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COMPLIMENTS  
of the  
Caughnawaga  
KNIGHTS OF COLUMBUS CLUB

For you: a picture-story of the April 26 celebrations in the September issue of *Kateri*!



# KATERI

NO. 128

THE SUSAN TEGANANOKOA ROLL  
OYEZ! OYEZ!  
KATERIGRAM  
O HEART OF JESUS!  
EACH NEW MOON  
"KATERI'S LIFE IS A MIRACLE..."  
THE OBJIBWAYS HONOR KATERI  
"A POSTAL GOODY"  
301<sup>st</sup> ANNIVERSARY AND LAUNCHING OF  
THE KATERI COMMEMORATIVE STAMP  
"KATERI IS OUR FRIEND"  
21,500,000 STAMPS  
APPEAL TO THE LAITY

LILY OF  
THE MOHAWKS

Summer • 1981

Caughnawaga, P.Q., Canada





# Blessed Kateri Tekakwitha

*Kateriana obtainable from the*  
Office of the Vice-Postulation  
(The Kateri Center)  
Box 70, Caughnawaga, P.Q., Canada  
J0L 1B0

ISSN 0315-8020

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In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cimichella, 50 pages, \$1.00  
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In English—*Treasure of the Mohawks* by Teri Martini, a book for boys and girls: \$5.00  
In English—*The Original Caughnawaga Indians* by Henri Béchar, S.J. (Hardcover), \$10.00 plus \$1.50 in Canada and \$2.00 in U.S.A. for handling and mailing  
In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchar, S.J.: \$8.00  
In French — *L'Astre dans la nuit, Kateri Tekakwitha*, by Rachel Jodoin, \$12.50  
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One box of twelve cards: \$2.00. Each yearly enrollment in the Kateri Guild: \$2.00

## Subscription to "Kateri"

One dollar a year. Please renew your subscription yearly.



KATERI, No. 128

Vol. 33, No. 3

## AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of Blessed Kateri Tekakwitha. It is hoped her Canonization will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least one daily Hail Mary for her Canonization.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

## CONTENTS

Each issue of "Kateri" contains:

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the native peoples of America, with special reference to the Caughnawagas and their friends.

## BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. A weekly Mass for deceased friends is offered;
3. The Vice-Postulator prays at his daily Mass;
4. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
5. The spiritual treasure of the good works of the Society of Jesus is opened;
6. Extra graces are merited by working for Kateri's Beatification.

JUNE 1981

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## THE SUSAN ROLL

Susan the Mohawk, wife of the martyr Stephen Tegananokoa, suffered for the faith with her husband, but managed to escape from her tormentors and returned to finish her days at the Mission of St. Francis Xavier.

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(To be continued)

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✿ **Kateri's smile upon you, Mr. B.F. !**

I am glad to tell you that I have a remarkable thing to attribute to Kateri's powerful intercession. In the last few weeks, after three separate ECG's and other testing I was diagnosed by a cardiologist to have heart disease! It was diagnosed as arterosclerosis or hardening of the arteries combined with blockage of the coronary arteries. Immediately I enlisted Kateri's help and while praying I would hold the relic of Kateri's bones over my heart. As far as I'm concerned I have been cured through Kateri's hand! I have just come out of St. Michael's Hospital, here in Toronto where they conducted extensive tests by means of X-Ray videotape photographs of dye injected into my heart and through the coronary arteries. It is called an angiogram. These tests proved conclusively that my arteries are now as free of obstruction and as supple as a baby's. Barring a mistaken diagnosis, by a specialist, based on thorough testing. Father Henri, I believe that Kateri caused a cure for me! Isn't that something?  
(Georgetown, Ont.)

✿ **Kateri's smile upon you, Mrs. E.C. !**

I am enclosing twenty dollars because Kateri Tekakwitha answered my prayers. My son and his wife of ten years were going to separate and maybe get a divorce. I prayed to Kateri that she bring them closer and let their love be stronger. Just before Christmas my son and his wife called me and told me they were going to try again. They love each other and I am not to worry about them anymore. No separation. I thank Kateri with all my heart. I will continue to pray to her. I firmly believe in her. I'm sure she lent a helping hand to my son and his wife. Please remember my family in your prayers. Thank you again, Kateri.  
(Maitland, FL)

✿ **Kateri's smile upon you, Mrs. U.C. !**

Enclosed is a check for one hundred dollars to Kateri for a favor received a few years ago. I apologize for the delay in sending this check, but I had written several times to inquire about to whom the check should be sent. Then your office answered and sent a Kateri bulletin, some medals and a novena booklet. Thank you for those items. I will continue to pray for Kateri's canonization.  
(Woodslee, Ont.)

(When acknowledging favors to Kateri, be sure to indicate details.)

*Oyez! Oyez!*

*Thousands upon thousands  
of Our Father's and Hail Mary's  
are needed to obtain  
from the loving Heart of Jesus  
the speedy canonization of  
Blessed Kateri Tekakwitha  
Already 754 Prayer Pledges have come in!*

Please send yours to:  
The Kateri Center  
Box 70  
Caughnawaga, P.Q.,  
Canada J0L 1B0

MY PLEDGE TO KATERI Date.....

I, the undersigned, pledge to offer up each day one Our Father and/or one Hail Mary until the miracles needed for Blessed Kateri's canonization are obtained.

Name.....

Street or Box.....

City or Town .....

Province or State.....Code.....

Country.....Telephone.....



## KATERIGRAM

A YEAR has passed since the memorable ceremonies of Kateri's beatification on June 22, 1980. Her elevation to the honors of the altar undoubtedly procured an immense joy both to the Amerinds and to her other clients.

This joy marked by celebrations in Canada and the United States, quickly changed into heartfelt prayers, the result of which was, according to the letters that poured into the Kateri Center, a multitude of spiritual and temporal blessings.

