte. 5S, Amsterdam, New York 12010.

"Ancient Man", three volumes are already published, is a unique way of presenting interesting and informative articles on anthropology, archaeology and prehistory along with the insights by traditional Catholic philosophy and theology. "Blessed Kateri", according to editor Stephen E. Porcelli, "was chosen for the title as the chosen living symbol of the humanity of our ancestors who are all too often pictured as merely specimens to dissect." For copies write: Tekakwitha Institute of Ancient Man, 1812 Warren Drive, Woodbridge, Va. 22191.

A Kateri Booth is now open in the Kateri Center, 341 7th St., Buffalo, N.Y., a part of its religious articles store. Proceeds from the booth come to the Kateri Cause here at Auriesville.



## DECEASED MEMBERS

Katherine E. Barron, Long Island, ME.

Mary E. Nerf, Albany, N.Y.

Victor Badarocco, Cleveland, OH.

Mrs. Ray Lamp, Spokane, WA.

Irene V. Fitzpatrick, Belle Harbor, N.Y.

Agnes McIntyre, Kings Park, N.Y.

Mr. and Mrs. Noah Grubb, Kitchener, ONT.

Edna Regnet, Pendleton, N.Y.

Rev. Bernard O'Malley, Spring Mills, PA.

Rev. John Kean, Niagara Falls, N.Y.

Caroline D. Lanteigne, Bristol, CT.

Frances Hoffman, Pittsburgh, PA.

## TRIVIA ANSWERS

1. Sr. Mary Felicitas, RSM, of Plattsburgh, N.Y.

2. Father William Schlaerth, SJ.

3. Father John Wynne, SJ.

4. Father Henri Bechard, SJ.

5. Manages the headquarters of the Kateri Cause, writes articles, gives talks, investigates reports of cures.

6. Official compilation of documents submitted to Rome for the introduction of the Kateri Cause.

## '87 Kateri Pilgrimage Goes to Martyrs Shrine, Midland, Canada

This year the Tekakwitha League will take you to the other Martyrs Shrine at Midland, Canada, on August 8, 9, and 10, 1987. The pilgrimage begins at Auriesville Shrine, site of 3 martyrs — St. Isaac Jogues, St. Rene Goupil, St. John La Lande — and the birthplace of Blessed Kateri Tekakwitha and visits the site honoring 5 other martyrs, St. Jean de Brebeuf, St. Gabriel Lalemant, St. Antoine Daniel, St. Charles Garnier, and St. Noel

Chabanel. Other highlights of the trip will include a stop at Our Lady of Fatima Shrine in Youngstown, N.Y., and a tour of Sainte Marie Among the Hurons Indian Village in Midland.

The pilgrimage will begin at 7 a.m. with Mass in the Blessed Kateri Chapel at our Lady of Martyrs Shrine, Auriesville, N.Y., on August 8, 1987.

The price per person ranges from \$120 to \$140, depending on accommodations, and includes transportation, lodging, 2 meals (Saturday breakfast and lunch), admissions and donations. If needed overnight accommodations are available, at additional cost, for Friday and Monday nights at the Valley View Motel, Amsterdam, N.Y., and the Poplars Motel, Fultonville, N.Y.

Complete the reservation form below and mail it along with a \$75 per person deposit by July 1st to Father Joseph S. McBride, S.J., Tekakwitha League, Auriesville, N.Y. 12016. The balance is to be paid by July 15th. There can be no refund of deposit after July 1st. Upon receipt of your reservation, more specific details will be sent to you. Come join us on this exciting pilgrimage. Your tour directors will be Dick and Anna Marie Adach.

## LOOK! NEW ITEMS!

(Continued from Page 5)

quantity. Each carries the Imprimatur of Archbishop Adalberto Almeida Merino, Archbishop of Chihuahua.

Finally, there is the correspondence notepaper, not the Kateri notepaper, in a neatly sealed package of 16 pieces with envelopes. In each pack there are 8 drawings pertaining to Kateri's life, 16 pieces because there is a double quantity of the 8 sketches. Price is not set at this writing but probably will run around \$2.50 per pack.

