

NO. 140

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 140

THE MARIE FÉLICITÉ ROLL

LITTLE BROTHER WANTS TO KNOW

KATERIGRAM

SWEET HEART OF JESUS BE MY LOVE!

EACH NEW MOON

WHY DOES THE POPE TRAVEL?

BEATIFICATION WAS THE GOAL

CORRESPONDENCE

LILY OF
THE MOHAWKS

Summer • 1984

Kahnawake, P.Q., Canada



Blessed Kateri Tekakwitha

ISSN 0135-8020

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



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Daniel Lareau: \$3.50
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In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cichichella, O.S.M., Revised Edition, 46 pp.: \$1.00
In English — *I am Indian* by Gualbert Brunsman, O.S.B.: \$1.00
In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J., hardcover: \$14.00
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One box of twelve cards: \$2.50. Each yearly enrollment in the Kateri Guild: \$2.00

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Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



KATERI, No. 140 Vol. 36, 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 people of Kahnawake and their friends.

BENEFITS

Your contribution (\$2.00 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. The spiritual treasure of the good works of the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's canonization.

JUNE 1984

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THE MARIE FELICITÉ ROLL

Marie Félicité, married at fifteen, was neglected by her husband. She remained faithful to him despite his lengthy absences, and worked hard to feed her children. Her purity of heart and her perfect service of the Lord merited her favors fragrant with mystical love.

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68. A Soul in Purgatory
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| 71. Mr. Lestor James Castor | 127. Mr. Emory Igor Hacker |
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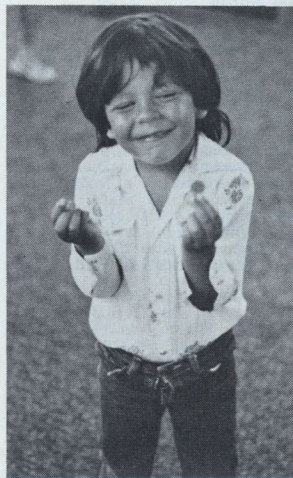
✿ Kateri's smile upon you, Mrs. C.P.C.!

Enclosed is a small donation of ten dollars for Kateri's Cause, which I promised if she would help my granddaughter to get a position for which she was educated. Needless to say, Kateri came through again as she has so many times. My humble gratitude to her and my dear Lord Jesus for all their blessings. I will always pray for her canonization.

(Astoria, NY)

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

Little Brother wants to know...



...if you won't help us get at least 50,000 promises of a daily Our Father and Hail Mary!

We need them to obtain from the loving Heart of Jesus the speedy canonization of Blessed Kateri Tekakwitha

Already 12,814 pledges have come in.

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

MY PLEDGE TO KATERI Date.....

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

Name
Street or Box
City or Town
Province or State Code
Country Telephone

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 Lily of Mohawk's is guaranteed.

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

One dozen cards
boxed: \$2.30.

Each yearly enrollment in the Kateri Tekakwitha Guild; two dollars.

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 SEPTEMBER 1. AT BETHLEHEM, ISRAEL, HE WILL CELEBRATE NINE SOLEMN MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY. (NO OFFERING REQUIRED.)

KATERIGRAM

HAVE YOU HEARD about Medjugorje? It's an out-of-the-way village in Yugoslavia, where nearly every day since 1981 Our Lady has been appearing and speaking to a group of teen-aged girls and boys. Besides these apparitions, marvellous events have taken place for all to see. On August 6, 1981 the word **mir** (peace) shone out in bright letters in the sky above the Yugoslavian village. At the end of August, Our Lady revealed her name as "Queen of Peace." The miraculous cures accompanying these events have attracted more than two million pilgrims. Holy Mother Church has not yet given its approbation, but it has not cautioned the faithful against them as it has done for Garabandal.

What is the gist of these communications? Our Mother Mary urges the entire world to come back to God. To come back completely, with all one's heart, day after day. Our heavenly Queen then presses us to install prayer as the core of our lives: at least a half hour in the morning and as much in the evening. She also insists on weekly if not daily communion. Then she stresses penance, but more specifically, and this may cause some to shiver, fasting, a habit that for most of us has faded away into the fog bank of yesteryear.

On seriously considering the rampant excesses and disorders of today's society, one will feel the need to compensate through some kind of corporal penance. Better still, through the acquisition of the spirit of penance exemplified in the sacrament of penance and all it implies. The Queen of Peace wants us to go to confession, at least once a month. Of course, everyone, taking into account her or his age and state of life, ought to integrate into each day the recommendations of the Virgin Mary and put into practice her repeated message, "Give yourselves totally up to God! . . ." Is it possible to say no to the Queen of Peace?

These notes do not give the full details of the Mother of God's message to the Medjugorje teen-agers intended for all of us. As I was writing these lines, the thought came to me that during her lifetime, our own Blessed Kateri Tekakwitha had precisely followed the way Our Lady is showing us. Why not ask her to take us by the hand and travel it with us once more?

HENRI BÉCHARD, S.J.
Vice Postulator

✿ Kateri's smile upon you, Mrs. M.A.!

Peace be with you! I'm M.A. and I've worked with your good friend Brother Louis Tremblay in Xavier School. If you'll recall, he mentioned to you my own little darling daughter, whom I've named in honor of Blessed Kateri Tekakwitha. I'm sure, you're interested to know how I've learnt about Blessed Kateri. I got married in the year 1979 and for almost two years, my husband and I had been hoping and praying for quite some time to have a baby of our own. It so happened that one of my closest friends was Miss R.R., a member of Mother of Life Novitiate. It was Miss R. who showed very much concern for our family welfare, thus suggesting that I pray to Blessed Kateri. She said that those who are about to be canonized really pray very hard. She introduced me to Blessed Kateri through her pictures and simple stories about her family life, which I still treasure. I know Blessed Kateri must have heard my prayer, for on September 16, 1981, I delivered a very beautiful little girl. . . We had her baptized Kateri Joy. Joy, which is her second name, was derived from the Spanish word "Alegro" meaning "happy," to assure her of more happiness in the future through Blessed Kateri's intercession. I've now resigned from Xavier School because I had to join my husband here in Cebu to build a better Christian family. When I visited Brother Tremblay in Sacred Heart School he learned about my daughter's story . . . so he mentioned your name to me and your hopes for Blessed Kateri's canonization. I was also able to read the book you sent him about the life of Blessed Kateri. Oh, . . . how I admire her for her courage and determination to be of help to the poor and for enduring all sorts of anger and terror in patient suffering. I'm now considering a **holy life** in marriage and we will also see to it that our very own Kateri Joy will grow into a real Christian person or better still, another Kateri Tekakwitha in the making.

(Iloilo City, Philippines)

✿ Kateri's smile upon you, Mrs. J.P.!