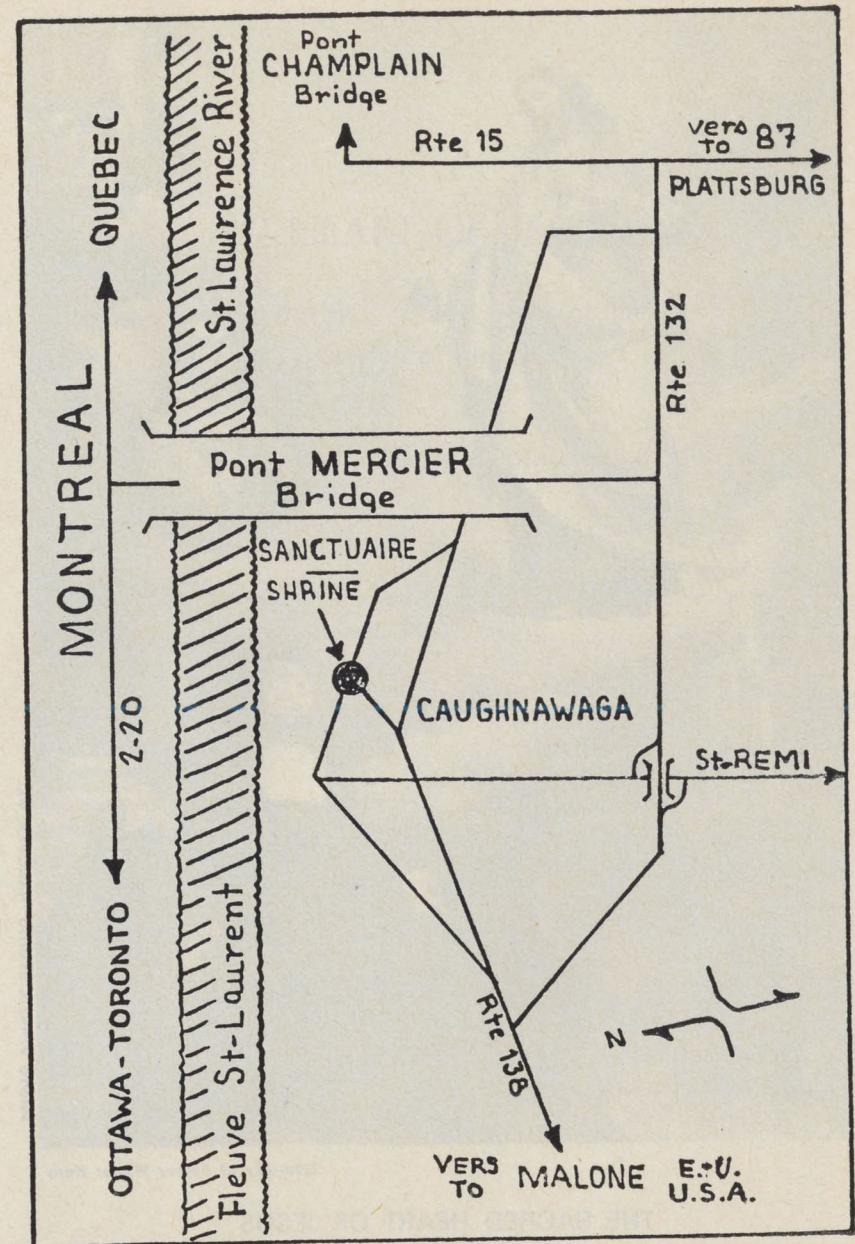
The much hoped for beatification, which raised the cult of the Lily of the Mohawks to an official status in Canada and the United States, normally prepares for canonization which makes it worldwide. The time has come for all Kateri's friends to unite in order to hasten this canonization. Otherwise her Cause could hang fire.

What exactly is to be done? First of all prayer is imperative. If you have not already done so, promise a daily **Our Father** and **Hail Mary** for Kateri's canonization. Urge your friends to do as much. Our Father who art in heaven... "these words which march before every prayer as the hands of a supplicant before his face and the tears of his face..." Whole battlefleets of Our Fathers! "And behind I see a second fleet, an innumerable fleet, it is the white-winged fleet, the innumerable fleet of **Ave Marias**" (Péguy).

Then spread devotion to Blessed Kateri. Speak about her to every ear ready to listen, mention her in every letter you write. Tell your acquaintances about the favors obtained through her intercession.

To maintain your devotion and that of every new-comer, you must be acquainted with her life. Dissiminate the books and pamphlets about her. And, of course, subscribe to **Kateri** (\$1.00 a year) and invite your friends to do as much. If you feel you can afford to, send in an offering to the Center so that it can continue to function. To all this, add on whatever your affection for Blessed Kateri may suggest. This is how, before too long, we shall have our St. Kateri Tekakwitha.

HENRI BÉCHARD, S.J.  
Vice-Postulator



HOW TO GET TO KAHNAWAKE





PHOTO POIST'S STUDIO, HANOVER, PA.

*Courtesy of Father Walter Kern*

## THE SACRED HEART OF JESUS

The first American church to be dedicated to the Sacred Heart was completed in 1787 at Conewago, Penn. It was consecrated a minor basilica in 1962. This painting of the Sacred Heart, of St. Margaret Mary, and of Blessed Claude la Colombe adorn the interior. (Earliest known portrait of Blessed Claude in the U.S.A.)

## O HEART OF JESUS!

by the Rev. Gilbert Shaw of the  
Church of England

O Heart of Jesus be my peace,  
thy wounded side my home,  
thy broken feet my following,  
they pierced hands my guiding,  
thy crown of thorns  
my exceeding rich reward,  
thy Cross my daily toil,  
thy kiss the consumation  
of my bliss.



## EACH NEW MOON



### A YEAR LATER

**A** YEAR HAS PASSED since the beatification of Blessed Kateri Tekakwitha. In this issue of the little quarterly dedicated to the Lily of the Mohawks, celebrations honoring her and perhaps overlooked, are now recalled as well as the Kateri commemorative stamp issued by the Government of Canada on April 24 of this year. Our subscribers are invited to read attentively the letters from our readers about the favors obtained through Kateri's intercession. The contents of the June issue of **Kateri** aim at stimulating Kateri's friends, by their prayers, sacrifices, and cooperation, into hastening her canonization

### JUNE, A SPECIAL MONTH

June is the month of the Sacred Heart. Down the years, in its summer issue, the **Kateri** quarterly has reminded its readers of our Savior's immense love for each and everyone of us. Kateri's beatification was entrusted to His loving Heart, both here at Kahnawake, P.Q., and at Auriesville, N.Y. One of His twelve promises

to St. Margaret Mary was that he would bless the enterprises of those who honored His divine Heart. And our dear Lord has been faithful to His promise: last year Kateri was beatified at St. Peter's in Rome. Now would not the best way to hasten Blessed Kateri's canonization be to turn again to the loving Heart of Jesus? The question is being left for the consideration of her many friends everywhere.

