

# LILY OF THE MOHAWKS

VOL. LII NO. 2

BLESSED KATERI TEKAKWITHA LEAGUE, AURIESVILLE, NEW YORK 12016

FALL/WINTER 2007

*The following text was taken from **An Iroquois Virgin, CATHERINE TEKAKWITHA, Lily of the Mohawk and the St. Lawrence**, by Edouard LeCompte, S.J., Translated by Sister Francis (Isabel Hamilton Melick), Edited and Prefaced by John J. Wynne, S.J., copyright 1932 Tekakwitha League, New York. For all who are feeling discouraged by the seeming lack of progress in the canonization process relating to Blessed Kateri, may you find this narrative informative and spiritually uplifting. Also, Monsignor Lenz is working on two possible miracles.*

## The Cures

"... DeCharlevoix, impressed by the number and the glory of the miracles attributed to the "Genevieve of Canada," ends the chapter which he devotes to her with this sentence: "It is thus that New France sees the glory of a poor [Indian] maiden, even as the capital of Old France watched that of a shepherdess, shine forth above that of so many apostolic men, martyrs, and other saints of all ranks; God, no doubt, wishing for our instruction and for the consolation of humble people, to glorify His saints in proportion to their unimportance and obscurity on earth.



Fr. [Claude] Chauchetiere, [S.J.], writing some years after the death of Catherine Tekakwitha, expresses himself as follows: "Lastly, and unbelievable and unparalleled matter demands a testimony greater than that of man. We have such a one which, beginning at her death, has continued for fifteen years. ....Everything that touched her, such as a crucifix which was placed in her hands when she was buried, has worked cures; her blanket, the earth of her grave, the plate from which she ate, have restored health in a sudden manner."

Twenty years later, Fr. [Pierre] Cholenec wrote in 1715: "God did not delay honoring the memory of this virtuous maiden by innumerable miraculous cures performed after her death, which still occur daily by

her intercession. This is known," he adds, "not only from the Indians but also from the French of Quebec and Montreal." Further on, he, too, affirms, that everything connected with her effected cures, even the mere promise of a pilgrimage to her grave, or the invocation of her name. He says it would take volumes to recount all the cures he has seen. He crystallizes his thoughts in calling her the "Thaumaturga (wonderworker) of the New World." The missionaries of the Sault and their flock did not wait for miracles to testify to their devotion to Catherine Tekakwitha. They went to her grave to

venerate and invoke her. Fr. Chauchetiere was among them, but not at first without a scruple. In spite of the first apparition with which he was favored six days after the death of Catherine, and which he did not mention to anyone at the time, he was unable to rid himself of doubt regarding Catherine. This was occasioned by the calumny of which Fr. Cholenec has told us. Inwardly, he felt himself pressed to write on the virtues of the holy one, but he hesitated. There was indeed the apparition, but had he not been perhaps the victim of an illusion? Was he to be the cause of others falling into error? In such moments, he disapproved in his soul of the honors rendered to the illustrious deceased; then, carried away by the memory of her virtues, he visited her grave and

*Continued on Page 2*



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## The Cures *Continued from Page One*

prayed with the greatest confidence.

Thus drifting, perplexed, he was called in January, 1681, nine months after Catherine's death, to see a Frenchman, Claude Caron, inhabitant of the Prairie de la Magdeleine, who was dying. He was delighted; he was going to put to the test the Iroquois virgin, said to be already so powerful in Heaven – a power which until then had been manifested only by the cure of souls. He took care to pass by the grave of Catherine, imploring Our Lord to enlighten him on this occasion concerning his doubts. He arose with more confidence. The patient, whom he found in the last extremity from a violent congestion of the lungs, could scarcely make his confession. Having administered the last sacraments to him, the priest proposed that he dedicate himself to the good Catherine, and go to pray at her grave if she cured him. The dying man willingly promised this. The missionary then placed around his neck the crucifix which Catherine had held in her hands when dying, and left, promising to return the next day. A moment later the sick man, through the carelessness of those caring for him, fell heavily to the floor. They thought he was going to pass away; they placed him back in bed, so that he could at least die more easily. The unexpected, however, took place. He fell into a peaceful sleep, during which he had the impression that a large stone was lifted from his chest. When he awakened he was completely cured.

The following day a doctor from Montreal, who had come to see him before the arrival of Fr. Chauchetiere, and who had returned to the city to find a certain drug, more to comfort his patient than to cure him, came back and, entering the house, saw him near his fireside, well and cheerful, without a trace of illness. He stated upon leaving that, to his knowledge, no one had ever been so sick of that disease without dying. It was not until three or four days later that Fr. Chauchetiere was able to return to his patient. Judge of his surprise and joy at the sight of the prodigy; Catherine's power in Heaven was indeed affirmed. It was the first cure performed at the Forks, near Laprairie.