Enclosed please find a check for ten dollars to help the cause of Blessed Kateri. I want to offer special thanks to her for so quickly granting our daughter Kateri's request for an apartment. She needed one in an area close enough to the hospital where she works as a nurse, yet close enough for her sister, our youngest, who is starting college. Kateri, named after our Saint, had looked at many apartments—all too expensive, too far away, or not good, etc. I suggested she pray to her namesake, and believe it or not, the first place she looked at after praying was the right price they could afford in a nice section of the city, also near a Catholic Church. Of course, I also prayed. Thank you, Kateri!

(Fallston, MD)

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

EACH NEW MOON



KATERI'S SMILE...

Alcoholic Problems Solved	3
Articles Found	3
Better Health	3
Cures	31
Employment Found or Kept	27
Financial Aid	4
Happy Deaths	2
Lodgings	9
Peace in Families	2
Peace at Work	1
Properties Bought or Sold	3
Safe Pregnancies	3
Safe Trips	7
Successful Studies	1
Successful or Averted Operations	16
Temporal Favors	19

NEW KATERI CENTER AT THUNDER BAY

The Kateri Center opened its doors on December 12, 1983, expanded on March 1 and was officially inaugurated by the Most Rev. Bishop John A. O'Mara of Thunder Bay on March 2. It is a Center for the Native People who live or visit the city of Thunder Bay, a place of prayer, sharing, and togetherness. It consists of two meeting rooms, a small chapel, and an office. The



Bishop, O'Mara, Fr. Tiffin, S.J. and a few of the many native people who attended the inauguration

Center is dedicated to Blessed Kateri Tekakwitha. A picture of the Blessed is painted on the chapel window for all visitors and passersby to see.

Fr. Brian Tiffin, S.J. is the pastor and many local native people are involved in the Center's activities. A number of them devote an afternoon each week to this Center. Mrs. Sara Sabourin, Sr. Priscille Solomon, Mrs. Anne Echum, Mrs. Jane Jones, Mrs. Jean Plummer, Mrs. Yvonne Winters, Mrs. Elsie King, Mrs. Rita Tookenay, Mrs. Elisabeth Gladu, and Mrs. Leonard Bananish are some of the dedicated volunteers. There are many others who help in many ways...

The Kateri Center is situated in downtown Thunder Bay (North) on 214 Red River Rd. Stes 3 and 4. Please come and visit us, when you are in Thunder Bay. The Center is open Monday to Saturday from 12 to 5 p.m.

Mildred Schneider

GOLDEN JUBILEE CELEBRATION AT ST. REGIS



Fr. Gérard Lavigne, S.J.

February 12, 1984 marked the 50th Anniversary celebration as a Jesuit of Reverend Gérard Lavigne, a dear friend of the Mohawk Indians and of Kateri.

Born on the Feast of St. Ignatius, July 31, 1913 at Beloeil, Quebec, Gérard was raised in Montreal and educated at the College de Brébeuf before entering the Jesuit novitiate at Sault-au-Recollet in 1934. Ordained to the priesthood in 1944, Father Lavigne subsequently served on missions in Quebec at Rimouski and Chicoutimi and in the United States in Arizona and California before being assigned as pastor to the Church of St. John Francis Regis on the Mohawk Reserve in 1979. Although Father Lavigne's pastorate was shortened by illness and major heart surgery, he had won a lasting place in the hearts of the Mohawks who welcome him warmly whenever he comes to help out at St. Regis.

The Golden Jubilee Mass was concelebrated by Fathers Thomas Egan, Robert Fleig, Henri Béchard, Roland Labrosse, Thomas McBride, and Timothy Chambers, with Father Lavigne as the main celebrant. Alma Ransom, Solomon Cook, and Charles Terrance were lectors for the occasion, while the Knights of Columbus and the First Communion class were special guards of honor.

Following the Mass, the traditional Indian feast was presented at Kateri Hall. The warmth of the gathering was enhanced by tributes paid to Father Lavigne by Father Egan, S.J., Solomon Cook, Billy Sunday, Msgr. Robert Giroux, and Sister Mary Christine, S.S.J., with Father Fleig as Master of Ceremonies. In his concluding remarks, Father Lavigne asked special prayers for vocations, hoping that there would be new Mohawk Indian priests and sisters to serve God's People.



On February 12, 1984, an artistic reproduction of the Virgin of Guadalupe was unveiled in the sanctuary of the St. Regis Church on the St. Regis Indian Reservation. Participating in the ceremony that took place immediately before a concelebrated Mass for the Golden Jubilee of Reverend Gerard Lavigne, S.J. were Fathers Thomas Egans, S.J. Pastor; Robert Fleig, S.J., Associate Pastor; and guests for the occasion—Fathers Henri Béchard, S.J.; Joseph McBride, S.J.; Timothy Chambers and Roland Labrosse, S.J. The painting was a gift of Thomas Constantino, longtime friend of Kateri and her Mohawk people.

How fitting it was that this painting be honored in the Indian Mission Church! It was to a humble Indian of Quahutitlan, Mexico, Juan Diego, to whom the Blessed Virgin Mary appeared first one Saturday morning in December 1531 as he was on his way to Mass. Our Lady stated her purpose very simply: "It is my desire that a church be built here for me, where, as thy most merciful Mother and mother of all my people, I may show my loving clemency and the compassion that I bear to the Indians and to those who love me and seek me and to all those who seek my protection and call upon me in their travail and affliction and where I may hear their sorrows and prayers and give them consolation and help."¹

Juan hastened to Don Fray Juan de Zumarraga, bishop-elect of Mexico to present Our Lady's request. The bishop asked for a sign, and Juan Diego relayed the message to the Virgin on December 12 when Mary appeared again. She sent him to the top of the hill of Tepeyacac to pick gorgeous flowers amidst the cold and barren rocks of winter. Holding them within his ayate cloak, Juan Diego carried the flowers to the bishop's residence. What was his amazement to find, when he spilled out the flowers at Don Zumarraga's feet, that a miraculous image of Mary had appeared on the cloak! After over four hundred fifty years, the painting is as fresh and beautiful as on that day of its appearance.

Mary appeared to an Indian as an Indian. Many of her miracles

involve Indians since the initial cure of Juan Diego's uncle, Juan Bernardino, on the same December 12, 1531. "Long live Our Lady of Guadalupe!" was a rallying cry for Indians of Mexico in the face of oppression and in their revolution for independence. The Catholic faith increased among the Aztecs as her devotion grew and more and more Indians were baptized. Very early Aztec culture was adapted in songs and dances as gifts of the Indians to Our Lady.

May the Virgin of Guadalupe be honored at St. Regis by the Mohawk Indians and all the pilgrims who may come there to pray and may she help them to keep alive that same Catholic faith which they share with the humble Indian, Juan Diego!

Sister Mary Christine, S.S.J.
Massena, NY

FR. MAXIME LE GRELLE, S.J., R.I.P.



Fr. Le Grelle examines the Champlain monument erected at Brouage by the Province of Quebec at the end of the last century.