### HIS HOLINESS JOHN PAUL II



John Steele Pinxit

What an immense debt of gratitude we owe to His Holiness John Paul II for having elevated the pure and humble Iroquois girl Kateri Tekakwitha to the honors of the altar! That is why, in the capacity of Vice-Postulator, I'm urging all our friends to continue praying for the Holy Father's speedy recovery from the wounds of his assailant's bullets. At the same time, I'm asking them to entrust to the Lord's

care the priests, religious of both sexes, and the laity, who by means of the newspapers, magazines, radio, and television tend to belittle the Vicar of Christ on earth. Everything he says and does is the object of their attacks, from the style of his homilies to his pronouncements on abortion and the religious life. In the diocesan paper of the diocese in which I was brought up, not very long ago in a single issue I found three criticisms of the Holy Father—two syndicated columns by priests and a third one by a member of the laity in good standing. What possible good can this constant carping do? In the long run it will hurt the entire Church. **Ubi Petrus ibi Ecclesia.** That's the Latin for "Where Peter is the Church is".

French philosopher Marcel Clément recently wrote the following lines about the present pope: "He mysteriously carries in his heart all human reality, a reality that is Christian by vocation, leaving in the spiritual core of each one the impress of the Cross and of the Resurrection of the Lord." St. Catherine of Sienna, Doctor of the Church, called the Sovereign Pontiff "the sweet Christ of the earth." Clément understands this.

### CELEBRATIONS

Many Indian reserves in Canada and the United States celebrated Blessed Kateri's Beatification last year in their own happy way. I know that Bishop Charles A. Hopin of Regina, Saskatchewan,

honored her with pomp and circumstance at the Tekakwitha Wickiup of his city. The Longlac and Gull Bay Reserves did too. "Mark Nawagijick," wrote Fr. Brian Tiffin, S.J., "drew a fine picture of Kateri on hide. Cornelius Bouchard of Gull Bay carved a five-foot statue of Kateri. A homily in Ojibway was given by Mr. Joe Bananish of Longlac #58 Reserve... Each family was given a Mother Nealis picture of Kateri. Many other Kateriana were sold. The celebration ended with coffee, sandwiches and cake."

### FIRST DAY COVERS

The Kateri Center has a limited number (600) of the FIRST DAY COVERS of the Kateri Commemorative stamp, April 24, 1981. One dollar each. Order yours immediately. First come, first served.

### TWO INTERESTING PRAYER PLEDGES

From the Carmel in Jerusalem, sent in their Prayer Pledges for Kateri's canonization, Sr. Mary of the Angels, a Bedouin from Jordan, "with a great devotion to Blessed Kateri Tekakwitha," and Sr. Elsbeth of Jesus, who wrote, "My great-grandmother was a Chippewa and I was delighted that among the 66 or so plaques of the **Our Father**, which we have in our outer cloister, one was in Ojibwa: We remain in union of prayer..." Our heartfelt thanks to Sr. Mary and to Sr. Elsbeth and to all those throughout the world who are sending in their pledges!



## "KATERI'S LIFE IS A MIRACLE"

*At the invitation of Mr. Camille Laurin, Minister of Cultural and Scientific Development of the Province of Quebec, the pilgrims to Rome were invited to a series of lectures in honor of the three Canadian Blessed at the Gregorian University, on Saturday June 21 at five o'clock. Dom Oury of the Abbey of Solesmes eulogized Mother Mary of the Incarnation; Fr. Lucien Campeau, S.J., Bishop François de Laval; and Fr. Henri Béchard, S.J., Kateri Tekakwitha. The address on Blessed Kateri is now offered to the readers of Kateri.*

Towards the end of his pontificate, His Holiness Pius XI, speaking of Kateri Tekakwitha, asserted that her life itself was a miracle. A miracle in which many did not at all believe. Her first biographer, Fr. Claude Chauchetière, who assisted Kateri during her final moments, admits that he kept silence for a long time about her; on all sides, people refused to admit the possibility of her being an authentic saint.

True to say, Kateri Tekakwitha, who shall be beatified tomorrow, could have cried out after the Blessed Virgin Mary, whom she tenderly loved, "My soul proclaims the greatness of the Lord and my spirit exalts in God my Savior; because He has looked upon his lowly handmaid." (Luke 1:47-48)

Her mother, a Christian Algonkin of Trois-Rivières, in Canada, married an Iroquois, most probably in 1653, and followed him to the Mohawk Canton, 563 kilometers to the south. In the village of Ossernenon, the very spot where, a dozen years earlier, Saints Isaac Jogues, René Goupil, and John de la Lande had shed their blood for the faith, the future Beata was born in 1656.

Four years passed peacefully, but in 1660, smallpox swept down upon the Iroquois countryside. With many others, the child's family to which had been added a little brother, was stricken. The little girl was the only one to survive. Her face until then so beautiful, was pockmarked by the terrible disease and her eyes were so greatly weakened that she had to protect them from the scorching sun. This physical disability won for her the name of Tekakwitha "she-who-feels-her-way-along." Many of her fifty biographers have transformed her

name into "She-who-moves-all-things-before-her," alluding to the favors and miracles obtained through her intercession.

An uncle welcomed the orphan to his longhouse and entrusted her to his wife and sisters-in-law. As Tekakwitha was quite intelligent, skillful with her hands, docile and gay, her aunts were convinced that later on she would become a good wife. Although she was still very young, they encouraged her to play the coquette. They wanted to see their niece deck herself out and, as any little girl, the child allowed them to do what they wanted with her. She even found the adornments to her taste. After her conversion, she bitterly reproached herself for these movements of vanity. She had nothing else to blame herself for.

### Her Baptism

In the autumn of 1675, Fr. James de Lamberville, who had taken charge of the Christians of the village during the spring of the year, discovered Tekakwitha on the occasion of a visit to the longhouses of the ill. She had hurt her foot at work and found it difficult to walk. Then it was that she revealed to him the desire she had entertained for a long time: to become a "praying Indian!"

Fr. de Lamberville chose Easter Sunday, April 5, 1676, to baptize her. He gave her the name of Catherine, Kateri in Iroquois. Later on, the missionary was able to write that the young convert of nineteen years never lost her initial fervor, even after many painful experiences. Indeed, after a month or two of peace, her family began to persecute her. As it was her duty to abstain from working in the fields on Sunday and Holy Days she did so. She was called a lazybones; food was denied her on that day. Adults and children pointed a finger of scorn at her and derisively called her "the Christian." When she made her way to church, they ran after her, throwing stones at her. "One day, when she had retired to her longhouse, a young man entered abruptly, his eyes darting with rage, and a hatchet in his hand which he raised as if to strike her... Kateri contented herself with modestly bowing her head, without showing the least emotion." Taken aback, the assailant instantly fled. Even members of her family badgered her. One of her aunts, her elderly uncle's wife, accused her of a liason with him. She had inadvertently called him by his name, rather than by that of "father" according to the Iroquois custom. She suffered terribly from this calumny.