The second took place in the very village of Laprairie. Fr. Cholenec, who relates it, makes a point of warning us that the circumstances are such that the whole "would seem a fable or idle tale if the thing had

not taken place before the eyes of all the inhabitants of the Prairie de la Magdeleine." An [Indian] of the Sault was in his last agony, and had received the sacraments; his death was momentarily expected. Fr. Chauchetiere made him take a little earth from the grave; the man was immediately out of danger. They thereupon begged the same priest to interest himself in behalf of a young woman in the Mission, crippled in all her limbs ... since she had been eight years old. The missionary immediately went there, placed Catherine's crucifix about her neck, and made her begin a novena in her honor. It was the first novena made in Catherine's honor, according to Fr. Cholenec. It had great effect; on the ninth day the crippled woman arose completely cured and from that time had no recurrence of her illness. She also renounced her passion for gambling, as she had promised Catherine beforehand. In regard to this it is remarkable that Catherine always effected a double cure if the soul needed a remedy.

The first captain of the Sault was our old acquaintance Hot Powder, whom we recall as having organized Catherine Tekakwitha's flight. During the summer his wife fell seriously ill at the end of a difficult confinement. Several women, among them a Frenchwoman who had experience in such matters, hastened to help her, but without success. They then thought of bringing her Catherine's blanket, which Mary Teresa carefully preserved. In the meantime the bell of the chapel had rung for Mass. All went there to pray for her. Alone, she spread the blanket over her body while imploring Catherine to have pity on her. She felt herself cured on the instant. The men and women upon their return from the church could verify this new proof of Catherine's merits and power. The reader will perhaps like to know what happened to our congenial Hot Powder. More than any one else he contributed to maintain fervor in the mission. His eloquence, his prudence, and his example attracted everybody. In this manner he converted a great number of Iroquois from the banks of the Mohawk. When war threatened to break out between the Iroquois and the French he offered himself as ambassador to pacify them. He did not wish to go without praying on Catherine's grave and taking a little earth to put about his neck, praying her to accompany him and bring him back safely, which in effect she did.

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When, however, in 1687 the hatchet was dug up again by the Seneca's, he understood that his hour had come. He had so certain a foreboding of his death that he announced it to his wife, enjoining her as a last farewell always to be a good Christian. He left with a detachment of French and [Indians]. Fr. Chauchetiere who tells us these facts says that in the Seneca campaign only two men from their village were killed. Hot Powder was one of them. Mortally wounded, he offered himself up to God in sacrifice; his thoughts returned constantly to Jesus dying on the cross. Then praying he rendered his valiant soul to God, 14 July, 1687. In this new war which brought desolation to Lachine and to the entire island of Montreal we shall see how Catherine accorded protection to her little family of the Sault Saint-Louis.

At this point in his account of Catherine Tekakwitha, Fr. Cholenec writes: "These miraculous cures came in such great number that one ceased to notice them; not a month and scarcely any week in the year went by without a miracle in the French regions and settlements; some of them very remarkable." The first cure is that of Fr. Bruyas, an admirable missionary of the Iroquois, superior at the Sault in 1693, and shortly afterwards superior general of the missions of New France. At the Sault he was suddenly seized with paralysis of the right arm. They brought him to Montreal, where he could receive better treatment. Upon leaving he asked the "Sisters of Catherine" for a novena in her honor. His confidence was such that he would not take any remedy. He said that he was assured of his cure. This he repeated on the night of the eighth day of the novena, although not the least change had taken place. The following morning, the last day of the novena, he arose at four o'clock. Not at all surprised, he found his arm completely cured. He hastened to say a Mass to thank God and the good Catherine.

The intendant, M. de Champigny, was very devoted to the missions, to which he gave much in charity. For two years he had suffered from a cold, which grew constantly worse, until finally he lost his voice. His wife wrote to the Sault, begging the Fathers to have a novena made to the saintly maiden, to obtain the cure of her husband. They immediately asked the prayers of the "Sisters of Catherine." The result was soon forth-

coming. The sick man recovered during the course of the novena. Madame de Champigny wished to show her gratitude by propagating the devotion to Catherine from Quebec. She had a large number of pictures of Catherine printed, which she spread everywhere, even in France at the court of the great king. Cures were obtained here as in Canada. The prayers said for the novena were an Our Father, a Hail Mary, and three times Glory Be to the Father. A better choice could not have been made, nor one more pleasing to her, for in these were expressed her devotion to God, to the Most Pure Virgin, and to the Most Holy Trinity.