On March 14, at Brouage, birthplace of Samuel de Champlain, Fr. Le Grelle, aged 77 years, answered the Father's call. During a half century, he was actively interested in the religious history of New France. In the last two decades he worked hard at restoring the church where De Champlain was baptized. In 1969, when I traveled to France and Belgium in search of new material on the missionaries who had worked with Blessed Kateri Tekakwitha three centuries ago, he acted as my very capable guide during the entire month of August and part of September. (See *Kateri*, Nos. 82, 1969; 83-86, 1970.) I hope to live long enough to make use of all the finds I made with his assistance. Fr. Le Grelle will be missed by Kateri's friends and by those of the "Founders of the Canadian Church." Please remember him in your prayers.

BLESSED KATERI FETED AT KAHNAWAKE



Bishop Hubert speaks to the faithful.

This year, April 17, anniversary of the Beata, fell on Tuesday of Holy Week. At Kahnawake, Kateri's Mission, it was decided to honor her on Palm Sunday, April 15. As usual, Bishop Bernard

Hubert graciously consented to celebrate this annual Liturgy. From the village and most of the surrounding towns, about thirty Fourth Degree Knights of Columbus in full regalia graced the event with their presence. During the reading of the Passion, the faithful were certainly reminded that during Holy Week of 1680, Blessed Kateri had prepared to go to meet her beloved Lord gloriously resurrected. The Vice-Postulator, who concelebrated with the Pastor, Fr. Léon Lajoie, S.J., specially committed to the good Lord all the members of the Blessed Kateri Guild through the intercession of the Lily of the Mohawks.

BLESSED KATERI AT ST. PATRICK'S IN MONTREAL

The Catholic Women's League, Archdiocese of Montreal, held its annual celebration in honor of the Feast of Our Lady of Good Counsel in St. Patrick's Church in Montreal on Sunday afternoon, April 29. A Holy Hour was dedicated to Blessed Kateri Tekakwitha for the spiritual success of the visit of Pope John Paul II to Canada in September.

More than 250 persons gathered in Montreal's "Mother Church" for the blessing of a painting of Blessed Kateri by Rev. Henri Béchar, S.J., the recitation of the Holy Rosary, and Benediction of the Most Blessed Sacrament by Bishop Leo Blais. The liturgy, planned especially for the occasion by Diocesan Spiritual Director Father David Gourlay was both beautiful and meaningful. The event was coordinated by Mrs. Maureen Glover, Montreal Diocesan Spiritual Development Convener.

1. Quoted from the Becerra Tanco Version by Donald Demarest and Coley Taylor (Freeport, Maine, Coley Taylor, Inc. 1956)

Included in the solemn procession into the church were participating members of the clergy and of C.W.L., honored guests Chief and Mrs. A. Delisle of Kahnawake, Quebec, who were clad in ceremonial attire, and three altar servers, all sons of Resurrection of Our Lord Council president Mrs. Audrey Olney.

Those assembled for the celebration were welcomed by Msgr. M.D. Dubee, pastor of the host church.

Rev. David Fitzpatrick, Quebec Provincial Director, offered a reflection on the First Glorious Mystery, following which Mrs. Annie Horn led the recitation of the first decade of the Rosary in Mohawk, with those present responding in their own native tongues. Ensuing decades were recited by Provincial President, Mrs. Joan Pavelo, presidents of St. Jean and St. Jerome Diocesan Councils, and the Valley-field Spiritual Development Con- venger. Brief introductory reflections were offered by Fathers Robert Harris, David Gray, Patrick Meehan, and Sr. Frances Allison, S.N, J.M.

Father Béchard spoke about the Life of Blessed Kateri, emphasizing the holiness of this youthful convert to Christianity in the early history of the New World.

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

Enclosed is a check for twenty-five dollars in thanksgiving for finding a job. After being home for twenty-eight years and raising ten children, it wasn't easy but Kateri came through.

(Arlington, MA)

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

Members of the congregation were led in the singing of "O Salutaris," "Tantum Ergo," and later, the closing hymn, "Holy God, We Praise Thy Name," by Sister Frances.

Following Benediction, Miss Kay Peachey read the Prayer for the Canonization of Blessed Kateri, and Montreal Diocesan President Mrs. Margaret Byrne recited the Act of Consecration to Our Lady, Patroness of the League.

Coffee and refreshments were served in Congress Hall immediately following the liturgy, and a pleasant hour of sharing was enjoyed by all.

In addition to members of Councils from the various English speaking parishes in the diocese, there was excellent representation from the Chinese community, and a sizeable contingent from the Ukrainian C.W.L. This being the day of their Easter celebration, members of the latter contributed a Paschal cake, made in accordance with their own ethnic traditions, for everyone to sample.

Members of the Catholic Women's League have pledged their ongoing prayers for the proclaimed sainthood of the Lily of the Mohawks.

Barbara K. d'Artois



BLESSED KATERI AT ST. JOSEPH'S ORATORY

On Tuesday, April 17 at 10 a.m., the feast of Blessed Kateri Tekakwitha, the Grade 5 and 6 pupils of the English section of the CECM (*Commission des écoles catholiques de Montréal*) participated in a Solemn Eucharistic Celebration which was held in the Basilica of St. Joseph's Oratory.

Elementary pastoral animators in all our schools have promoted devotion to Blessed Kateri, the Protectress and Patroness of this Celebration, which both culminates the Holy Year of Redemption and allows the children to pray together for the visit of Pope John Paul II to Canada.

Animators, by means of personal visits to classes, by the distribution of folders and holy cards have

greatly interested our pupils in Blessed Kateri. Art specialists have encouraged the children to draw pictures of Blessed Kateri. In fact, the front cover of our Celebration program at St. Joseph's Oratory featured a drawing by a child in Grade 3 from one of our schools.

At this Celebration, Bishops L. J. Crowley and A. M. Chimicella led over 40 deacons and priests including Father Béchard in praying with a congregation of over 3,000. Among the hymns sung, "Long Live the Pope," was a favorite. One of the Offertory intentions was to pray for the canonization of Blessed Kateri Tekakwitha. To this powerful intercession, everyone sang, "Jubilate, jubilate, jubilate!"

Rev. David Gourlay
Christian Education Counsellor
at the CECM



Msgr. Neil E. Willard, Frs. Henri Béchard, S.J., Gino Marzola, C.S., and Thomas Furlong after vesting in the sacristy



Some youngsters with their painting of Blessed Kateri



Real altar boys once again!



Music specialists of the CECM: Miss Irene Dumouchel, Mr. Bob Le Blanc, and Mrs. Brenda Dejean



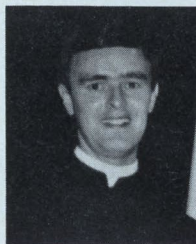
Children's Choir. To the upper left, with stole, Fr. David Gourlay



Bishop Leonard J. Crowley, V.G., giving Holy Communion to one of the 3000 children
To his right, Mr. Gerry Carroll, CECM.