In the face of this floodtide of suffering, Fr. de Lamberville advised Kateri to flee to the Mission of St. Francis Xavier on the south shore of the St. Lawrence River facing Montreal.



The opportune moment for the flight did not come until the autumn of 1677, when three Indians from the Christian Indian village came to the Mohawk Canton. On arriving, they learned that Kateri's uncle had gone to trade his furs with the British and the Dutch at Fort Orange. The time was ripe, Kateri would go. Fr. de Lamberville handed her a letter for Fr. James Frémin, Superior of the Canadian mission: "I am sending you a treasure," he wrote, "guard it well!" There and then she started on her way to the north.

### At the Praying Village

How happy Kateri was to reach the village of the "praying Indians!" The fervor of these new converts warmed the cockles of her heart. The welcome she received from a former companion, whom she called "her sister," and from Anastasia Tegonhatsiongo, an old friend of her mother's and mistress of her longhouse, made her feel quite at home. The three missionaries, Frs. James Frémin, Peter Cholenec and Claude Chauchetière, did not forget that they had a treasure to take care of. To Fr. Cholenec went the responsibility of the spiritual guidance of the newcomer. After their baptism, adults were kept waiting by the Blackrobes many months, at times many years, before being allowed to make their First Communion. As soon as her new spiritual guide grew to know Kateri well, he decided it was advisable to permit her to receive her Savior on Christmas Day 1677.

### First Communion

Daniel Sargent gives a good explanation of the profound significance of this communion:

"It must be acknowledged that the Iroquois had been longing very particularly for Holy Communion. The very mirages they had followed showed them famished for it. They had always tried to raise themselves higher than they were by joining themselves somehow to sufferings. And here were the sufferings of Christ with which they could unite themselves. Also the Iroquois had been tormented with the desire of getting themselves into a single body, which was greater than the sum of them all as individuals. In all their wars they have like most imperialists, fought for an ultimate peace to be enjoyed in the unity of a longhouse which was The LongHouse.

"The union with God, and with the splendor of the saints, and with the heroisms and weaknesses of the Church Militant, made possible by the Sacrament of the Holy Eucharist, was

the very thing for which all their wars had been fought, and all their dreams had been dreamt."

All this, Kateri perceived more or less clearly, but sufficiently enough to incite her to prepare herself as best she could for this meeting with Christ.

When the time came for Kateri to draw near to the Lord's Table, she was not simply a young Iroquois woman of exquisite purity, for on that day she realized the destiny of her race. No matter how great she may have been until then, from that day onwards she advanced with giant strides on the way of holiness.

### New Trials

The Cross has always been the birthright of the friends of Christ. Through her baptism, Kateri also inherited it. After Christmas, the village was practically deserted as most of the population left for the great annual hunt. To please her adoptive sister and her brother-in-law, she felt obliged to join them.

During these months in the heart of the forest, an ordeal awaited Kateri as the wolf its prey. She was falsely accused of adultery. On Palm Sunday, the hunters returned to their village and Kateri with them. She received Holy Communion on Easter Sunday and was then admitted into the Association of the Holy Family, which was made up of only the most fervent Christians. Shortly afterwards, however, Fr. Frémin told her about the accusations raised against her. He was quickly convinced of the innocence of the young woman. Never had she suffered so much as on this occasion, not even from the penances and mortifications she imposed upon herself to obtain the conversion of her people and her own identification with Christ.

Still another painful experience was in store for her. Her adopted sister wanted her to marry a good hunter, able to supply her with food and clothes. The only time Kateri ever visited Montreal, she had gone to the Hôtel-Dieu or hospital, under the direction of the Daughters of St. Joseph and founded by Jérôme de la Dauversière. There she saw women like herself, who had made the vow of chastity in order to better serve God. She felt called to a similar vocation. Her adoptive sister and old Anastasia Tegonhatsiongo tried to make her change her mind. All their efforts were in vain, she would not budge from her position.

### The Vow of Virginity

Kateri would have liked to found a monastery of Indian



nuns on Heron Island in the St. Lawrence River. Fr. Frémin objected that she had too little experience in Christian living.

If she could not become a nun, perhaps she could consecrate herself to Our Lord in the world.

"It was on the Feast of the Annunciation, March 25, 1679, about eight o'clock in the morning, when, a moment after Jesus Christ gave Himself to her in Communion, that Kateri Tekakwitha wholly gave herself to Him, and renouncing marriage forever promised Him perpetual virginity. With a heart aglow with love she implored Him to be her only Spouse, and to accept her as His bride. She prayed Our Lady, for whom she had a tender devotion to present her to her Divine Son; then wishing to make a double consecration in one single act, she offered herself entirely to Mary at the same time that she dedicated herself to Jesus Christ, earnestly begging her to be her mother and to accept her as her daughter."

### The Last Year

The last twelve months of her life were for Kateri a period of suffering. Her headaches, perhaps an aftereffect of the smallpox she had had as a child, increased. During the summer of 1679, she was seized with a violent illness, a slow fever and a serious affection of the stomach accompanied by frequent vomiting.

In February or March of 1680, with the best intentions in the world, she acted very imprudently. She had heard about the penances of St. Aloysius Gonzaga and of St. Benedict, founder of the Benedictines. She wanted to do as much, strewn her mat with sharp thorns and rolled herself on them for three consecutive nights. On learning about these mortifications, Fr. Cholenec blamed her and ordered her to throw the thorns into the fire. She obeyed, but never recovered her strength.

On Tuesday of Holy Week, Father thought it was time to give her the Holy Viaticum and decided to administer the sacrament of Extreme Unction to her. She told him that there was no hurry and he waited until the next day.

The friends of the sick girl had come back from the winter hunt. On Wednesday morning, Kateri was anointed. Her companions wanted to be present at her death. However, as it was Holy Week, they had to put in a good store of firewood for the last days of Lent. They spoke about it to the missionary who, in turn mentioned it to Kateri. She recommended that the women go to the woods and promised them that she would not die before they returned. At three o'clock in the afternoon,

her friends had gathered together in her longhouse. Kateri entered into agony, a very peaceful agony. Her last words were: "**lesos, Wari,**" Jesus, Mary, an admirable summing up of her life. She died with a smile on her lips. She was not quite twenty-four years old. It was April 17, 1680.

A few minutes later, her face pitted with smallpox and emaciated by her constant austerities appeared radiant. Her compatriots thought that it was a ray of the glory into which she had just entered, which was reflected on her features.