.....A young lady named Catherine Foucaut made the journey from Quebec to the mission to implore her patroness for the cure of her illness; she had suffered for a long time from severe headaches. She had a Mass said, during which she received Holy Communion, and afterwards remained for a long time in prayer near Catherine's relics. The mission no longer was located on the Portage River. It had been transferred in 1689 to Kahnawakon (Kahnawake). Catherine's remains had been exhumed, transferred to the new village, and this time placed in the chapel. The young girl was in prayer there when she felt as if something was being violently removed from her head. It went like a flash; the illness had disappeared never to return.

M. de Granville had spent the summer of the same year, 1695, on the staff of the governor-general, the Count of Frontenac. At Montreal he often heard praise of Catherine. This induced him to take some of the earth from her grave and to bring it to Quebec. Here he found his young daughter dying. Seeing him, Madame de Granville at the height of her sorrow could not refrain from saying:

"You come just in time, my husband, to see your daughter die."

"No, no," he answered immediately, "she will not die. I have brought her cure with me." And he showed the little bag of earth.

Kneeling together, they recommended their daughter to Catherine, and having put some of the earth in water, they made the dying girl take it. At that very moment the complete cure of their daughter rewarded the faith of these Christian parents..."



## Kateri's Intercessions



I'm writing to provide testimony to two amazing intercessions that Blessed Kateri has given to my family. The first occurred in 2006. My brother, who suffered from asthma as a child but who has been fairly well-controlled in his adult years, was mowing his grass and began to feel short of breath. He drove to a nearby pharmacy to purchase an over-the-counter inhaler in hopes that it would allow him to breathe more easily. When he got home, he used the inhaler and immediately felt his lungs closing up on him. He could not breathe. The inhaler triggered what could have been a fatal reaction. He thought he was dying. All he could think was, "I need to get to my crucifix" which was upstairs in his bedroom. He somehow made it up the steps and into his room. As he reached for his crucifix, he saw a bottle of Holy Water from Kateri's Shrine that he keeps on his bedside table. In desperation, he began to throw the water on himself.

Almost immediately his lungs opened up and he was able to get some air in. This allowed him to drive to a hospital and get respiratory treatment in the emergency room. We truly believe that Kateri saved his life that day.

The other intercession took place three months later. I had arranged to have my car serviced at a local dealership and for a co-worker to meet me there to drive me to work. As I pulled into the garage and got out of my car I felt very light-headed. From there my symptoms multiplied. I could not hear properly, my head began to pound, I fainted, began to vomit, and could not move my legs. I began to pray to Jesus and Kateri. My co-worker called 911. I remember asking the EMT if he thought I had had a stroke. He said "no" as I could move my arms. I'm sure he also doubted this possibility due to my young age – 35. A CT scan of my head and an angiogram, however, showed that I indeed had a type of stroke – a subarachnoid hemorrhage caused by a ruptured aneurysm. I was admitted to the Intensive Care Unit and scheduled for a brain procedure the next day. During the procedure, my aneurysm began to bleed again causing the doctor to fear the worst. He told my family that it was in "God's hands" and that they should pray together. He said that I may not live, and if I did, that I may be impaired. Unbeknownst to them (or him) at the time, a priest I work with was saying Mass for me at the exact time of my procedure. At the end of the Mass, he asked Blessed Kateri (who he knows I have a special relationship with) to help me. He later told us that at that moment he felt something he had never experienced before...a feeling of total peace, as though Kateri was telling him, "I got it". A few days later, a friend of my mom brought a small statue of Kateri to the hospital for me. Many nights I would hold the statue as I slept, and several times staff would ask me who that was. "Is that Pocahontas?" they would say. I would tell them about Kateri and her life, which on one occasion, brought tears to the eyes of one of my nurses. Kateri remained with me in a powerful way during my hospitalization and after two and a half weeks, I was discharged home with no cognitive or physical deficits. DAYTON, OH