WHY DOES THE POPE TRAVEL?

Gérald Lajeunesse, O.M.V.¹



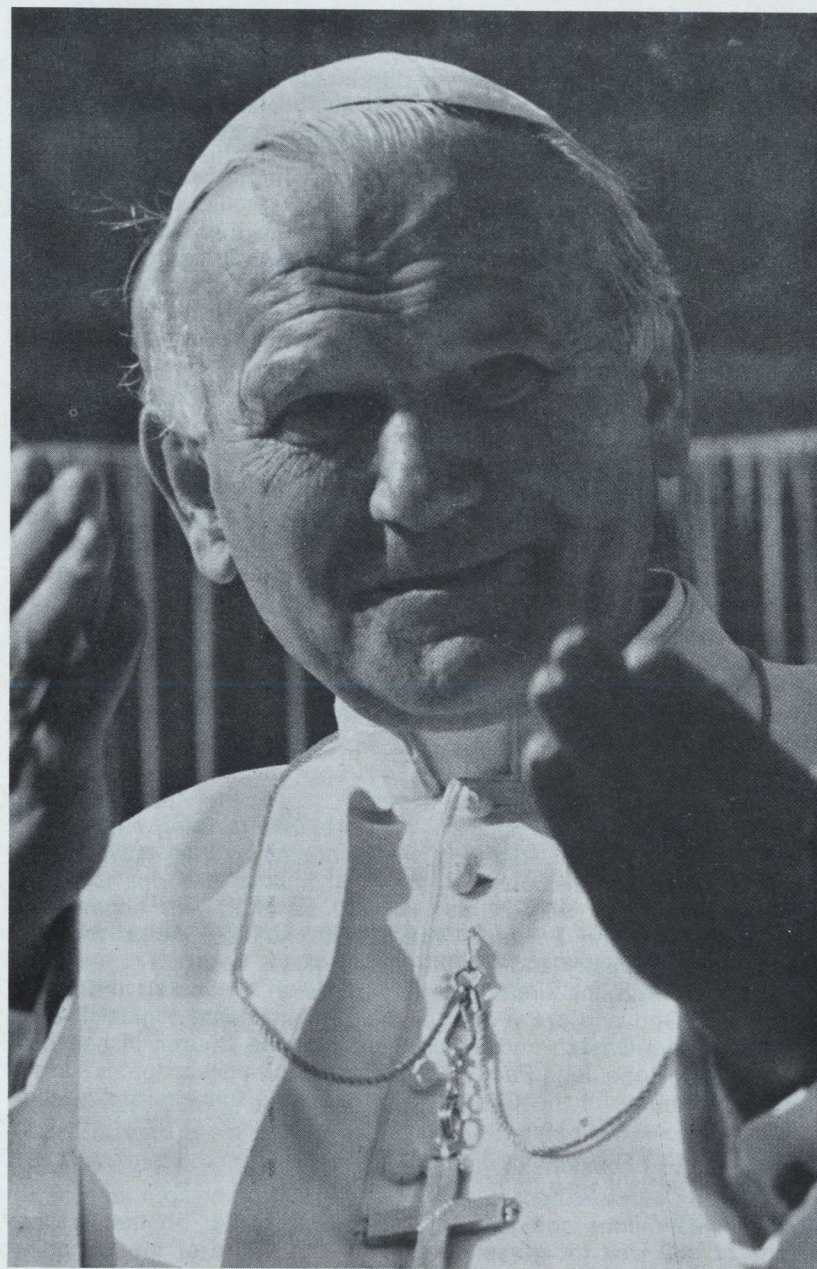
Pope John Paul II beatified Kateri in 1980. She would have been delighted to meet Arewawakon Kowa, Christ's representative here below, during her lifetime.

ON READING THE COMMENTS in the newspapers about the long and complicated journeys of Pope John Paul II, it becomes apparent that reporters often try to explain the object of these voyages according to their personal mentality or to their political sympathies. Thus for a communist, the travels of "Wojtila" are fraught with reactionary intentions aimed at neutralizing the progressives forces (i.e. socialist) in favor of the oppressive capitalist ones. On the other hand, a liberal will allege that the Pope is trying to make himself popular to reconquer the masses who have deserted the churches. If one sincerely wants to know the true motive leading the Pope to cover thousands of kilometers in a few days, subjecting him to an extenuating schedule and obliging him to pronounce dozens of allocutions before many categories of people, it is necessary to look for the motive in the domain of faith, for without it, nobody can understand the acts and words of the Vicar of Christ (See Mt 16, 17).

"And once you have recovered, you must in turn strengthen your brothers."

In view of the upsetting circumstances the Church has been through in recent years, Pope John Paul II has endeavored to go out to his brothers so as to strengthen their faith. In doing so, he is carrying out Our Lord's order, "Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in turn must strengthen your brothers" (Lk 22: 31 - 32). Consequently it is in the perspective of obedience to his vocation as Peter's successor that the athlete of faith, Pope John Paul II, hastens with all his might to help his brothers, even those who are the farthest away. John Paul II himself explains why, "My travels... are the application on a universal scale of Peter's charisma to

1. Fr. Lajeunesse was ordained a priest by the Holy Father on May 31.



confirm and consolidate the vitality of the Church, in faithfulness to the Word, in service to Truth and for the increase of the sacramental and eucharistic life. All my pilgrimages may thus be resumed: to teach in full fidelity to the Gospel every class of God's people, to proclaim the Truth, to offer the Eucharistic Celebration."

Still someone might retort, "Why isn't he satisfied as his predecessors were, with sending a letter? It would save a lot of money." This remark (which is often heard in the "wealthy countries") indicates a materialistic mentality somewhat like that of Judas (See Jn 12: 4-8), which considers more important the material value of things rather than their spiritual worth. That is why, one must go beyond mere appearances to grasp all the importance of the apostolic travels of the Pope.

As a matter of fact, with an in-depth study of the messages and the doings of Pope John Paul II, one discovers that his intention is not simply to proclaim a doctrine; by moving from place to place he intends to manifest as clearly as possible his attachment to all men of good will and to bring them the peace of Christ. Following the example of Jesus and of the Apostles, the Holy Father seeks to approach in person the poor, the sinners, the handicapped . . . to dialog with them, to give them courage in their trials and to bless them. Thus, his love for human beings, for every man in whom he sees Christ Himself, prompts him to ignore fatigue, worry and even danger resulting from his close contact with hundreds and thousands of persons. Concerning his travels, the Pope declared "My voyages are essentially an exchange of love and of faith."