True to say, Kateri's life was a miracle, according to His Holiness Pius XI, whom I quoted a little while ago. But after her death, let us say, about half a century later, did people still remember her? Fr. Francis Xavier de Charlevoix in his monumental **History and Description of New France**, published in 1744, gives us the answer which shall serve as our conclusion:

"New France has had her apostles and martyrs, and has given the Church saints in all conditions, and I do not hesitate to say that they would have done honor to the first ages of Christianity. But God, who exalted His glory during their lifetime by the great things which He effected through them; by the lustre which their sanctity has defused over this vast continent; by the courage which He inspired them to found with untold toil a new Christendom. . . , chose none of these to display on their tombs, all the riches of His power and mercy; but conferred this honor on a young neophyte almost unknown to the whole country during her life. For more than sixty years Kateri Tekakwitha has been regarded as the Protectress of Canada, and it has been impossible to oppose a kind of **cultus** publicly rendered to her."



PHOTO SR. KATERI MITCHELL, S.S.A.

Fr. Thomas F. Egan, S.J., Fr. Henri Béchar, S.J., and Fr. Joseph S. McBride, S.J. at St. Peter's after the Beatification ceremonies.





The Ojibways honored Blessed Kateri on June 22, 1980, the day of her beatification. Above, Eucharistic Celebration at Armstrong, Ont.; below, Mr. Mark Nawagijick with his painting of the Lily of the Mohawks. (For more details see p. 13.)



Bishop André-Marie Cimichella, O.S.M., Auxiliary Bishop of Montreal, with Mr. Bruno Gros-Louis and Mr. Emilien Picard from the Huron Village, P.Q., in Rome on June 22, 1980, for the beatification of Blessed Kateri Tekakwitha.

## “A POSTAL GOODY”

During the autumn of 1978, for the tercentenary of the holy death of Blessed Kaetri Tekakwitha, to be celebrated on April 17, 1980, the Kateri Center launched the idea of a commemorative stamp. The **Kateri** quarterly invited its Canadian and foreign subscribers to bring pressure to bear on the Postmaster General for the issuing of a postage stamp with the portrait of the Indian maiden known as the Venerable Kateri Tekakwitha. On November 8, 1978, Fr. Béchard, S.J., Vice-Postulator for the Cause of Canonization of the Lily of the Mohawks, wrote a letter to the Honourable Gilles Lamontagne, Postmaster General. It was of course a plea for a Kateri Tekakwitha commemorative stamp.

### A Favorable Minister

“I beg to inform you,” answered the Minister, “that your



suggestion was added to the list of subjects that we are seriously thinking of including in our postage stamp program for 1980." How very nice, and all the more so since his secretary, not knowing how to address Father, addressed him as "The Very Reverend Canon!" Soon afterwards, the **Kateri** quarterly and the Vice-Postulator in his letters urged Kateri's friends to cooperate with him. Many from Quebec, from all Canada, and even from the United States, France and Spain, responded.

The Honourable Lamontagne found more and more letters every day on his desk, asking him to favor the launching of a commemorative stamp in honour of the Venerable Kateri Tekakwitha.

For example, Archbishop Jean-Marie Fortier of Sherbrooke wrote to the Minister, backing the Kateri Center's request:

"I have learned that a petition was made to you to publish a special commemorative stamp for the tercentenary of the death of the Venerable Kateri Tekakwitha.

"I warmly endorse this request. At a time when the Indians of Canada are trying to intensely live their heritage, it would be opportune to highlight, by means of a commemorative stamp, the saintly death of the most illustrious native, it would seem, of their race..."

On April 30, the Honourable Lamontagne answered:

"I followed up the previous requests, by calling the attention of the members of the Advisory Stamp Committee to them. Rest assured that if the Committee needs further information, it will not hesitate to communicate with you in good time..."

The Honourable Gilles Lamontagne was not able to implement his promise of including a Venerable Kateri Tekakwitha stamp in his postage stamp program for 1980, because on June 4, 1979, Mr. Joseph Clark was sworn in as Prime Minister of Canada.

## Second Petition

It was therefore necessary to begin our efforts again with the new government. On all sides, the Lily of the Mohawks' votaries entered the fray and wrote to the Honourable John Fraser, the new Postmaster General. The numerous Iroquois Knights of Columbus of Kahnawake invited the government to honour the most illustrious Amerindian with a commemorative postage stamp on the occasion of the tricentennial of her holy

death. Less than a month after the nomination of the Honourable Fraser, the Vice-Postulator laid a request before him for a Kateri stamp, giving in detail the reasons for it.

At the end of September, a letter from Ottawa reached the Kateri Center: **Niet!** The Minister wrote:

"In answer to your favour of June 22 last, concerning the issuing of a stamp in 1980 honouring the tercentenary of the death of Kateri Tekakwitha, we regret to inform you, and this only after an in-depth examination of the question, that we cannot issue a stamp dedicated to this religious personage.

"The Stamp Committee whose business it is to advise on the choice of issues, was deeply impressed by the piety of the Venerable, but decided that her achievements were not the kind generally honoured on a postage stamp. The members of the Committee consider that Kateri's life was exemplary, but that the issuing of a stamp was probably not the best means to make her known..."

## More Lobbying

It is easy to imagine the deception of Kateri's friends everywhere. Bishop André Cimichella, responsible for the Causes of Saints in the Province of Quebec, accepted the challenge. His first step in this direction was to involve the Conference of the Catholic Bishops of Canada.

Fr. André Vallée, Secretary General of the Conference, immediately requested a meeting with the Postmaster General, and a letter of the Bishops, dated December 6, 1979, addressed to the Honourable Fraser was delivered by messenger to Mr. Claude Boisselle, his principal private secretary. A copy of this letter was also sent to Senator Pietro Rizzuto, a personal friend of Bishop Cimichella. Here it is in part:

"The Catholic Bishops of Canada gathered together in plenary assembly at Ottawa, from November 19 to 23, 1979, earnestly request of your government to issue a commemorative stamp on the occasion of the tercentenary in 1980, of the death of the Venerable Kateri Tekakwitha.

"The popularity of the Venerable is constantly growing in Canada and the tercentenary of her death, which will be celebrated by the Canadian Church in 1980, stimulates popular devotion to her in an important segment of the Indian and Eskimo population of Canada and of the United States as well as in the population in general. That is why, the Bishops hope that you will be able to favour them by issuing in 1980 a commemorative stamp in honour of the Venerable Kateri..."



To consult the ministerial answer to the Bishops was not feasible. A refusal, obviously, worded as politely as possible, and taking into account the advice of the Advisory Stamp Committee, which did not understand the historic role of the Venerable Kateri Tekakwitha.