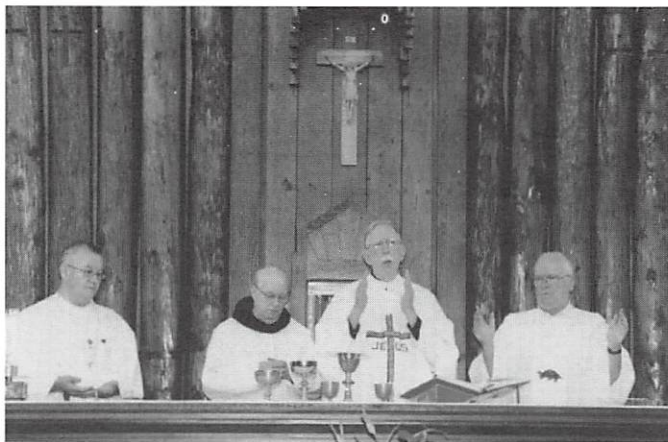


# Feast Day 2007

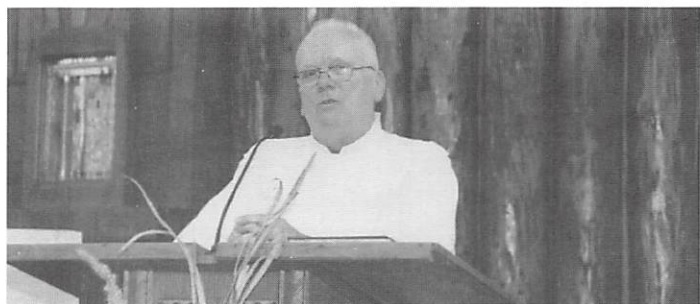
Auriesville, New York



Native American singers and priests enter Coliseum.



Deacon Ron Boyer, new Canadian Vice-Postulator, Fr. Patrick Gallagher, Pastor, St. Cecilia's Parish, Fonda, NY, Fr. Peter J. Murray, S.J., Director Martyrs' Shrine, Fr. Kevin Kenny, OFM Conv., Director Kateri Shrine Fonda, NY.



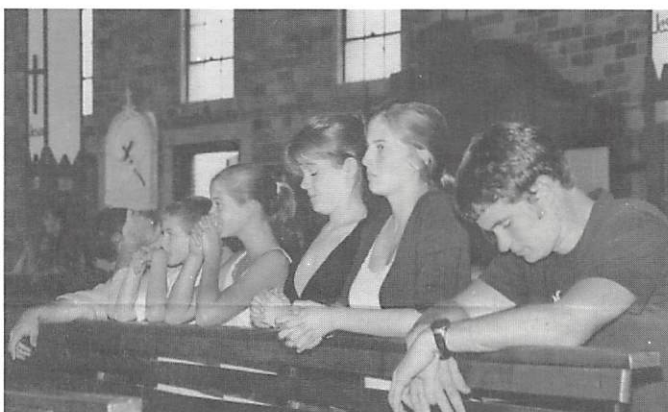
Fr. Kevin delivers the homily.



Combined choir at Mass.



Fr. Kevin receives 2007 Tekakwitha Award from Fr. Murray.



Participants at Feast Day Mass.



Hungry attendees at reception following Mass.



Celebratory cake in honor of Fr. Kevin!



# 68<sup>th</sup> Annual Tekakwitha Conference

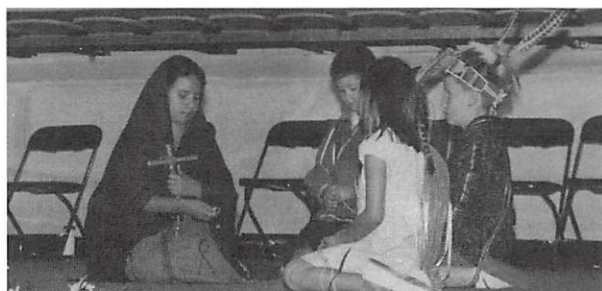
June 27 to July 1, 2007 — University of Maryland, Baltimore, MD



Grand entry.



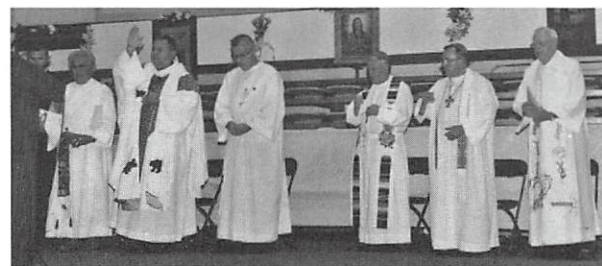
Bishop Donald E. Pelotte honors Msgr. Paul A. Lenz for his many years of faithful service as Director of the Bureau of Catholic Indian Missions.



Kateri Tekakwitha play by youth of St. Regis Kateri Circle.



(ABOVE) Mohawk Singers back up the "Life of Kateri" monologue. (BELOW) Mass—Final blessing.