Besides, the apostolic thirst of the Holy Father leads him, like the Good Shepherd, to put forth all his efforts to bring back to the fold all his sheep no matter to what persuasion they may adhere. This explains his missionary ardor (just think of his trips to Africa and to Japan) as well as his constant solicitude for ecumenism. But above all, the universal vocation to holiness holds the first place in the ministry and the intentions of the Pope, "The vocation to holiness and the undertaking to achieve it concern the entire people of God and are a sign of the salient eschatological feature of the pilgrim Church and of its union with the Church in heaven." That is why Pope John Paul II "seasonably and unseasonably" urges all the members of the Church to grow to the fullness of Christian life.

A marvellous occasion . . .

As the much expected visit of our Holy Father approaches, we have a marvellous occasion to reflect all together on the implications of this visit for ourselves and for the future of the Canadian Church. To be sure, in our pluralistic society where everybody has

his "little idea" about religion, one must not expect a warm greeting from everyone with words of cheer. However, it is our responsibility as sons of the Church to meditate on the fruits that can result from the coming of our common Father, so that by our behavior and our words we may help our weaker brothers and those who are not of our faith to understand the true meaning of this significant event for the Church. Consequently, by our daily prayers and by faithfully bearing witness to the Church and to its Chief we shall be able to contribute better to making the visit of the Holy Father a spiritual success, which will shower down innumerable blessings from heaven on our dear country.

✿ Kateri's smile upon you, Mr. W.J.Mc.I.!

I feel I must relate my glorious event that Our Father in Heaven worked through Blessed Kateri at her Shrine. My brother-in-law and my sister both witnessed this happening when we paid a visit to the Indian Village and Shrine of Kateri. My brother-in-law accidentally closed his car door on the fingers of my right hand. His car is a big steel eight-year-old car and he actually had to use his door key again to release my imprisoned fingers. All three of us expected my fingers to be severely crushed when I was released and in great pain, I immediately went into the chapel and immersed my injured hand in the holy water font, expecting a really terribly injured limb. I said some prayers while my hand was in the font and behold, all pain and a quiet peaceful situation emerged. On looking at my hand I asked my sister to examine it and she cried out in wonderment as there was no injury, not even any sign of bruising, which even a slight jamming would have caused, not forgetting my hand was caught in a large steel car door that had to be unlocked to free me. I immediately praised God for His use of Kateri in what I call a miracle. I told my experience to my parish priest here at St. Vincent and also obtained your address from Blessed Kateri's picture bought at the village. Well, Father, all I relate here is the truth and I'll always ask Blessed Kateri for her help. Yours in prayer . . .

(Orelia, W. Australia)

✿ Kateri's smile upon you, Mrs. C.S.!

Enclosed is a small donation in thanksgiving to Kateri for help in my finding a job. Please pray that I will be able to do the work to the best of my ability. Many thanks to dear Kateri!

(Boston, MA)

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

BEATIFICATION WAS THE GOAL

BECAUSE OF the Second World War, communications with Rome were extremely difficult. Certain letters had to pass through Rio de Janeiro before reaching Fr. Wynne in New York. Two notes he had addressed to the Postulator General in Rome were intercepted by the censors and returned to him. Finally, during February 1943, he read in the daily papers that the Lily of the Mohawks had been declared Venerable on January 3, the eve of the Epiphany. But not until the following September did he manage to get the Decree on the venerability of Kateri Tekakwitha.

"Very truly is God wonderful in his sanctuaries," the document affirms, "but far more wonderful in His saints, 'for the saints,' as St. Robert Bellarmine aptly remarks (Explan. in Ps. 67), 'are God's really genuine sanctuaries, since they are the living temples of the Holy Ghost, Who dwells in them, according to the Apostle: *For you are the temple of the living God, as God saith: I will dwell in them, and will walk among them; and I will be their God, and they shall be My people.*' (2 Cor. 6, 16.) '*I will dwell in them,*' comments St. Thomas, '*by grace cultivating them; I will walk among them,*' that is, advancing them from virtue to virtue..."

After briefly summing up the life of the Venerable Kateri, the Decree recalls the oft-repeated word of Tertullian, "The blood of martyrs is a seed of Christians." And there we have, clearly established, the link between Kateri Tekakwitha and the Canadian Martyrs (also known as the North American Martyrs), with a special mention of Sts. Isaac Jogues and John de La Lande. All of which echoes the statement of Fr. Claude Chauchetière, her first biographer, who wrote in 1685: "The honor and respect I owe to the memory of Reverend Father de Brébeuf and the other Jesuit Fathers, who began the Iroquois missions, have made me break a silence of five years which I have kept concerning the events that took place at the death and after the burial of her whose life I am writing."

This good news fired the Iroquois Maiden's devotees with the intense desire to work immediately at hastening her beatification, which they hoped to achieve in no time at all. Many years were to go by before it came about.

Not to be forgotten is the fact that in Canada as well as beyond the frontier, a tremendous effort was made to obtain the Venerable Kateri Tekakwitha's beatification. Nothing less than what had been done to have her virtues declared heroic. Fr. Antonio Poulin, S.J., since his appointment as vice-postulator in 1937, was bending his

energies to this end. As editor of the *Messenger du Sacré-Cœur*, which was then quite popular among the French-speaking Catholics of Canada and of New England, it was relatively easy to make known the Mohawk Maiden to a vast throng of well-disposed readers. He did not let this opportunity slip by.

Like Fr. Wynne in the United States, Fr. Poulin, in Canada, with the go-ahead for which he was known, spread devotion to the Venerable Kateri Tekakwitha. He wrote many articles about the Lily of Mohawks, published quite a few pamphlets, and novenas about her, printed thousand and thousands of pictures of her, and distributed as many touch-relics, with the result that by 1950, every child of the French Catholic schools of the country was aware of the life story of Tekakwitha.

Equally active in his country was the American vice-postulator. For instance, he widely publicized *The Positio of The Historical Section of the Sacred Congregation of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the Virtues of the Servant of God Katharine Tekakwitha, Lily of the Mohawks*. Its translator, Fr. Robert E. Holland, S.J., renamed *Ronawasennkwanatha* ("They-revere-his-name") by the Iroquois, had obtained the permission, never before granted for a *Positio*, of translating into English this precious collection of documents. Beautifully printed, this book, truly the best ever of all publications concerning the Mohawk Maiden, had been released in 1940 by the Fordham University Press. In the following year, Holland offered the public a long poem in the manner of Longfellow, *The Song of Tekakwitha*, which told the story of our heroine.

All this was a first step towards the Venerable Kateri Tekakwitha's beatification. It was a question for the two vice-postulators of making Kateri better known and of inspiring the faithful to invoke her in their difficulties so as to obtain through her intercession the two miracles, instead of the four previously required, which Pope Pius XII was to reduce for her beatification in a Decree of March 23, 1945. They put their heart and soul into their work and the prayers they got during these already distant years helped in the long run to bring about the beatification of the Lily of the Mohawks.