What was then to be done? Bishop Cimichella began once more to search for new means to lobby in favour of the stamp, when an unexpected event facilitated his work. When the Right Honourable Pierre Trudeau grasped the reins of power again on March 4, 1980, the Honourable John Fraser was no longer Postmaster General.

### Third Petition

Bishop Cimichella's influence was again felt, for, on April 3, Archbishop Joseph N. MacNeil of Edmonton and President of the Conference of Catholic Bishops of Canada communicated with the new Postmaster General, the Honourable André Ouellet, about a commemorative stamp for the Venerable Kateri Tekakwitha.

"On the occasion of the tercentenary of Kateri's death," he wrote, "the Canadian Church is inviting the entire population to show its veneration for this young Iroquois Maiden who died at the age of twenty-four." And after repeating the arguments put forth in the letter of the Canadian Episcopate addressed to former Postmaster General Fraser, on the previous December 6, he concluded by asking for a commemorative postage stamp in honour of the Indian Maiden Kateri Tekakwitha.

On April 7, Bishop Cimichella phoned the Kateri Center. Would the Vice-Postulator and his secretary, Mr. Albert Lazare, from Kahnawake, be ready to go to Ottawa the next day for a meeting with Postmaster General? The answer was, of course, a hearty yes!

Under a driving rain, in a car lent to him by one of his friends, Bishop Cimichella, Msgr. Louis Aucoin, pastor of the parish of St. Vincent Ferrier in Montreal, Fr. Béchar, the Vice-Postulator of the Venerable Kateri, and Mr. Lazare, took the highway for Ottawa, which they reached on time for lunch. Bishop Cimichella is a Servite of Mary and he drove us to St. Anthony's Parish, which the Fathers of his Order are in charge of. After a cordial welcome we were served an excellent Italian meal. The church is worthy of note; it was decorated by Ninchieri who also did the Mission Church of St. Francis Xavier. The beautiful stained-glass windows are also his work.

After sincerely thanking their charitable hosts, the visitors made their way to the Archbishop's residence, where they were joined by Bishop Gilles Bélisle, Auxiliary of the Archbishop of Ottawa, and by Bishop Eugene-P. LaRoque, Bishop of Alexandria, in whose diocese a section of the Iroquois Mission of St. Regis is to be found. A few minutes later, the little group stopped in front of the Parliament Buildings. As the Honourable Ouellet had not yet come in from lunch, the six promoters of the Kateri stamp cooled their heels in the waiting room for about twenty minutes. The Postmaster General himself then very graciously came out to welcome them. In his private office, brightened up with photos of his children, one after the other, following Bishop Cimichella, the visitors put forth their arguments for a commemorative postage stamp in honour of the Venerable Kateri Tekakwitha. On learning that the tercentenary of the death of the Lily of the Mohawks fell on April 17, the Postmaster General remarked, "It's the day of my engagement!" Later on Msgr. Aucoin commented: "Many husbands don't even remember the day of their marriage!" The idea of a stamp seemed to please the Postmaster General, even if it did demand "a little miracle." After all, the Advisory Stamp Committee had said *niet* to the issuing of a Kateri stamp, and the previous Postmaster General also. Without giving a definite answer to his visitors, the Honourable Ouellet indicated that his answer would quite probably be favourable.

Despite the gray sky and the pelting rain, the trip back to Montreal was joyful.

What immensely increased the joy of the petitioners two days later was the long hoped for news that His Holiness John Paul II would beatify Kateri Tekakwitha on June 22 along with Bishop de Laval and Mother Mary of the Incarnation!

### "A Postal Goody"

Finally, on May 8, at a reception at the Botanical Gardens of Montreal, the Postmaster General began by declaring that four commemorative stamps of interest to Montrealers would be authorized for 1981, then, in the presence of the Most Reverend André Marie Cimichella, Auxiliary Bishop of Montreal, that a stamp would be issued in honour of Blessed Kateri Tekakwitha who was to be beatified at the end of June.

"This postal goody," wrote Denis Masse in the May 9 issue of *La Presse*, "was reserved to Bishop Cimichella, who had worked untiringly to hasten Kateri Tekakwitha's Beatification."





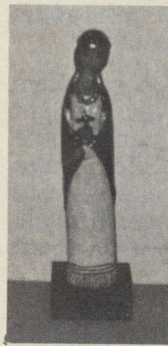
### THE 301st ANNIVERSARY

▲ Bishop Bernard Hubert of Saint-Jean-de-Québec presides at the Eucharistic Celebration for the 301st anniversary of Blessed Kateri's holy death and for the launching of the commemorative stamp in her honor. To his left are: Fr. Léon Lajoie, S.J., Pastor of the Mission, and to his right, Fr. Henri Béchar, S.J., Vice-Postulator for Kateri Tekakwitha. To the extreme left of the picture: Bishop Gérard-Marie Coderre, former Ordinary of Saint-Jean-de-Québec, Bishop André-Marie Cimichella, Ponent for the Causes of Saints in the Province of Quebec, and Auxiliary Bishop Gilles Bélisle of Ottawa. To the far right, the Honourable Gilles Lamontagne, Minister of Defense, substituting for the Honourable André Ouellet, Postmaster General, and Chief Delisle.

▼ After the Unveiling of the Kateri commemorative stamp, Chief Delisle receives an album-souvenir of the occasion and the congratulations of the Honourable Gilles Lamontagne.

Bishop Bernard Hubert  
to Kateri's people

## "KATERI IS OUR FRIEND"



THE ANNUAL GATHERING for Kateri's Day is always a day of joy, a day of thanksgiving. This year, the launching of a stamp in honour of Kateri Tekakwitha gives extra scope to our annual gathering. The decision of the Government of Canada to render homage to Kateri is an occasion for us to welcome in Kanawake a number of illustrious visitors. I extend a fraternal greeting to the bishops who have come to join the Indians in celebrating Kateri's Day: Bishop Gérard-Marie Coderre, who for twenty-seven years, was the bishop of this diocese of Saint-Jean; Bishop André Cimichella, auxiliary in Montreal; Bishop Gilles Bélisle, auxiliary in Ottawa. I also greet Minister Gilles Lamontagne, representing the Government of Canada at this celebration, in which we not only give homage to Kateri, but are also about to assist at the launching of a stamp in her honour.