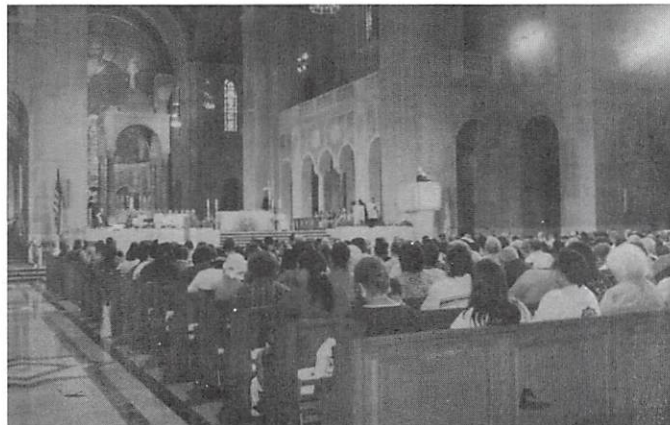
"Passing of the Torch" and invitation to the 2008 Tekakwitha Conference July 2-6 in Edmonton, Alberta, Canada.



Sight-seeing in D.C. Monuments on the Mall. Great enthusiasm in spite of heat and humidity.



National Basilica of the Immaculate Conception, Washington, D.C., Liturgy.



Congregation at the National Basilica Liturgy.

## Give a Kateri Gift! *(Postage Included)*

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_____	Kateri Chaplet .....	\$12.00
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_____	Kateri rosary with silver or gold center (fine quality) .....	25.00
_____	Kateri sterling silver medal .....	25.00
_____	Gold color Kateri medal with touch relic on reverse .....	4.25
_____	Kateri notepaper, 100 sheets .....	6.00
_____	Touch relic in plastic case with Kateri likeness and ID .....	4.50
_____	Kateri 9-day Novena pamphlet .....	.50
_____	BL. KATERI TEKAKWITHA, by Fr. Lovasik for younger children .....	3.00
_____	SAINTS FOR CHILDREN, BLESSED KATERI AND THE CROSS IN THE FOREST, by Anne E. Neuberger, 8x10 softcover .....	10.00
_____	SONG OF KATERI: PRINCESS OF THE EUCHARIST, by Marlene McCauley .....	16.00
_____	KATERI TEKAKWITHA, by Fr. F.X. Weiser, S.J., biography .....	7.00
_____	KATERI TEKAKWITHA, MYSTIC OF THE WILDERNESS, by Margaret Bunson, a soft-cover book links Kateri with the vital past of North America. ....	10.00
_____	KATERI TEKAKWITHA, by Henri Bechard, S.J., a detailed account of Kateri's life in three parts. The last part details the miracles following her death .....	15.00
_____	Kateri statue 8" bisque, brown dress or blue robe .....	25.00
_____	Small Kateri statuette in plastic case for wallet or purse. ....	1.50
_____	League membership (yearly)                      US ..... \$5.00                      FOREIGN ..... \$7.00	

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Mrs. Monique Ruller, Gloversville, NY

Mrs. Margaret Nosworthy

*Receive, O Lord, our prayers on behalf of the souls of Thy servants that if they are still soiled by any earthly stains, they may be purified by Thy merciful forgiveness. Through Christ our Lord. AMEN*

### *Let's Keep In Our Prayers ...*

• Virginia Ruddock • Lucille Ramos • Florence Allen • Emma Ruddock • Eddie & Sarah Ruddock • Gena & Dory Alves • Richard & Robert Wozniak • Joseph Griffo • Joe Izzillo • Matthew Kolodge • Evelyn Uy • Ellen Ann Bradshaw • Charles J. Wall • Tyler • Thomas Dillon • Fred Iglesias • Raymond Knight • Lou & Jim Thornton • Michael Zogby • Carol Endy • Kim Kenson • Rev. Ronald Warnimont • Howard Feltman • Ed Lynch • Jordan Glover • Catherine Grom • Anne Wares • Jackie Nero • Rev. Jacques Bruyere, S.J. • Ileana Iglesias • Carmen Iglesias • Rev. Joseph Beighner • Rev. Edward Rivera • Raymond Wares • Trudy Miccolo • Dr. G. Redbear Drummonds • Rev. Richard Santerre • Bernard J. Graczyk • Richard Kempter • Joshua Guy Peshek • Victoria Purcell • Kucera Family • Paul • Betty Day • Jesse Bradford • Kristi Fairman • Tom Morrison • Mrs. Mary Cubitoso • Ruth Sikora • Amanda Means • Margaret Ashy • James Schuck • Raymond • Tim

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(MARTYRS' SHRINE)

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