In Rome, Fr. Miccinelli, Postulator General of the Cause, had not forgotten the venerable Iroquois girl, despite the numerous Causes he had been entrusted with. He had succeeded in obtaining the canonization of Andrew Boboola, martyred by the Cossacks, and of John de Britto, beheaded in 1638 after twenty years in Southern India. He still had 121 Jesuit Blesseds to lead to canonization and about 30 other candidates whose Causes he had accepted. On October 29, 1944, he celebrated his Golden Jubilee as a Jesuit: despite his age, he was hale and hearty and his fellow Jesuits were convinced he still had many years ahead of him to

make more friends in heaven by working at their canonization, particularly that of the Venerable Kateri Tekakwitha.

As for Fr. Wynne, on August 24, 1940, he had celebrated the fiftieth anniversary of his Ordination to the priesthood, something relatively rare in the Society of Jesus, but which had not diminished his activity. Encouraged in 1943 by the proclamation of the heroicity of Kateri Tekakwitha's virtues, he had intensified his efforts with a view to her beatification. This ardent priest managed to interest a good number of American soldiers in the Venerable Tekakwitha. He liked to recall that a military chaplain had requested many hundreds of pictures of Kateri for those who wanted to carry them in their pocketbooks. At the end of the war, the Catholic officers and enlisted men of the 253rd Ordonnance Battalion under the direction of Lt. Col. Owen T. McCloskey of Colombus, S.C., built a chapel dedicated to the Venerable Kateri Tekakwitha in the Archdiocese of Malines. Even if their knowledge of Canon Law was not as great as their hearts—they were not aware that a place of worship cannot be dedicated to anyone but a Blessed or a Saint—they chose a little battle-scarred town. The canon had scarcely stopped rumbling when the young soldiers gathered together for the blessing of the first statue of Kateri in Europe by Cardinal Van Roey. Years later, in the American chapel at Our Lady of Loreto in Italy, a stained-glass window proclaimed to the pilgrims the holiness of this Iroquois Maiden who sanctified herself through devotion to the Holy Family.

In Canada, Fr. Poulin was blessed with an excellent collaborator in the person of Fr. Lucien Messier of the diocese of St. Jean-de-Québec. The territory of the diocese, in which the Mission of St. Francis Xavier is located, was formerly part of Montreal. Established in 1933, its first bishop, His Excellency Anastase Forget, concerned himself with the beatification of Kateri Tekakwitha. During September 1938, he commissioned Fr. Messier to make better known to the faithful the marvellous life of "the most beautiful flower of the country," Kateri Tekakwitha. This zealous priest, like the vice-postulator, did not spare himself: during the first year and a half of his commission, he preached in all the parishes of the diocese of St. Jean at 101 masses and even went on to the diocese of Burlington, where he spread devotion to the virtuous-Indian.

During this time, at his urging, 22 pilgrimages made up of 2,365 devotees of the Lily of the Mohawks took the direction of St. Catherine's and of the Mission of St. Francis Xavier. During these pilgrimages as well as in the schools, he distributed 40,000 pictures of Kateri and many thousands of the Canadian Martyrs and the Holy Father. In *Le Richelieu*, the diocesan weekly, the enterprising abbé published his column, "Catherine Tekakwitha," which reported his efforts in favor of the Indian Maiden. On June 9, 1939, this same publication issued a special supplement on Kateri Tekak-

witha for the diocese, besides 3,000 extra copies for the rest of the Province of Quebec. About the same time came off the press Rina Lasnier's admirable little book, *Féerie Indienne*, the subject of which was none other than Kateri. Fr. Messier had not lost sight of the English-speaking population and kept several Catholic newspapers informed about his activity on behalf of Tekakwitha.

Bishop Forget was well aware that what was most needed was prayer. He started a crusade of prayers, which Fr. Messier promoted just about everywhere he could with his sermons and articles. At the same time, this faithful delegate distributed in all the parishes of the diocese forms of the petition to be signed and addressed to the Sovereign Pontiff Pius XI, requesting the beatification of Kateri Tekakwitha. By the end of December 1938, he had collected 24,649 signatures. In January 1939, His Excellency delivered them to the Holy Father on the occasion of his *ad limina* visit to Rome. Furthermore, 46 towns and 48 school commissions in the diocese supported this request. Then, Attorney Fabio Monet succeeded in having the regional Convention of the Knights of Columbus and the Councils of the 9th District pass a resolution humbly praying the new pope, Pius XII, to elevate Kateri to the honors of the altar.

During the war, gasoline was hard to get and the pilgrimages to St. Francis Xavier fell off. Not at all disturbed by this unfortunate situation, Fr. Messier was able to write at the end of 1940: "It is easy to ascertain that the life of good Kateri is better and better known in our diocese. Many of the faithful ask God for favors through the intercession of the pious Iroquois Maiden and many more pray to the Most High to grant them the beatification of Kateri Tekakwitha."

For many long years, this fervent priest, whom his bishop had gratified with the title of canon for his fine work, conscientiously carried on. As late as 1963, his articles on Kateri appeared in *Le Richelieu*. He then signed Lucien Messier, P.C. His untiring devotion to the Cause of the Venerable Kateri Tekakwitha had rightly earned him the right to be called Monsignor.

During the next forty years, the Canadian and American vice-postulators endeavored more than ever before to obtain prayers and sacrifices for the long desired beatification. As long as he lived, in his monthly publication, *The Lily of the Mohawks*, Fr. Wynne drew attention to rather extraordinary cures which had been submitted to the experts of the Congregation of Rites, but which for some reason or other, were not accepted. And so it was for the equally remarkable healings reported in the *Messenger du Sacré-Coeur*, by Fr. Paul Racine, S.J. These apparent failures stimulated both Frs. Poulin and Wynne.

In 1946, Catholic bookstores in the United States exhibited in their display-windows a new book, *Sanctity in America*, written by the Apostolic Delegate, Archbishop Amleto Cicognani. To Fr. Wynne's satisfaction, the jacket carried the picture of Kateri painted by Mother Nealis, R.S.C. It was good publicity for the Venerable Kateri Tekakwitha.

In the following year, in Rome, His Eminence Carlo Cardinal Salotti, Prefect of the Congregation of Rites died. He had dedicated thirty years of his life to the Causes of Saints. He was particularly interested in Kateri and it had been hoped he would accelerate the proceedings of the Cause of beatification of the Lily of the Mohawks. His Eminence Vincent Cardinal Micara, Dean of the Apostolic Nuncios, replaced him.