On this occasion, the Word of God speaks to the Indians. It calls them to action. To this effect, God presents to us in the Gospel people who are very much like ourselves, Native People or White Faces. St. John describes for us the state of mind of the Apostles after the death of Jesus. They were disappointed men, for they had put their trust in Jesus of Nazareth, and His death on a cross in Jerusalem had ended all their hopes of an interesting, productive life in companionship with this Man. They were also worried, for Jesus was put to death. The Apostles and Disciples were afraid of what people thought of them. They feared the Jews. And even though the Lord, risen from the dead by His Father, appeared to them from time to time, they were so hard put to understand what had happened that they were unable to believe. The discomfort which they experienced at this time appeared typically in the attitude of Thomas, the Apostle who was not there the night of Jesus's first appearance to His disciples.

They were very much like we are. Because of so many social changes that are happening, often in our own families, in our social environment, in which we must struggle with problems such as inflation, unemployment, in which political



demands of all kinds are often expressed, we too are worried. We do not know what the future holds for us.

We also feel in our hearts a certain amount of embarrassment with respect to the Catholic faith which is ours. Among the Six Nations, there are people who do not share your views regarding the Christian faith, and this sometimes makes you feel uncomfortable, preventing you from asserting yourselves. In general, our existence is mostly colourless, with some tender, joyful moments, but also some difficult periods.

We also resemble the Apostles in that we are sensitive to living testimonies. Even if our lives are not always radiant with joy, we stop to listen attentively to what people like Mother Theresa in India are doing for the poor, the sick. . . We follow with interest on television or in the newspapers, what Pope John-Paul II accomplishes in his many journeys throughout the world to meet men and women thirsting to hear about the Gospel.

This week, there were reports in the newspapers of twelve thousand mentally handicapped people gathered in Lourdes in a great movement called Faith and Light, to share their fellowship of love and to express in prayer their confidence in the Virgin Mary and in God the Father. Our attention is always captured when hearing of Christians, or persons of good will, who devote themselves to the poor or the lesser members of society, and who work for justice. This is similar to what the Apostles experienced after the Resurrection, after Easter. Everyone was then quite alert to the wonders that took place, for example, when Peter the Apostle healed the cripple man among the crowd in the Temple, and to the signs of leadership and boldness shown by the Apostles in their preaching of the risen Lord.

Today, as in the time of the Apostles, you are told all these things in order that your faith in the Resurrection of Christ may grow deeper, that you may discover the difference Christ makes in your life. He who passed from death to life comes into your existence to help you give meaning to your daily experience. It was very much in this way that He led the early Christians, those who believed in the words of the Apostles, to form groups called Christian communities. In these communities, the Christian people faithfully attended the preaching of the Apostles and the breaking of the Bread, which was the sharing in the Body and Blood of Christ in the Eucharist; they shared their belongings among themselves in a life of fellowship. These people were human beings, but they lived in a new way because of Jesus who was alive in their

midst. By that, they have progressively changed the whole Roman empire.

When you honour Kateri, and other witnesses of faith in the risen Christ, you discover in her life, in the lives of the others like her, the same pattern of behaviour as we find in the lives of the early Christians described in today's first reading. What Christ brings to each one of you is liberation, to allow every human person to become fully alive. There is a saying which has been around for many centuries: "The glory of God is man fully alive". Man, as an individual, in spite of his difficulties, failures, weaknesses, is called to live with freedom, justice, resurrection. Man fully alive is also the one who lives among brothers and sisters within a people, a collectivity, a free nation. The risen Jesus is present in your midst through the activities and events of your family life, of your working life, of your social life, to help you to grow into free persons capable of giving yourselves to one another, of helping one another and of living in fellowship and mutual caring. In order to achieve this, you are invited to come together into Christian communities, not to stay at home each one to himself, but to come out and live among others in prayer and action for justice. Native People deserve to be full and free partners both in the society and the Church.

As we celebrate today the Day of Kateri, who was declared blessed and who now lives the life of the resurrected Christ, you are invited, as you get to know her better, to open yourselves more and more to Christ, who is alive, and to ask dear Kateri in prayer to be for you a witness by whom you can be enlightened as to the way you should go in the pursuit of freedom and joy. Kateri is also our friend to represent us before the Lord and obtain from Him the help of His Spirit in becoming fervent and united Christians, working together to make the world a better place. AMEN.

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✱ **Kateri's smile upon you, Miss B.L. !**

Find enclosed a check for ten dollars for favors granted to me from Kateri. She really does perform miracles. The miracle I mentioned is: My Dad lay dying for three weeks and I prayed so I would have him for one more Christmas. He made a remarkable comeback and really fooled everyone. He enjoyed Christmas and New Year's. Only a miracle could have saved him and did. He's going on 92 years this year. (St. Marys, PA)

*(When acknowledging favors to Kateri, be sure to indicate details.)*



The Honourable  
Gilles Lamontagne  
Minister of Defense

## 21,500,000 STAMPS!



WHEN SOMEONE with a name like Lamontagne from Quebec can speak in English at a ceremony on an Indian reservation honouring the beatification of a Mohawk woman, you have a fairly good idea of what Canada is all about. In this country we offer the opportunity, indeed the encouragement, for people to retain the cultural values of their forebears.

During the celebration of Mass this morning, you heard a number of learned people speak about the remarkable woman we commemorate today. So it's a privilege and an honour for me to be here in Kahnawake to share that celebration with you and to take part in this launch of Canada Post's new commemorative stamp honouring Kateri Tekakwitha—not only an extraordinary person, but also the first member of this proud nation to be declared venerable and to be beatified by the Church.

When the Postmaster General, the Honourable André Ouellet, asked me to replace him on this occasion, it was with great enthusiasm that I accepted, knowing that I would have the pleasure and honour of meeting many of you I had seen in Rome last summer when I headed the Canadian delegation for the beatification ceremonies at St. Peter's. We spent a great and glorious day together, which will long be remembered.

Suggestions for the subjects of commemorative stamps come in to the Post Office at the rate of two or three hundred a year, and they are screened, and checked, and researched, and compared, and weeded out, and added to by the researchers in our Postage Stamp Division. Then the final recommendations are reviewed by a Stamp Design Advisory Committee and passed along to the Postmaster General for the final decision.

Sometimes that decision is difficult, because there are often many conflicting and worthy requests for commemorative stamps, yet we issue only so many in any one year. In the case of the Kateri Tekakwitha stamp, however, the decision was easily made.

One of the standards we set for commemorative stamps is that they should help to make us aware of our history, traditions, and cultural life. One of our most important yardsticks is that the subject must be of national significance and create a national awareness. Today's subject meets all those criteria. Not only does this stamp make us more aware of the person, Kateri Tekakwitha, but it also makes us more aware of these proud Mohawk people.