Heading said "Look!" May the words above open your eyes to what you will see if you order any of the above. Photos of these articles may appear in later issues.

## (Complete, detach and mail in)

Enclosed is \$ \_\_\_\_\_ for \_\_\_\_\_ reservations for the Kateri Pilgrimage to the Martyrs Shrine, Midland, Canada, Aug. 8, 9, 10, 1987. (\$75.00 deposit, per person, required for each reservation. Deadline is July 1st, after which deposit is not refunded unless a replacement is found. Balance to be paid by July 15th). Make Checks payable to TEKAKWITHA LEAGUE.

\_\_\_\_\_ 1 bed — 1 person: \$140

\_\_\_\_\_ 1 bed — 2 persons: \$120 each

\_\_\_\_\_ 2 beds — 2, 3, 4 persons: \$125 each



## HELP WANTED

Salary is an indetermined amount of joy in making blessed Kateri better known. Hours as you wish. Place everywhere.

Job description: Study Kateri's life then pray over it.

Distribute literature to friends and relatives. Free prayer cards and information folders are available upon request. Folders will be mailed from the League office if names and addresses are clearly written.

A quantity of the newsletter, Lily of the Mohawks, are usually available and will be sent upon asking free of charge — only a pack to an individual.

Report cures immediately to the League Office giving a clear account of what happened with names of persons involved.

Now you have the job. Go forth, bring in new members. The Kateri cause will flourish and you'll be the salesperson of the year.

## Saints in the Modern World

(Continued from Page 3)

realistic way, the hardships of seventeenth century Mohawk life, battered as it was by devastating changes brought on by culture shock; they can relate, however, to the integrity and strength with which she confronted the adversities of difficult alienation associated with rapid change. All of us can relate to that problem no matter how sophisticated we have become under the heavy

mantle of our present technological world.

-----  
*Dr. James J. Preston is Professor of Anthropology and Chairman of the Religious Studies Program at the State University of New York, Oneonta. He is presently conducting extensive research on the devotion and canonization procedures associated with Blessed Kateri Tekakwitha. It is expected that his research will be published in a book in a few years.*

## PLEASE TAKE NOTE

If you plan coming to Kateri's birthplace this summer, keep in mind that the New York State Thruway will be closed for many months between exits 27 and 28. If you are coming from the west, there is no trouble getting off exit 28, Fultonville and using the local roads to the Shrine. From the east exit at Amsterdam, Exit 27, take Route 5S to the Shrine. Route 5S and the Fonda-Fultonville bridge are open to traffic. Expert, quick workmanship put these roadways back into good condition.

## N O T E S

— WNY Catholic Indian Day is tentatively set for May 17. This is all the LILY knows.

— Kay Bastone runs the Kateri Kitchen in Smithtown, N.Y. which serves food of every nationality from oriental to kosher. Her great devotion to Kateri has

inspired this project.

— Check with the McCauley Family Theater, 62-37 N. 15th St., Phoenix, Az., 85014, for video cassettes on their family entertainment programs. You'll like them!

— Who is the funny Irish, white-hair priest at the Shrine Gate? He hit 80, years of course, earlier this year — Father Timmy O'Dwyer.

— Off to see the Holy Father and to represent the League at the Tekakwitha Conference will be Anna Marie and Dick Adach in September in Phoenix, Arizona. More in next issue.

— Dr. Preston and journalist Claudia McDonnell have written articles about Kateri, the former for the American Medicine and Literary Journal, the other for St. Anthony's Messenger.

## Blessed Kateri Tekakwitha League

(MARTYR'S SHRINE)

Rev. Joseph S. McBride, S.J.  
Office of Vice Postulator  
Auriesville, N.Y. 12016  
Phone 1-518-853-3153

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.

NON-PROFIT ORG.  
U.S. POSTAGE  
PAID  
Permit No. 199  
Albany, New York