On November 30, 1948, Fr. Wynne's death deeply saddened all the friends of the "most beautiful bloom of our woodlands." His successor, Fr. John Kileen, S.J., is the source of the following notes. In 1923, Fr. Wynne was named vice-postulator for the Cause of canonisation of Kateri Tekakwitha; he was also the propagator of devotion to the Jesuit Martyrs until their canonization in 1930. This renowned Jesuit had started *America*, a Catholic review of high standing, and the *Catholic Encyclopedia*, organized the *Daily Mass League* as well as the traditional Holy Hours throughout the United States, was made a Knight of the Order of Leopold II for vindicating the Belgian Congo Missions, and was appreciated by President Theodore Roosevelt for his defense of the Dominicans, the Franciscans and the Augustinians in the Philippines. He also valorized the Cause of Kateri Tekakwitha in the eyes of his superiors taken up with the administration of one of the largest "provinces" of the Society of Jesus.

In September, 1949, after twelve years of devoted work for Kateri, in Canada, Fr. Poulin gave up his post to Fr. Henri Béchard, S.J., to take charge of Villa Manrèse, famed for its closed retreats in the spirit of the Spiritual Exercises of St. Ignatius in Quebec. Later on, he would serve as a missionary in Haiti, until he was expelled by President "Papa Doc" Duvalier because of his dedication to the poor of the country.

During the following three decades, the vice-postulators, Fr. Henri Béchard, S.J., for Canada and for the United States, Frs. Thomas J. Coffey, S.J., (1949-1964), William J. Schlaerth, S.J., (1965-1967), and Joseph S. McBride, S.J., (1968...) followed in the footsteps of their predecessors. These American Jesuits kept on with the publication of Fr. Wynne's "*The Lily of the Mohawks*."

In 1949, to the north, Fr. Béchard launched the English edition of *Kateri* for his friends and acquaintances at the Mission of St. Francis Xavier at Caughnawaga, P.Q. Of course the vice-postulators of both countries, exerted themselves as publicity agents for the

Venerable Kateri Tekakwitha, by making use of all the other means at their disposal: interviews, pilgrimages, talks on radio and T.V. All the same, to learn a little better what was being done, a careful examination of the two publications, *Kateri* and *The Lily of the Mohawks* is indispensable. There are to be found the most important events concerning Kateri.

As early as 1931, Notre Dame Basilica in Montreal could take pride in a splendid stained-glass window of the Lily of the Mohawks prepared at the workshop of Francis Chigot of Limoges with the sketches of Jean-Baptiste Lagacé of Montreal. The young Iroquois woman garbed as an Indian stands next to her two illustrious contemporaries, St. Margaret Bourgeoys and recluse Jeanne Leber. This representation of the Beata is part of the extraordinary series of stained-glass windows that tell the story of the religious origin of Ville Marie, today Montreal, to the hundreds and thousands of visitors who come to Notre Dame.

For some time, His Eminence Cardinal Spellman had been planning to equip his cathedral with monumental bronze doors. In the spring of 1947, he informed Fr. Wynne that he would bless them two years later. Kateri would be among the personages portrayed on one of the doors. And so it came about: in December 1949, Kateri in high relief looked down on the thousands who often crowded New York's Fifth Avenue. The sculptor, Mr. John Angel, wanted the viewers to consider the tympanum (the space within the arch above the doors) and the doors as a *whole*, having seven dominant notes. The most important of these is Christ, Redeemer of the world, sending His Apostles to teach and baptize all nations. Close to Him are Our Lady and St. John the Baptist, and below the twelve Apostles.

The six other figures on the doors are St. Joseph, patron of the Universal Church; St. Patrick, patron of the Archdiocese; St. Isaac Jogues, martyred in what is today New York State and the first priest to set foot in Manhattan; St. Elizabeth Seton, a convert to Catholicism, mother of a family and foundress of the first American community of nuns; and finally, Kateri Tekakwitha in prayer.

At Fonda, also in the state of New York, on the north shore of the Mohawk river facing Ossernenon, today Auriesville, our readers will recall that about 1667, the Mohawks had rebuilt their village. The Jesuit missionaries established the Mission of St. Peter at the same place and there Kateri Tekakwitha was baptized. Bishop Gibbons had given the Conventual Franciscans charge of this sacred land and, in 1950, Fr. Thomas Grassman began the excavations that revealed the foundations of the little village. At the same time, he started a museum to house his collection of artifacts. His work was so successful that it was officially recognized by the State of New York. In 1969, a short time before his death, he published

his noteworthy book, *The Mohawk Indians and their Valley, being a chronological documentary record to the end of 1693*. His successor, Fr. Ronald Schultz, O.F.M. Conv., developed the museum and actively propagated devotion to the heroine of the place, Kateri Tekakwitha. The efforts of the Franciscans interested the newspapermen, and the reputation of the Mohawk Maiden spread far and wide.

In 1951, in the Province of Quebec, Fr. Gérard-Marie Goderre was consecrated coadjutor to Bishop Forget of St. Jean-de-Québec and eventually succeeded him at his death four years later. His love for the Venerable Kateri Tekakwitha grew and grew as he got to know her better.

Fr. Réal Lalonde, S.J., pastor of the Indian Mission of St. Francis Xavier for fourteen years, an ardent devotee of the Lily of the Mohawks, often invited His Excellency to Caughnawaga for celebrations in honor of Kateri. The bishop did not turn a deaf ear to him. And so it was with Fr. George Brodeur, S.J., and his other successors. In 1964, very graciously the bishop sent Fr. Béchard with a message for Cardinal Léger, who was at Rome actively engaged in Vatican Council II. It was an excellent occasion for the vice-postulator to meet with some of the officials of the Sacred Congregation of Rites, a very helpful meeting indeed.

Since his appointment as vice-postulator, Fr. Béchard, at the thought of the coming tercentenary of the Venerable Kateri Tekakwitha's birth in 1956, lived in the hopes that the Most High would grant the two miracles required for the beatification; he also wanted, by that time, to have a statue of Kateri erected in front of Tekakwitha School at Caughnawaga. As to the miracles, all he could do was to solicit prayers, but for the monument, he could find a good sculptor and, with the help of the Venerable's friends, meet the cost of having it cast and set up.

The name of a truly great artist, Mr. Emile Brunet, immediately caught his attention. In 1924, in an entrance examination to the *Ecole des Beaux Arts* in Paris, he carried off all the honors though 202 others from France and from abroad took part in it. On a total of 750 points, he got 722, that is to say, 82 more than the nearest competitor. For his molding he came off with the maximum results, 300 on 300. He was the first in sculpture and in architecture. Later on, in 1917, at the International Paris Exposition, the Canadian Pavilion, which he planned and executed, got exceptionally high marks. So did, years later, his work at the Canadian Parliament at Ottawa and at St. Anne de Beauré. Among his many touchingly beautiful monuments, one could already admire his exquisite Mother Mary of the Incarnation at Québec.