Those are important considerations, but there are others, too. Not only do stamps like the Kateri Tekakwitha one carry a message to every Canadian who buys one or receives one on a message, but they also carry their colourful and graphic message around the world wherever Canadian mail is sent. That turns the simple postage stamp into a powerful tool to heighten public awareness here and abroad about Canada's heritage, history and so on.

The Kateri Tekakwitha stamp stands for more than a memorial to a saintly woman of the 17th Century. It is also a reminder that she came from a culture that belongs to the present as well as the past.

Until recently, few people gave any thought to the Indian life-style. The North American majority life-style was considered the only one possible.

Today, however, we realize how much the rest of us can learn from the Indian culture, from the Indian way of life. For too many years we have looked on our waters and land and their creatures as commodities. Now we must learn to look upon them like the Indian, as living things. This stamp we issue today not only pays tribute to an Indian woman, but also reminds us of an ancient and original Canadian culture that is much more relevant today than many people realize.

It is no exaggeration to say that the postage stamp bearing the likeness of Kateri Tekakwitha, which has had a printing of 21,500,000 copies, will be a revelation for the whole world, which will finally learn that Indian civilization is fundamentally spiritual.

The Indian has self-discipline, self-control, the power of the mind, practices concentration and meditation, which are only some of the means of the interior journey enabling man to be himself. I cannot go into all the aspects of this interior journey here. However, we can already perceive the opposition between universal spiritualism, that is, the realization of "being", on the one hand, and on the other hand, "having",



which is characteristic of the modern world. Let us understand this clearly. This is not to deny the brilliant successes that the modern world has achieved in the material realm.

Moreover, if the modern world were honest with itself, it would admit that its progress spawns so many needs at so fast a pace that there is no way they can all be satisfied. The modern world also knows that inner peace and contentment are always further and further away. While the white man tends to wonder, "How much property have I acquired for myself?", the Indian is more inclined to ask himself, "How much service have I rendered to my people?" This is certainly food for thought.

In conclusion, Ladies and Gentlemen, I also think it appropriate that we offer our congratulations to the Bishops and parish priests who worked so earnestly and so diligently for Kateri Tekakwitha's beatification. And I might add that my own pleasure at this stamp launch today must be shared by the Girl Guides and Brownies who see their "Patron Saint" commemorated on this stamp.

Now I would like to invite Chief Andrew Delisle to share with me the unveiling of a reproduction of the stamp honouring Kateri Tekakwitha.

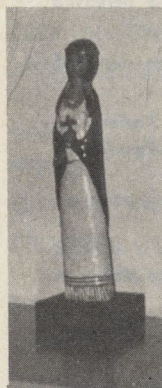
✿ **Kateri's smile upon you, Mrs. V.G. !**

I'm enclosing a check for fifty dollars which I promised to Kateri if we were successful in winning a certain case. We were threatened to lose our property and had to appear in court before a judge. I confided it to Kateri from the start and she won our cause. Many thanks to her! It was almost a miracle how everything went so smoothly. I hope this will help in hastening her canonization for which we pray daily. (St. Laurent, Man.)

*(When acknowledging favors to Kateri, be sure to indicate details.)*

**Chief Andrew Delisle**

## AN APPEAL TO THE LAITY



AFTER THE EUCHARISTIC CELEBRATION and the launching of the commemorative stamp in honor of Blessed Kaetri, I obtained from Bishop Bernard Hubert and from the Honourable Gilles Lamontagne the texts of their allocutions. I had also intended asking Chief Andrew Delisle for his, but he had spoken extemporaneously without a script. With a little forethought, I could have had someone tape him on cassette. A few days later, I asked him for a summary of his address. He willingly obliged:

"At Rome last year, I came to the conclusion that a beatification or a canonization is not only the work of the Holy Father, the Roman Congregations, and the Postulators, but also of the faithful in general. By the interest they manifest in a candidate to sainthood, by their prayers and sacrifices, and by promoting devotion to him, prayers arise from many quarters to the throne of the Most High for the beatification or canonization of the Servant of God they hope to call "saint." To all Blessed Kateri Tekakwitha's devotees, who, by cooperating with the Postulators, have obtained from the Father in heaven the beatification of Kateri Tekakwitha, pertains the honor of working more ardently than ever at spreading her cult."

Is it necessary to add that Chief Delisle has perfectly grasped the significance of a Cause of canonization? It is not the time now to rest on our laurels even though the Mohawk maiden is now worshipped publicly by the Church; it behooves us all to continue our efforts for her canonization by extending our activity and by securing more and more collaborators attracted by the radiance of Blessed Kateri's spirituality. She did not belong to a religious Order, whose members would feel called upon to propagate devotion to her in their schools, convents, and churches. We must, of course, count on them as on the diocesan clergy, but an ardent and prolonged appeal in her behalf must be made to the laity. After all, she was of the laity. If the faithful generously respond to Chief Delisle's appeal, I feel that before very long it will be possible to call Blessed Kateri, St. Kateri Tekakwitha.



## The Kateri Sympathy Cards!

**5** good reasons  
for having a  
box on hand  
all the time:

On the occasion of the death of a relative or friend, all you have to do is to sign a card and send it to the bereaved family.

We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;
2. An Intention is included daily in the Memento of the Vice-Postulator's Mass;
3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of the Jesuits throughout the world is assured;
5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, Caughnawaga, P.Q., Canada, for a free sample card.

One dozen cards  
boxed: two dollars.

Each yearly enrollment in the Kateri Tekakwitha Guild: two dollar.

## SEND IN YOUR INTENTIONS NOW

### Spiritual

- ☐ Love of God
- ☐ Conversion
- ☐ Peace of Soul
- ☐ Resignation in Trials
- ☐ Vocations
- ☐ Faithful Departed
- ☐ Happy Death
- ☐ Obedience to the Holy Father

### Temporal

- ☐ Position
- ☐ Health
- ☐ Lodging
- ☐ Financial Aid
- ☐ Happy Marriage
- ☐ Happy Delivery
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in World

Other Requests .....

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON JUNE 1. AT BETHLEHEM, ISRAEL, HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY.  
(NO OFFERING REQUIRED.)

## PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

(1) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(2) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(3) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(4) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(5) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME .....  
ADDRESS .....

As I am sending the names of FIVE new subscribers to the Kateri Center, I now inscribe, free of charge, the name of a deceased person dear to me on the Frances Gonannhatenha Roll.

Mr. ☐ Mrs. ☐ Miss ☐ .....

- When the Roll is complete with the names of 200 deceased, 100 Masses shall be offered for the repose of their souls.
- If no name is submitted for the Roll, "A Suffering Soul of Purgatory" shall be inscribed instead.