Mr. Brunet agreed to do the statue of Kateri, and pictures of young Indian women were forwarded to him at his studio, 49, Claude Bernard St., 5th *arrondissement* or ward in Paris. He took

inspiration, it would seem, from a photo of Mrs. Evelyn Montour, a native of Caughnawaga married to an Iroquois of the St. Regis Mission some 90 miles west of Montreal, between Cornwall, Ont., and Massena, N.Y. He dressed her as Kateri is shown in the old painting probably done by Fr. Claude Chauchetière not long after her death. The sculptor thought it worthwhile to go to the *Musée de l'Homme* in Paris to study the moccasins worn by the Mohawks in the spring and autumn of the year. The monument, cast in bronze, is six foot high to which must be added the three-foot base of gray granite. It represents Kateri, with her eyes open, a crucifix in her right hand, her rosary hanging from her left arm, symbols of her interior life, of her love for Jesus and Mary. "I made her with a rather serious expression, but not pessimistic," wrote the artist, "for she endured all sorts of rebuffs during her life." After visiting her studio, Baron de Trétaigne, one of the vice-postulator's correspondents, conveyed his impressions to him: "The statue of the Venerable Kateri by Mr. Emile Brunet is very beautiful. Quite simple, I would say nearly alive, the Venerable is shown in a natural position, much as she must have been during her lifetime. It's a fine production and I was truly pleased to see it."

The unveiling and the blessing occurred thirty years ago this year, on the feast of the Ascension, August 8, 1954, in front of Tekakwitha School at Caughnawaga after a Solemn Mass celebrated by the Apostolic Delegate to Canada, Most Reverend Giovanni Panico. In his sermon, he recalled the meaning of the Venerable's life for the Indian people: "This very honor (her life at the Mission) is a challenge and a call. Kateri Tekakwitha remained among you and even now she is beckoning you to holiness, to love for God, to faithfulness to His laws, and to submission to Holy Mother Church. With her, you must say, 'Who shall teach me what is most pleasing to God, that I may do it?'"

After the unveiling in the presence of the Honorable Alcide Côté, Postmaster General, the Apostolic Delegate once again spoke to the crowd gathered in front of the school: "His Holiness Pope Pius XI of glorious memory told the late Archbishop Forbes, who was once pastor of this parish, that Canadians must do their share by praying for the beatification of Kateri. Our present Pontiff, Pope Pius XII thinks not otherwise..."

This extraordinarily beautiful day certainly drew the attention of the public to the Venerable Kateri Tekakwitha, but it was not the beatification. In the following year, Bishop Gérard-Marie Coderre became the Ordinary of St. Jean-de-Québec. During his long and beneficial episcopate, he showed himself an ardent promoter of the Venerable Kateri's canonization. At the Mission of St. Francis Xavier, Fr. Martial Caron, S.J. succeeded as pastor Fr. George Brodeur, S.J., who was going to serve the Iroquois of the Mission



Archbishop Panico and the Hon. Postmaster General Alcide Côté gaze at the statue.



The Apostolic Delegate, Archbishop Panico, unveils the statue as Sculptor Emile Brunet looks on.



Indian children offer their schooling to Kateri.



Joey Kane and Eugene Lahache, steelworkers, offer Kateri their work symbolized by a miniature bridge.

THIRTY YEARS AGO!

of St. Regis. Like his predecessor, the new pastor unstintingly devoted himself to Kateri's Cause, thereby facilitating the vice-postulator's task. Already, during June, at the Victor studios in Montreal Fr. Caron had had two recordings cut of the Iroquois Choir, which was earning itself quite a reputation.

During October, Mr. Wilfrid Jury, archeologist of the University of Western Ontario, discovered the fourth site of the Mission of St. Francis Xavier (1696-1719). It was high time, for the St. Lawrence Seaway threatened this historic land where were said to be at rest the bodies of Frs. James de Lamberville, who had baptized Kateri in the Mohawk Canton, and James Bruyas whom she had met as an 11-year-old child and later on had cured from an attack of paralysis. The excavation continued in 1956, but in 1957, the progress of the Seaway put an end to all archeological research. From this distant period there remained a rich harvest of Indian and French artifacts and some publicity about Kateri Tekakwitha, but nothing more.

Nothing else either on the occasion of the tricentennial of the birth of the Venerable Tekakwitha if not a more and more impressive devotion to her on the part of the faithful and, at the suggestion of French Canadian devotees, the publication of the **Kateri** quarterly in their tongue.

(To be continued)

✿ **Kateri's smile upon you, Mr. P.S.!**

I am enclosing a money order as an offering to Blessed Kateri for all the favors she had granted me. I prayed to her that she obtain that my sister be cured of her cancer, and she was cured. I prayed to her that my wife's tests be negative of cancer and they were. Also, I prayed to Blessed Kateri that my daughter be able to carry her pregnancy to full term and have a normal birth. Her doctor was certain she would have to have a cesarian operation. Well, my daughter had a boy, weighing eight pounds and a half and twenty-two inches long. This was her first baby. I pray every day for Blessed Kateri's sainthood. Thank you.

(Homewood, IL)

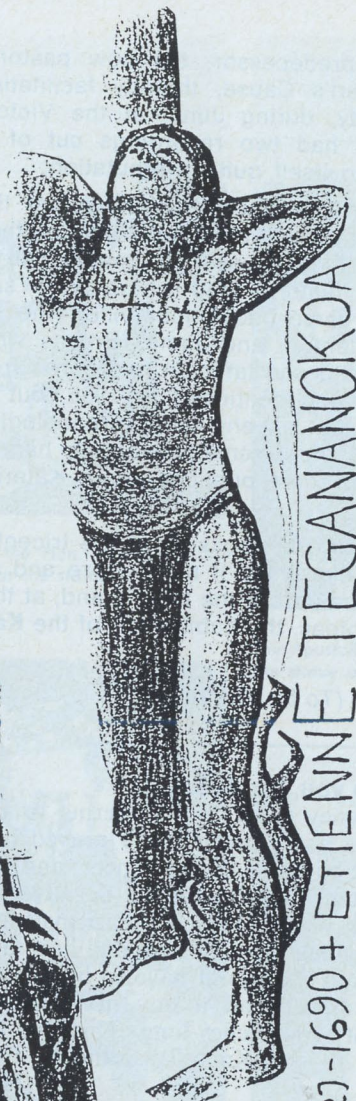
✿ **Kateri's smile upon you, Miss B.C.!**

Would you please say a thank-you Mass to Kateri? My boy friend was not working. He made a promise that if he got a job, he would donate two hundred dollars. He will start working in March.

(Brooklyn, NY)

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

KATERI TEKAKWIIHA+1656-1680



TEGANANOKOA
C16427-1690+ETIENNE

THE
ORIGINAL
CAUGHNAWAGA
INDIANS

*

BLESSED
KATERI

*

HER
SAINTLY
PEOPLE:
PENITENTS
VIRGINS
MARTYRS

*

by
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Béchar, S.J.

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FROM: NAME
ADDRESS

As I am sending the names of FIVE new subscribers and their addresses to the Kateri Center (\$10.00), I now inscribe, free of charge, the name of one deceased person dear to me on the Stephen Haonhouentsiontaouet 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.